

THE SEEKER

Dedicated to That Which Buddha called "ENLIGHTENMENT", Shankara called "LIBERATION", and Christ called "THE KINGDOM OF HEAVEN".

MAY, 1967

NUMBER 1

ABOUT "THE SEEKER":

This, our first issue under the above name is a continuation of the "Bulletin of the Assembly of Man", which name, it is felt, has served its purpose. This issue corresponds to Number 31 of the former Bulletin.

Material in this publication, as before, is eclectic, drawing partially from sources deemed worthy of reprinting and partially from new material which it is hoped the reader will find to be of considerable importance in his seeking after truth. Subjects covered will include philosophy, metaphysics, science, the arts, morals and religion, mostly as seen in the light of the teachings of the ancient "Wisdom Religion". The material is meant to be useful as a guide to the resolution of many of man's problems.

It is the policy of this publication that material used be well documented, or otherwise sound, logical, reliable.

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GOD AND/OR CAESAR

By Franklin Merrell-Wolff

Man occupies an instable and intermediate station or stream of becoming between the God and the animal, between the Light and life, and between the Superconscient and the subconscious. In the traditional usage of "rendering unto Caesar the things that are Caesar's" the meaning is to give unto the political authority that which is its due, but not that which properly belongs to the Divine. But politics is a primary, if not the supreme, expression of the vital principle or life and, accordingly, "Caesar" readily becomes extended as a symbol to mean the vital component of Nature. Life is not the whole of the lower nature but it is the strong and dynamic portion of it and is capable of bringing man into complete subjection to itself. That which stands above man we call "God" or the "Divine" or the "Light", not meaning thereby that there is a total absence of the Divine in lower nature and the subconscious deeps, but rather that the Divine is explicit and revealed above while It is hidden and so deeply involved in the below that It is very largely dominated by Its own negation or the undivine in all this region. The issue presented by the title of this paper is the three-fold possibility of man excluding God and choosing Caesar, or excluding Caesar and choosing God or, finally, finding some way of choosing God without excluding Caesar.

The choice of one, or the other of the first two alternatives is well exemplified in the religious history of mankind. A few have successfully chosen God and excised Caesar, but many who have attempted this have failed, finally falling into a state of psychosis or a stuck condition wherein, while having risen in consciousness above the lower powers of nature, they yet stand in a middle region where the Divine is an inaccessible vision beyond Realization. A larger number has chosen Caesar and excised God, and while these may have escaped the hazards of psychosis, they have done so at the price of leading utterly

meaningless lives in the finite domain of life and death, and one may well wonder whether the avoidance of psychosis was worth the price.

We propose to investigate the possibilities of a middle way which shall avoid the hazards of the dichotomous choice between God and Caesar, but first we shall elucidate the problem to some extent and consider especially some of the offerings of modern western psychology with respect to the practical problem with which man is faced whether he will or no.

From the standpoint of the surface view of biology man is no more than an animal which somehow has acquired the power to think, but if this were the whole truth the question of how or why an animal came to think would be an insoluble mystery. Several living forms have achieved a better adjustment in nature than man, quite without the power of thought, as instance the case of the giant Redwoods. If life were the all in all, it is difficult to see why life should not be content with such viable forms. Further, as one submits conceptual thought to a trenchant analysis he becomes impressed with its utter incommensurability with life. Nothing in life explains it. It seems quite like an alien guest which cannot fulfill itself in the restricted forms and modes of life, while life resents and resists the force of the conceptual power. One who has experienced highly concentrated and intense conceptual thought effort is made keenly aware of this fact. It is inconceivable that the exclusive child of life should be so utterly alien to the nature of life.

The truth is that man is essentially a thinking being grafted onto a living form possessing an animal nature, and between the nature of the thinker and the nature of the animal there is usually open warfare or, at best, an unstable truce. With most human beings the animal or vital nature is in the ascendent position most of the time with the thinker reduced to the status of the servant or galley slave of its inferior. With the few, perhaps one in a thousand, the thinker is ascendent either most of the

time or can be so at will, and these are the only human beings who have attained the status of being really men. But even with this one-tenth of one percent the control of the vital nature is precarious and incomplete, so that perhaps not more than one in a thousand among them have such effective control that the flight to the higher pole of being is possible for them. For the remainder there is a high incidence of neurosis, sometimes eventuating in psychosis, and this leads us to a problem that has become critical in our time.

One who reads the psychological publications of Sigmund Freud and Carl G. Jung is likely to be amazed at the large number of patients who are well educated and come from the cultured strata of society. There is a large area of neurosis and psychosis of a type which is peculiar to cultured man and this fact leads to serious questions as to the nature of the etiology. The leading thesis of the earlier work in this field, i.e., that of Sigmund Freud, was and is that the difficulty grows out of the suppression and effort to sublimate the animal nature and thus the treatment should consist in at least some measure of abandonment of the control and the effort at sublimation. This method appears to have a record of some success in the removal of neurosis, but in at least a portion of the cases Dr. Carl G. Jung has found that the method fails. There are instances in which a regressive solution is inadequate and only a constructive approach is effective. The fact of premier importance discovered by Jung is that in some cases the demand of the soul is for an objective which lies above and beyond, and in these cases the regressive orientation in psycho-analysis is not less than poisonous. It is at this point that analytic psychology begins to broach the domain of Yoga and the higher religion, a fact of which Dr. Jung is clearly aware and concerning which he has written much revealing real wisdom. He has in fact bowed in real respect to the superior psychological wisdom of the Orient, though affirming, apparently soundly, that the psychological problem of western man cannot be handled simply by grafting oriental techniques

upon the western psyche, since the right Way is such only for the right man.

We are not here concerned with the problem of the human beings whose difficulties can be resolved by the regressive techniques, as from the point of view here taken they are to be regarded as the failures in the Way who must start anew. Those who are ready to essay the crossing with substantial prospects of success are the ones who command our central interest. The concern here grows out of the fact that a possibly successful issue is not an automatically successful issue, and something can be done to facilitate a favorable culmination. But the problem of what can be done is very difficult.

But before we turn to this special problem, some attention will be given to the more popular approach to the problem of humanity, which problem includes not only the problem of neurosis and psychosis in the narrower clinical sense but, as well, the more massive problem of general mal-adjustment, including economics, sociology and politics, all of which is part of a basic psychological, philosophical and religious problem. These popular solutions belong to what we may call the psychological, the political, economic and sociological left, as exemplified by Karl Marx, Sigmund Freud and Trigent Burrow. They all have the common characteristic of proposed solution by a regression to the materialistic, the vitalistic or the animalistic, together with an explicit or implicit denial of the Divine, the Supernal or the Superconscient and even of the conceptual developing in freedom in its own dimension. There is here a denial of all the higher and finer constituents of the human consciousness, or, in symbolic language, Caesar is chosen with an exclusive insistence as a sort of undivine in all, and the God is denied and crucified as of old.

For one who has had the decisive Realization that the Higher Power is, which is variously known as the Divine, Buddha, the Supreme Self, Tau, etc., and has known the experience of union with that Power, the attempted solution of the problem of mankind by systematic and perma-

ment regression to the animal appears as a supreme movement of Ignorance. It is a course which, if not checked, will lead to ultimate disaster for humanity. It is not that the leaders of this vast leftist movement have seen no truth at all; they have seen a part truth, but it is a small truth with only a narrow field of valid application. An exclusive orientation to the Transcendent is far better, even though nature were abandoned forever. But this is not necessarily the only alternative.

Before parting from consideration of the point of view which regards Caesar as the all in all, while all the rest is viewed as only a delusion or at best a sentimental indulgence, it may profit us to review briefly certain general effects produced by the western psychology based upon the study of pathology, in contrast to the effects produced by the eastern psychology based upon Yoga. Even though the eastern psychology may be even brutally realistic in its analysis, yet there always remains a central value which not only is undamaged, but is even raised to a level of high exaltation. The Trikaya of the Buddhist, the Sachchidananda of the Hindus, and the Tau of the Tauists ever remain precious and sacred in their exaltation, and in no sense depreciated or disparaged by the psychological analysis, and may even be brought out into a clearer light. But far otherwise is the effect of most western psychological analysis when it deals with domains which properly belong to the religious dimension. For after the psychologist has finished nothing sacred or precious remains; all supernal value is washed away. Mystical states of consciousness are viewed as an effect of a misplaced sexuality; religious symbols are seen largely as idealized phalluses or yonis; and religiosity in general as a sort of perversion of the libido. It all becomes a massive "nothing but" which takes away from man everything of real worth. And what is the replacement? Perhaps a liberated animal sexuality; a "reality" which is no more than the otiose, mundane surface; a canalizing of the libido exclusively in the paths of lower nature.

A premier conception in western psychology is the "libido". By "libido" is meant the basic vital drive, known

by Schopenhauer as the "Will" and in Buddhism as "tān-ha" or the desire for sentient existence. It is the will to live, a force which operates more unconsciously than in the field of consciousness, and which is the dynamis that leads to the perpetuation of the life of the individual and the species. It is the father of all war, of all greed, of all lust and of all violence, and is the dark shadow which renders all embodied life primarily an existence in pain. But it is this which the psychologist has called God! To be sure, there has long been an effort on the part of humanity to sublimate this libido and the greater part of religion, the more familiar part, can be traced on the surface to such an effort. This is revealed in the fact that a vast number of religious symbols are, either explicitly or in a hidden way, symbols of the libido. But the higher religiosity is grounded upon a hidden and infinitely higher dynamic principle which cannot be found by a search of the surface or in the dark of subconscious deeps. The western psychologist has not reached the profundity and purity of insight which is necessary for the uncovering of this hidden Power, and he cannot attain this unless he is willing to surrender himself to the profounder religious transformation and becomes more than secular man. When he has done this, and only then, will he be able to reach to the deeper Soul, rather than the soul of desire or libido, which is all he knows, and then deal with the needs of both souls without being a force of profanation and desecration. But at present he sees only the surface and the deeps of darkness wrapped in darkness.

No doubt the effort to sublimate the libido has done good, and what we have of civilization and culture is largely due to this. But sublimation is not enough. It is not enough because not all the powers of a superior mind and mental will or the higher vital feelings are sufficient to effect a complete sublimation. A residue remains stubbornly persisting in its old patterns of behavior, and this is often a large and perhaps major part of the total libido. To be sure, this may be coerced into silence by the mind and will if they are strong enough and the higher man may be liberated, but more often the effort at coercion is

either not effective enough or, if for a time apparently successful, results merely in a driving of the residual libido into the unconscious where it grows into a barbaric force which can ultimately emerge and overthrow the individual, or even a whole race. Neurosis and psychosis, individual and collective is the all too frequent result. So sublimation is generally less than adequate.

An alternative course is the amputation of the constructions through sublimation and a healing of the Amfortas wound produced by the schizoid division of the libido, by means of an interfusion of the different parts of the libido. But this entails a radical sacrifice of the better part of man and a giving over of everything to the infra-rational nature, where then all exists in a state of inchoate indeterminateness; a lurid stew of uncertain and questionable ingredients. The fact is that the intuition which has led to the attempt to sublimate or domesticate the libido is right but the method has largely proven inadequate. Where the result is a psychosis it may indeed be necessary to amputate the fruit of sublimation in order to heal the wound and then interfuse the severed parts in the subconscious dark, but this would appear to be a desperate treatment for a desperate situation. There is always the serious danger that the unconscious and barbaric portion of the libido may seize upon and barbarize the domesticated portion, but on the positive side there is the prospect of saving the psychotic from immanent disaster and of supplying the basis for a new life-integration. But this would appear to be a last resort treatment when no other means is effective or known.

Any therapeutic or religious practice which centers around the integration of the libido and the raising of this to the status of master-principle, while it may attain a state of *nirvanda* or freedom from the opposites by a liquifying interfusion, does so on the basis of an infernal and not a supernal principle. The fact is the libido is not Divine, it is anti-Christ or the Judas who betrays the Christ. It is the root base of all egoism; it is a child of the dark and hates all light which is more than a lurid glow.

It is not the root cause of manifestation or the evolution, but is a secondary power which can play only a secondary role. But this is knowledge knowable only by Yoga and unknowable by mere empiricism.

(To be concluded.)

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THE NUMBER ONE

It is important to distinguish between the two senses in which ordinary numbers are used. In one sense numbers are called ordinal and in the other cardinal. Ordinal numbers carry the significance of order, such as, the first, second, third, etc. Cardinal numbers signify quantities or collections, as for example groups of one, two, three or more marbles. Speaking in the ordinal sense the number seven when applied to the principles of man would mean the Seventh principle, which when counting from below upward would be Atman. Speaking in the cardinal sense in the same connection, seven would mean the whole group of the seven human principles. In occultism number is used in both of these senses and often which sense is implied is not made clear. So it is important that the student bear in mind the two uses of number and keep active the principle of Discrimination.

Whereas Zero represents the unity of BE-NESS which is the synthesis of both Being and non-Being, One symbolizes the unity of pure Being itself. The only Universe which has any existence is the Universe which is manifest to the consciousness of some observer. Now it is I who observe the Universe and I am one, and through the unity of my being that Universe stands as one synthetic fact. Thus the Universe is One in the cardinal sense, meaning that there is one Universe and not more than one. This Universe is called Brahma, with the accent on the last syllable, whereas Brahma neuter, without any accent, or Parabrahman means the ever-concealed Causeless-Cause of all, represented by Zero.

In the ordinal sense One represents the First Logos. This Logos is called the Unmanifest First Cause. It is the Father in the religious trinities. Now the Logos is the Atman or the Universal SELF. It is that by which all creatures perceive. It is the source of the Light of all Life. This is one, indivisible, changeless, birthless and deathless. And That I am, and because I *am* That, I am Immortal. That the Logos is unmanifest is made clear through a little analysis. Consider that which I am, I am never an object of consciousness, for that which I perceive is ever a form or a veil and I am the perceiver. Every conscious field, however transcendental, stands ever opposite that "I" which is aware of that field. Thus while from ME the Universe proceeds so that I stand as the First Cause, yet as Pure Being I remain unmanifest.

This brief discussion is but in the nature of a hint or suggestion for a line of meditation. The principles involved here must find birth in every individual consciousness before they can become real. When realized they serve as a guiding thread to embodied consciousness as it wanders through the maze of objective experience

Yogagnani

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CHARACTER

Character is one of those traits which can best be described by defining what it is not. It is not reputation, the moral condition of a person as noted from without, nor yet is it personality, the combination of those things which make a person what he is. When we see a man with strong desires, and power to make all those with whom he comes in contact comply with his wishes, we are apt to say: "He is a strong character." But not necessarily so. True, he has a strong personality, strong desires, great ability, great shrewdness, but character is not any nor all of these. We see another with equally strong desires and power, who works alone, forcing none to share his opinions or do his will, self-restrained under all conditions, and we are apt

to think that, here at least is a man of strong character; yet, though this approaches nearer to it, self-restraint alone is not character. But when we find one who under any circumstances acts with forethought, and as he sees is right, regardless of whether or not it be in accordance with his personal wishes or desires, regardless of whether or not it be to his own interest and advantage or to his loss, without hope of fee or reward, and without fear of consequences, without looking to or considering results, then we have an exhibition of character. It might be summed up as unselfishness, or rather, selflessness.

We are all possessed of this subtle quality. In some of us it is weak and easily overcast by our desires, our emotions, our passions. In others it is strong and ruling; and to the degree it is able to dissipate our desires and shine through our lower natures, our personalities, is the measure of the strength of character, so-called, we each possess.

Now what, in reality, is this character? Why is it that some have so little and others so much? It is one of the fundamental principles of our government that all men are born free and equal. Yet, they are not born equal as to character. If they were, the problem of government would be very simple.

It is thought by some that character is a matter of heredity. We see the offspring of a man of strong character exhibiting some of the strength transmitted. But we as often find the reverse, and even in one family we find children of the same generation exhibiting opposite traits of character. Heredity will not always prove this hypothesis.

Still less will environment account for character. We find, at times, that the most adverse circumstances produce the strongest characters, while those conditions which we would suppose would produce strong characters, as often bring forth weaklings. Moreover, we often find character springing forth spontaneously where little suspected, at critical moments.

If character, therefore, is neither transmitted by heredity nor determined by environment, whence does it come? There is but one answer: it must pre-exist in the individual. This necessitates the assumption of the existence of the soul before birth, and is one of the strongest arguments for the immortality of the soul, its pre-existence as well as its continuance in the hereafter.

But if we are inclined to consider the universe working according to the Law of Justice, another question naturally arises: why this striking difference in souls? There can be no justice in the variety of soul conditions unless we suppose them to be the result of experience and effort under similar circumstances. Character being the control of certain personal attributes and adaptation to certain conditions, could only have been developed amid similar attributes and conditions.

This brings us to our view of the subject, which is: that every individual is an immortal, evolving being, going through a vast variety of experiences in successive incarnations or personalities; these experiences being for the purpose of affording opportunity for development. The development is, to a great degree, a matter of choice at each succeeding moment; these experiences are, without exception, arranged by the overshadowing individuality, which does not wholly incarnate, to compel man, sooner or later, to combat and overcome the forces of the lower nature, this being the ultimate object of life.

At death the mass of the experiences per se are lost, but the fruit of the soul's labors, its struggles for the higher light, its battles and its victories over the lower nature are preserved in the soul itself, to be kept eternally and used as occasion demands for further conquests. No struggle, however faint, is ever lost; no lesson once learned need ever be repeated, but the lessons must have been learned; that is quite different from having had an experience. But where the soul does not exert itself to overcome a certain fault, the experience must be repeated again and again until the battle is finally fought and won. These results of

the soul's labors, its victories, are preserved in the soul itself. They form the material of an inner body. They appear, when allowed to shine through the dross and slime of the lower nature, as character.

There is but one indication to determine the degree of spiritual development to which an individual has attained. Learning is not an indication, though one may study and fill his mental vehicle with all manners of odds and ends of information. Nor is intellectuality the key; the mind may be trained to perform the most wonderful feats of reasoning and logic, yet we often see the greatest minds sink in the deepest depths of immorality, sensuality, or selfishness. Mental development is necessary; but unless the soul will struggle and overcome the lower nature, unless character is developed, no spiritual progress is made. Character, selflessness, is the key and measure to man's position in the universe.

—Author unknown

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TOWARD PERFECTION

Whether we are conscious of the fact or not, we are all striving for perfection. Perfection is that state where all is in absolute balance, a condition which we can only approach, the distance between the opposites becoming progressively smaller on into Infinity. To our crude senses a thing may seem to be perfect because we cannot measure the infinitely small distances.

Our efforts toward perfection may manifest in the little things we do or in all our living. The motives may be hidden or we may not be entirely aware of the trend, but it may govern our every action. We may work at a painting until it is as perfect as we can get it, or try to be perfect in our profession or personality, or resolve to correct any mistakes and do better next time, or outdo the other person. We may seek better lives, better homes, clothes, education, employment. We try for better manners and mor-

als, better relations with others and better understanding and ways of doing things, all through a variety of motives yet all pointing toward perfection. There may even be a negative kind of perfection, where one may strive to perfect himself in evil ways. Sometimes we perfect a small detail to the detriment of a more important thing, like stacking sheets of paper all in so perfect alignment that they are difficult to separate and so slow down work; or we can expand time and energy and money on an unimportant detail and have no time, energy or money left over for what would have been more important. But learning where to perfect and when, is part of the process of evolution. Sometimes, too, it is necessary to work with the smallest details. They also have their place and purpose.

As we perfect our lives we tend to grow in discrimination, for perfection is dependent on it. We are able to start with extremes, for they are easiest to discriminate, and we have little trouble telling black from white, extreme heat from extreme cold, or pain from joy. It is as the two extremes begin to move in to a closer proximity to each other that it is necessary to learn a higher discrimination. We may readily discriminate the unimportant from the important, but the important from the more important is more difficult; or matching colors exactly, or distinguishing a tone of 256 and 257 vibrations per second. We may think we can discriminate between right and wrong, or good and evil, but actually to what extent can we? Even many of those things burned on our conscience in childhood may sometimes prove to be wrong teachings, and we end in confusion, often denouncing the source of these teachings as being completely unreliable. Where can we turn, then for the answers?

Consider the goal, not our own personal goal but that of all mankind, perfection of all. This state of being would be one of complete harmony, unity, bliss, love, peace, Omniscience, Omnipotence, All-Knowledge. No one being can be isolated from the All. The closer we come to the goal, perfection, the happier will be our lot and the lot of all others, but in line with all teachings of evolution it

seems necessary that we do our own growing. Nothing can catapult us into this happy state but our own efforts. We must grow into it. Can we look for a Messiah who will come and give us Heaven unconditionally, dissolving all pain and sorrow, when such an act is contrary to natural law? The Law, at least on this planet and in this day seems to be growth, ever reaching toward perfection.

It is only fair to say that absolute perfection on this plane of living is not possible; we can only approach it, for we live in the state of ever-becoming. It is the world of duality. Even Nirvana is but the opposite pole of this state of existence. The True Perfection is something that transcends both of these, and is out of the evolution, beyond it. To attain this exalted State is simply to awaken from our present Earth dream. This, seemingly, comes by Grace, and yet, were we to know all the facts about those who have attained, of all their struggles toward perfection in this or past lives, we may discover that it was necessary for them to go through the evolution. Until that Great Day, however, the greatest goal in this life would seem to be perfection — of our physical, mental, emotional and spiritual selves, all our deeds and thoughts, and of every detail of this our world and as a whole.

Once we have sighted the goal all lesser things will gradually align themselves. In time we may ask ourselves when in doubt. "Is this that I am about to do for the greater good? Will this act delay progress anywhere? Will giving temporary pleasures to one help or hinder his ultimate growth? Am I sacrificing the greater for the lesser?"

In our day of confusion then, we can look to our goal and align our actions, and as we seek, the answers will come.

— Lakshmi Devi

DEATH'S SECRET

“Oh! Glorious Being whom men call death. I lay my weary head upon thy gentle breast and know that thou art ever near. Thou whom men doth fear I pray of thee thy secret to me reveal and, in thy revelation open mine eyes that I may know why fear of thee doth fill the heart of man. Why man doth cling to mortal form and plane and fear to leave them far behind, nor dare to enter in thine arms the planes beyond their mortal ken. These things wilt thou reveal unto my pen, O Mighty One, that I may soothe and cheer and drive the fear of thee from out the human heart of men. In silence now do I await thy revelation.”

“’Tis not of me, O Child of earth, that men in mortal agony dwell. ’Tis of that to which I lead them from their robes of flesh. Ah, fain would I impart unto their weakened form mine Essence which is not Death but a glorious Substance which men call Life. I am both Death and Life and while on earth man doth dwell he knows me only as Life, but when comes the time for Life upon another plane, they call me Death. Life and Death I am, but not as mortal man’s concept of me. If thou, O Child of earth, could but behold me in my real Nature, thou wouldst see a form of shimmering Light, yet not a form, for I am truly formless, but to thine outer mind I may appear as form. And so when comes the time for this aspect of my Nature to be revealed to man they see me only as a shadow, leading them they know not whither or whence.

“Could man but behold his Inner Self he would truly know that I am neither shadow nor light, but an ever-being Substance with alternating cycles of manifestation. I am neither apart nor far from man. I am ever with him. While he is filled with thoughts and activities within the physical plane he little thinks of me, but comes a day when flesh and mind becoming weary with me in my form of Life, unknown to themselves, they seek my opposite pole which they call Death. Ah! could they but know

that in seeking me they find not only me but all that I in my great Power may lead them to.

“I am not Death as man may think, I am that Glorious Unknown Angel of Love and Mercy, of Infinite Compassion and Wisdom. For I lead the struggling soul into realms of bliss for them that know me for what I am. I am the Great Transitioner.

“Ah, Child, if only man could know that which to him I truly am and drop the fear from out his shrinking heart, knowing that I am ever near in one of my sheaths. For I am a great Conscious Entity who holds within his hands the scale of Balance. Sometimes there is perfect balance and again the balance falls to one side or the other. When this happens we have an abundance of Life or its polar opposite.

“To those who fear me not I am indeed an Angel of Peace, for I lift the soul from out its shackles unto that which it has earned. Gently and tenderly do I lift those who turn toward me in love and confidence. To those who fear me I am yet as tender and my Compassion greater. I am not cold and heartless as man doth think. But man himself hath sent forth many tentacles which do no readily let go their hold. They cling so closely, as if to hold the mortal frame within their close embrace.

“In living man forgets he dies, in dying man forgets he lives.

“The soul that struggles to enter the body must again struggle to leave it. The soul that enters the body freely and willingly, knowing the law and for the benefit to be derived therefrom will leave the body with joy to return to its happier plane again. Fear of Death and fear of Life are equal, two ends of the one stick. Fear to be born, fear to die; willing and glad to be born, willing and glad to die.

“This, O Child of mine, is the secret of Death. Those who rebel at birth rebel at death until they have reached the points of perfect Balance and Mastery.

“Death is birth and birth is death.”

Surya

CONVENTION NOTES:

Convention for 1967 will be the weekend starting Friday, Aug. 11th. Students of the Philosophy and friends are cordially invited in so far as accommodations will be available. It is necessary that we have your reservation several days in advance of your arrival, stating the intended time of your arrival, duration of your stay, the number in your party, whether you wish accommodations at the Ranch, or plan to stay at a motel in Lone Pine, whether you wish indoor sleeping quarters or have camper or camping equipment; we must know if we are to furnish bedding, and what meals you wish to take with us. There will be a nominal charge for meals. Directions for reaching the Ranch from town are available on request.

Program will be similar to that of other years, with a variety of activities to offer, depending on the wants or needs of those attending. There may be picnics or barbecues, hikes up the mountains, rock hunting, reading, music, movies, etc., for recreation. There may be classes in the philosophy, or discussion sessions, inspirational or educational activities. Sacred Service will be Sunday A.M. A free will offering is customary at this time. Convention dinner is at noon after this service.

Address: Mrs. F. F. Wolff, P.O. Box 559, Lone Pine, Calif., 93545.

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Excerpts from the ATMA-BODHA

of Sri Shankara-Acharya (Johnson's translations)

27. The Self alone illumines the soul and the other powers; like a lamp in an earthen vase, the Self is not illumined by those inert powers.

28. In one's own awakening there is no need of another's awakening; the Self is an awakening of itself; as a light has no need of another light, the Self shines of itself.

29. Putting away all disguises, according to the saying, "It is not this; it is not this," let him see the oneness of the personal self in life and the Supreme Self, according to the mighty precept.

30. The body and all visible things belonging to unwisdom are fugitive as bubbles; let him find the Stainless Reality other than these, declaring that, "I am the Eternal."

31. As I am other than the body, not mine are birth, fading, misery, destruction, nor attachment to sensual things, since the sense-powers are other than I.

32. As I am other than emotion, not mine are sorrow and desire, hate and fear, according to the teaching of the precept: "Pure is the Self, above vital breath, above emotion."

33. Without quality or action, everlasting, without doubt or stain, changeless, formless, ever free am I, the spotless Self.

34. I, like the ether, though inside all things and without them, am yet unchanged; ever equal, altogether, pure, unattached, unstained, unmoved.

35. Everlasting, pure, free, One, partless bliss, and secondless, real Wisdom, the endless, the Supreme Eternal, That verily am I.

36. Thus the incessantly held remembrance that I am the Eternal, takes away all the bewilderment of unwisdom; as the healing essence stills all pain.

37. In the solitary place, at rest, passion-less, with senses well controlled, let a man bring into his being the One Self, thinking of nothing but that Endless One.

38. Plunging all visible things in the Self by thought, the true thinker shall bring into his being the One Self, ever stainless as ether.

39. Putting off all names and coloring stains, and knowing the Supreme end, the Self stands forth in its own nature as fullest consciousness and bliss.

THE SEEKER

Dedicated to That Which
Buddha called "ENLIGHTENMENT",
Shankara called "LIBERATION",
and Christ called "THE KINGDOM OF HEAVEN".

SUMMER, 1967

NO. 2

WHAT IS THOUGHT?

It is impossible to answer in terms of concepts any question concerning the essential nature of anything. All such problems are beyond the power of relative thought as such. Conceptual processes always start with the indefinables which may be elaborated by judgment and reason through the domain of subject-object consciousness. This gives us what we may call a stream of thought that arises out of the unknown, at one boundary of relative consciousness, and then may be traced through the relative field to a point of disappearance at another boundary. In this range we can study the processes and formulate laws of action, but we are never able to answer the question of essential nature.

However, it does not follow that essential nature is forever unknowable. The point is that essential nature is inaccessible to ordinary subject-object consciousness. When a man has the Gnostic Realization, then he may know essential nature through Identity; but he can never formulate this essential nature even to himself. He may create symbols that point toward it; but the symbol does not really define or explain. The ordinary consciousness cannot answer its own most fundamental questions, and hence is by itself essentially, nescience or ignorance. The answers come through Awakening to the Gnostic dimension of Consciousness and this involves the transition through the mystic death and the second birth.

Now let us consider what *can* be said about thought, namely, that which the *reflective* consciousness has discovered. First of all, thought is defined as "all awareness of objects other than sense impressions, and the conceptual process as a whole, including conception, judgment, and reasoning". The first part of this definition identifies thought as that phase of subject-object consciousness which is other than sense impression. It tells us nothing of essence. The second part analyses thought into its phases, but that again fails to give essence.

We may ask next, what are "concept, judgment," and "reasoning"? Let us see. "Concept" is awareness of an universal as an object, as distinguished from the particulars which it unifies. "Judgment" is the mental function and act of assertion or predication. "Reasoning" is that faculty or process of the mind which consists in the drawing of inferences. The latter is the more familiar use of the term "reasoning" and covers its use in subject-object consciousness. It has two other definitions as follows: (a) direct apprehension of truths without reference to sensation, perception, or imagination, and (b) the faculty or function by which we apprehend the real nature of the world as a whole. The first of these latter two definitions is on the edge of Gnostic consciousness, and the second completely Gnostic. It is in the latter sense that Plotinus, Hegel, and H. P. Blavatsky used the term when it is spelled with a capital "R". For my own part I often follow the same practice, as I consider the Gnostic consciousness as much more like reason than like sensation, though not to be identified with reason in the first or purely relative sense.

The above gives us some knowledge of the component elements of thought, but still we have not found its essence. Let him who would find that essence awaken to Cosmic Consciousness, and then, perhaps, he will say, "Thought is God" and be satisfied.

Now let us consider thought in a more occult or mystical way. In this sense, thought may be regarded as the psychological aspect of the Great Breath. Thought continues in much the way the physical breath does, and there is a sympathetic interconnection between these two, and in fact, be-

tween these and the creative principle, which physiologically manifests as sex-force. It is actually as difficult to stop thought as it is to stop physical breath, and the effect of such stopping is essentially the same. What results when someone tries to stop his thoughts? When he seems to be successful he then discovers that all the while he has been thinking about stopping his thought, and so actually is thinking all the time. When, in the full sense, a man stops thinking on this plane, then he ceases to be conscious on this plane. But even when thought is reduced here on the level of relative consciousness, or actually has stopped, it does not follow that Thought as such has stopped in every sense. The thought-breath in the Transcendent or Gnostic sense continues. There is no self-consciousness without thought. But we can shift the level of thought and thus be conscious on different levels. So in one sense it is not true that Transcendent Consciousness is above thought. It is above thought in the relative sense we have already discussed, but there has been a metamorphosis so that thought is realized in a totally different form.

2. Where does thought come from?

It comes from Nowhere, and goes There. Nowhere is the Void which is the only real Fullness that there is.

3. Who or what actually creates it?

The question cannot be answered in that form. The pertinent answer would be: Thought *is*, before the thinker and the object of thought became. The seeming creation of thought is really a descent out of the Void, and its disappearance a return to that Void. Hence by pure creative imagination we can discover Truth. The less pure the imagination the smaller initial "t" of the word Truth.

4. How is it created?

Meditate upon the answer to question 3.

5. Is it associated with the creative power of sex? If so, to what extent and how?

There is a correlation, but its practical operation may be stated in the form: "the more thought, the less physical sex". We have here really the explanation of why the I.Q. of the average man is about that of a child of 13 or 14 years

of age. Mere multiplying of schools will not solve this fatal defect of democracy. Unless there is a greater sublimation of sex-force, more education merely means more educated fools. And an educated fool is more dangerous than an uneducated one.

6. What is the relation of the mind and brain to the thought that operates through or by it?

The mind is the organ through which thought operates, whether on a lofty, transcendental, or inferior level. The brain may be thought of as a physical condensation of the mind whereby thought may function within the physical state of consciousness.

7. What is Thought-Substance?

An aspect of Divine or Primordial Substance.

Become a Gnostic, or Awakened to Cosmic Consciousness, and you will Know, though you will be unable to *say* what you Know.

8. Where is it?

Everywhere and nowhere.

9. How is it stirred, or set, into motion, and by whom, or what?

Unanswerable, since Thought is *without beginning or end*. Even the notion of oneself as a being, or of other selves as beings, is a resultant of thought. Thought *is* before beings *are*.

I hope these answers are sufficiently unsatisfactory to cause the students to get busy for themselves.

— Yogagnani

ELECTRO-MAGNETISM

By Robert M. Briggs

Magnetism, as defined in the Theosophical Glossary, is a force in nature and man. When it is in nature, it is an agent which gives rise to the various phenomena of attraction, of repulsion, of polarity, etc. When it is within man, it becomes "animal" magnetism in contradistinction to cosmic and terrestrial magnetism. Magnetism, as defined by science, arises from forces between electrical charges in motion; that is, *moving* charges exert magnetic forces on one another over the purely electrical or electrostatic forces. Since the electrons in atoms are in motion about the atomic nuclei, and since each electron appears to be in continuous rotation about an axis passing through it, all atoms can be expected to exhibit magnetic effects and, in fact, such has been the case. As with electrostatic forces, the medium in which the charges are moving may have a pronounced effect on the observed magnetic forces between them. Science divides the field of the study of magnetism into three categories, the categories being (1) electric fields, (2) magnetic fields, and (3) electro-magnetic fields. An electric field arises due to a potential difference between two objects. For example, there is a potential difference of 28 volts between the positive terminal and negative terminal of a car battery, therefore, an electric field exists, the direction of the electric field being from the positive terminal to the negative terminal of the battery. If a positive charge such as the nucleus of an atom is placed into this electric field, the electric field will propel the nucleus of the atom to the negative terminal of the battery. No magnetic field exists within the battery since the potential difference does not vary with time.

A magnetic field arises due to current flowing between two objects. When current flows from the car battery through the wires of the car, a magnetic field exists around the wires, but perpendicular to the flow of current. No electric field exists around these wires since the flow of current does not change with time. Both the electric fields and magnetic fields are special cases of the electro-magnetic field category, and the electric fields and magnetic

fields are independent of one another only when both the potential and current do not vary with time. The electro-magnetic fields are caused when there is a change of current or potential with respect to time. When this situation arises, the electric fields and magnetic fields are interdependent on one another, exist at the same time, and are perpendicular to each other. It is the interdependence of the electric fields and magnetic fields which make communication through the air possible such as radio and television.

In the *Mahatma Letters*, one finds the following statement: "We know of no phenomenon in nature entirely unconnected with either magnetism or electricity since where there are motion, heat, friction, light, — there magnetism and its *alter ego* electricity will always appear as either cause or effect — or rather both if we but fathom the manifestation of its origin."

The Sun is neither a solid nor a liquid, nor yet a gaseous glow; but a gigantic ball of electro-magnetic Forces, the storehouse of universal *life* and *motion*, from which the latter pulsate in all directions. The magnetic conditions of earth change with every variation upon the Sun's surface, and is said to be in "subjection to emanations from the Sun". The stars, being suns, must also give off emanations which affect us in proportionate degree.

The Sun we see isn't at all the central planet of our little universe, but only its veil or its *reflection*, the reflection of the huge storehouse of our system wherein *all* its forces are generated and preserved.

From *Isis Unveiled* we find the following quotation: "There is but one magnet in the universe, and from it proceeds the magnetism of everything existing. This magnet is what the Kabalists term the Central *Spiritual* Sun or God. The sun, moon, planets, and stars are highly magnetic, but they have become so by *induction* from living in the universal magnetic fluid — the *Spiritual Light*. The Sun is the most magnetic of all bodies."

The *Secret Doctrine* states: "The 'Central Sun' is simply the center of universal life-electricity. In ancient symbolism it was always the Sun that was supposed to send forth

the chief Saviors and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest Seven."

Kircher accounts for every feeling in human nature as a result of changes in our magnetic condition. Anger, jealousy, friendship, love, and hatred are all modifications of the magnetic atmosphere which is developed in us and constantly emanates from us. *The magnetism of pure love is the originator of every created thing.*

When two men approach each other, their magnetism is either passive or active that is, positive or negative. If the emanations which they send out are broken or thrown back, there arises antipathy, but when the emanations pass through each other from both sides, then there is positive magnetism, for the rays proceed from the center to the circumference.

It is also stated in *Isis Unveiled* "that the nourishment of the body comes not merely through the stomach, but also imperceptibly through the magnetic forces, which resides in all nature and by which every individual member draws its specific nourishment to itself."

Magnetism may also explain many mysteries about gravitation. It is written in *Isis Unveiled* "that which science calls gravitation, the ancients and the medieval hermetists called magnetism, attraction, affinity. It is the universal law, which was understood by Plato as the attraction of lesser bodies to larger ones, and of similar bodies to similar ones, the latter exhibiting a magnetic power rather than following the law of gravitation. The anti-Aristotelean formula that gravity causes all bodies to descend with equal rapidity without reference to their weight would seem to point a great deal more forcibly to magnetism than to gravitation, magnetism-attracting rather in *virtue* of the substance than of the weight. It is stated elsewhere "there is no gravitation in the Newtonian sense, but only magnetic attraction and repulsion; and that it is by their magnetism that the planets of the solar system have their motions regulated in their respective orbits by the still more powerful magnetism of the Sun, not by their weight or gravitation. It is seen, moreover, in these two opposite Forces

(attraction and repulsion) only the two aspects of the universal unit called 'MANIFESTING MIND'; in which aspects Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyan-Chohans, Entities, whose essence, in its dual nature, is the Cause of all terrestrial phenomena."

The question is often asked, can magnetism travel through a vacuum, as defined by science, or is a medium necessary? It is stated in *Isis Unveiled* "the spirit is everywhere diffused, and the spirit is the medium of magnetism." It is also stated "the space between the sun and the earth must be filled with a material medium which answers to the kabalistic astral light. The passage of light through this medium must produce enormous friction. Friction generates electricity, and it is this electricity and its correlative magnetism which forms those tremendous forces of nature that produce in, on, and about our planet the various changes which we everywhere encounter."

It is stated in the *Secret Doctrine* "Space, inter-stellar, inter-planetary, inter-material, inter-organic, is *not* a vacuum, but is filled with a subtle fluid or gas which the ancients called *Aith-ur* — Solar fire, AEther. This fluid, unchangeable in composition, indestructible, invisible, pervades everything and all matter, ponderable or imponderable. The Ether, whatever its nature, is from the sun and from the suns; the suns are the generators of it, the storehouses of it, the diffusers of it. Without ether there could be no motion; without it particles of ponderable matter could *not* glide over each other; without it there could be no impulse to excite these particles into action. Ether connects sun with planet, planet with planet, man with planet, man with man. Without ether there could be no communication in the universe, no light, no heat, no phenomenon of motion.

February 4, 1967

GOD AND/OR CAESAR

By Franklin Merrell-Wolff

PART II (Conclusion)

The two attempted solutions of the problem presented by the dychotomy of God or Caesar, so far considered, are respectively the amputation of Caesar, and the amputation of God. No doubt the successful amputation in either case does achieve a kind of unity. The amputation of Caesar, when successful, leads to Liberation and Enlightenment at the price of severance from the world with its vanishing as a maya. It does nothing for world redemption; and so far appears to have been a possible achievement by about one in a million. The amputation of God is, no doubt, more accessible to the many, as is witnessed by the appeal of Marxian Communism, but it leaves only the union of the collectivity and threatens the death of the higher Soul. Is there then some other way whereby God and Caesar can be integrated, and not merely stand in a relation of armed truce?

It is the thesis of the writer that such a Way does exist, and that it can be known and demonstrated. This Way, however, is not that of modern psychology nor of the traditional Yoga, but a Yoga that is integral. The key word of this Yoga is not interfusion, nor Liberation, but Transformation, though it must be clearly understood that it does not exclude Liberation and an ultimate interfusion or, rather, integration. Rather Transformation is to be understood as an emphasis over and above the objectives of traditional Yoga, while all of the latter are accepted at the same time. It is thus essential to have an understanding of what is meant by Transformation in the present sense.

Superficially it might appear that Transformation is but another word carrying the essential meaning currently attached to "sublimation", for in sublimation there is a certain transformation of the libido from the channels which are normal in nature into something ethically, aesthetically and cognitively higher and, along with this,

some change in the nature. But in the present usage "Transformation" is a designation of a process which differs from sublimation in the ordinary sense in at least two respects:

1. Whereas sublimation, as commonly understood, is an ego directed process, involving aspiration; Transformation is directed by a power higher than the ego. In psychological terms this Power may be viewed as a superconscient Dynamis, but it is far better to employ a religious designation and give It the name of the Divinity which has effective meaning in the consciousness of the individual. It is indeed the Divine. However, It is a Power that can be known or realized and is thus no mere speculative or abstract philosophical existence and nothing more. An effective power is a real power, and the effectiveness of this Power has been adequately demonstrated. It can be felt in Its Presence and Its Action. The procedure in Transformation entails, in addition to aspiration, a faith and trust in and surrender to this Power, along with a stepping aside of the ego in the government of the mind, life and body. The whole process is religious in the deepest sense of the word and, while a psychological appreciation of the effects of the process is possible, yet it is highly important that it should not be viewed as a mere matter of psychology or psychological adjustment, as the cheapening effect of this viewpoint may maim the whole process by reducing it to something essentially egoistic. Psychology is no substitute for God.

The failures of sublimation grow out of the fact that it is a process guided by the higher human thought and feeling and these restricted powers are inadequate for the task. The best intelligence of man qua man is inadequate for effecting all the necessary sublimation, save by an heroic effort of Tapasya which but few can attain. The infra-rational components in human nature simply do not respond to rational control and direction. A strong intellectual will may censor and repress, but this is neither a destruction nor sublimation. The censored and repressed forces are simply reduced to a life in the unconscious where they do damage and often serious damage. But the

limitation attaching to the finite human power of thought and feeling does not exist with respect to the Higher Power which guides the Transformation. This makes all the difference in the world.

Transformation is a process which ultimately acts upon all phases of the nature and not simply the highest or higher as they are valued by the good among men. Thus those parts of the nature which effectively resist the egoistically directed efforts at sublimation can be carried along, or can be in effective degree carried along by first being subjected to the transforming process. This results in the elimination of the schizoid effect of sublimation that may result in disaster, since in the end there is not left an undisposable residue, repressed into the unconscious, which can effect damage. In order that the process may be effective the nature must become as plastic as possible; as much like putty in the hands of the Potter as may be. This implies abandonment of self-doing and surrender to the Higher Power, a step which, while it affords certain difficulties, is none the less probably the easiest way available to man.

2. In the ordinary man — the man who has not been Divinized — the dynamis which supports the ego and which causes the “wheels to go round”, as the saying is, is the libido. In the process of Transformation this dynamic principle is replaced by another which is immeasurably higher, i.e., Ananda. Ordinarily we think of Ananda as delight simply, but this is the characteristic which may stand out most conspicuously in our experience, yet falls short of the whole significance of Ananda. Nor does the trinity of joy, love and beauty exhaust Its meaning. Also It is a subtle and great power, the force which leads to the Divine Manifestation as a great Play or Lila. The universe is a by-product of God revelling in His Joy, Delight and Love, with no ulterior motive; for how could the perfect ever have a need? For the imperfect ends or goals are valid and even necessary, but not so in the case of the utterly complete. Man in the Ignorance is finite and imperfect, suffering as the slave of ego and libido, but man, fully Divinised, is free, infinite and perfect and, therefore,

without ego and libido. In the process of Transformation, slowly or rapidly, Ananda replaces libido and the life becomes cast in a mold quite beyond our present imagining. In the end the God emerges out of the man and suffering and darkness vanish forever.

As Ananda takes over in the life and consciousness of the Sadhaka a new quality of Joy, Love and Beauty replaces their dull counterparts, heavily dogged by their opposites, which are the best fruits of the libido. A change has taken place which renders possible and even easy those steps which otherwise only the few have been able to take with supreme labor. Something of the distinguishing characteristics of this Ananda can be told, but the impact and quality of its force can really be known only by immediate experience. First of all, the Delight is no mere evanescent pleasure derived from a desired object, but is a self-existent Radiance that illumines and blesses the object, but does not depend upon the presence or absence of the object. It is a bestowal of Grace. Within its Rays all things, all qualities, all phases of the nature are transformed into purity within an aura of ineffable happiness. Likewise is it with the Divine Love. For this is a Love that never dies nor alters into its other, as is so often the case with a mere vital love, but It shines eternally and never condemns the object or turns away because of any unworthiness of the latter. It ever follows the Pilgrim in the Ignorance even though he passes through the depths of hell. This Love is always present, but the child in the darkness because of the cloud over his consciousness for the most part does not know that It is always about him and so imagines himself to be alone and deserted. And as it is with the Joy and Love, so it is with the Beauty, for the Beauty is a self-existent radiance that destroys all ugliness by lifting the vast mirage which deadened all things in the range of ordinary consciousness.

For him who has come under the action of the Transformation, soon or late, there comes a time when the things of ego and libido are known to be cheap and coarse and dark, and then in gladness he accepts the

transforming Force. All that he has renounced, sacrificed or surrendered, perhaps with a sorrowing and stormy heart, is seen in its true light as something mean and small, while in its place there comes an ineffable largeness and sweetness, a sense of rightness, of measure filled full, pushed down and running over. If this sense is retained persistently, or even remembered continuously at such times as the dark cloud of ego and libido may overcast the skies, then the Way of Transformation is a sun-lit Way where undying happiness and laughter is the rule of life. Happy indeed is the Sadhaka who can do this, and it is potentially possible for all, provided they can let go the old attachments and values, the personal prides and ambitions, the love virtues and vices. Yet, despite all this, the Way may be hard if there is little faith and confidence and much doubt. These are the tormentors of the Way. It is the Way of Wisdom to deny them life.

All that has been written is possible because there is a hidden Divinity in man, He Who is of the size of a man's thumb as it is said in the Upanishads, as well as a Divinity above in the Transcendent Heights. Here is the safe and sure way for dealing with the human problem, with all its sickness of body, mind and soul. All the work of practical psychology, of philanthropy, or alleviation and invention with respect to the world problem with all its ramifications of war, politics, economics, etc., is only an imperfect crutch which can in a limited measure mend and assist, but cannot cure. The Transforming Power alone can finally cure all these ills.

THE DUAL NATURE OF MAN by Franklin Merrell-Wolff

The dual nature of man in all of its ramifications is a large subject, and to understand it is of the first importance. Through understanding the human organization in the esoteric sense, keys are afforded for the comprehension of after-death states and processes; for the technique of reincarnation, and of how man may become immortal. The present discussion covers a phase of the subject that falls largely within the range of common experience, and is of the greatest practical importance in helping the student to gain an understanding of himself and his associates.

In the highest metaphysical sense, there is but One Reality, yet on the plane of relative knowledge, which is the plane of our common human experience and action, we must reckon with the problems of our complex nature. It is a serious mistake to confuse metaphysical Reality with the processes of valuation and differentiation which are inescapable on the plane of relative consciousness. Hence, to refuse to face the problems of man's relative nature on the ground that he really is a unit, a One, is simply to sidestep responsibility and fail to realize the significance of metaphysical Oneness.

Occultism teaches that man is subject to a triune evolution, on the physical, mental and spiritual planes. But with the exception of a few individuals the highest or monadic evolution is not an attained experience. Knowledge of this highest evolution is of theoretical importance, since with it the Realization may be attained. Further, a truer perspective concerning the lower evolution is then realized. For the majority the phases of development that are of vital importance are the lower two, the physical and manasic, (mental). The conflict between these two natures is a sufficiently common experience and it is not difficult to attain a practical understanding of them.

In Robert Louis Stevenson's story "Dr. Jekyll and Mr. Hyde", it is not indicated how far he was conscious of the occult significance of what he wrote, but, consciously or unconsciously, he portrayed very effectively the great

drama of the human soul. Man has an earthly or sensible (sense-related), nature which continually clashes with his higher or intelligent nature. This latter is not his spiritual nature since that is the Monad, but frequently it is called the spiritual man. This intelligent nature is not the Higher Self but the Higher or Reincarnating Ego which corresponds to the Higher Manas. The sensible nature is the outer sensuous man, or the personal nature. Since man as well as other creatures is composed out of living substance, which means substance possessing the principles of spontaneity, it follows that his lower as well as higher nature have the power of self-assertiveness. His personality is not an automaton, and does not respond initially to the direction of the Higher or Inner Man with the same completeness that an automobile responds to the control of the driver. It is more like a horse with a rider, and in most cases a poorly broken horse; for in some instances it acts like a wild bucking broncho. We have learned that the horse has a will of its own which differs in important respects from the will of its rider. The control of the rider is that of an intelligent creature not unlike that of an engineer directing a mechanism. Sometimes almost perfect harmony is attained between rider and steed, and when this is the case we have a wonderful combination, and co-operation between the two.

A Master is one who has completely mastered his steed or personality so that there is but One Will where formerly there had been two. Mastery results from training of the steed rather than breaking it, for this would have a spirit-destroying effect analogous to the effect on a horse that had been treated so severely that it becomes hopeless and spiritless. But when the steed or the personal nature has come to recognize the complete ascendancy of the Inner Man, the Rider, it no longer sets its will in opposition. It is by no means easy to gain this control, so it behooves us to be patient with our friends when we observe their steeds behaving fractiously, at the same time never allowing our own control to become slack. If we can master our steeds then we have effective instruments of action through which the purposes of the Inner Man

may be achieved on this plane. If we fail to attain this mastery, this Inner Man remains largely helpless and ineffective.

The method of floating through life, if persisted in, leads to failure through ineffectiveness, and there will be no inner content in such a life for the incarnation is practically wasted.

If, on the other hand, the issue is accepted and the student resolves to become lord in his realm, then he will have to face the opposition of the fractious steed of his personal nature. And the more resolved he is the stronger will be the fight. But if he refuses to accept defeat he will find somewhere in the depths of his being he has the necessary strength to command ultimate mastery. The important point is that he refuse to be content with any compromise. Probably there are none who do not recognize the fact that one part of the nature tends in a direction contrary to another. Hence, if a course of life is followed which accords with one aspect, the other is defeated in its purposes. This inner conflict is strong save in two types, the very low and the very high. In the first case we have a purely animal man, such as the primitive types of men and degenerates. For such individuals life is simple since they follow without inner resistance the urges of the animal nature. The second instance is that of the regenerate or spiritually victorious men, as the Masters. With them the animal nature has been completely subdued and there is but One Will. Between these two poles lies the mass of humanity, torn between the two opposed tendencies of their nature. This is the stage of crucifixion from which follows resurrection if the spiritual nature triumphs, but spiritual death in case the animal side becomes supreme. Mankind cannot linger indefinitely in the field of conflict. There is a cycle which we might call one of grace, during which man may vacillate between his higher and lower nature, but inevitably a time comes when he must either win to spiritual purity or he will gravitate to the highroad of destruction. The necessity for attaining spiritual purity in one's being, if immortality is to be realized, may be illustrated from chemistry. All compound substances are

to a greater or less degree unstable. They do not have anything like the duration of elements. A substance like common table salt may last for a considerable time in nature provided it is not submitted to the action of strong acids or alkalis; if it is, the sodium and chlorine of which it is composed go their separate ways. Let salt symbolize man with his dual nature and let the chlorine, since it is a gas, stand for his spiritual aspect, sodium for the animal, then we can see the significance of the acid test. If an Ego has gravitated strongly toward sodium then, when the separation comes, consciousness of self-identity goes toward the lower pole of darkness or unconsciousness. On the other hand, if the Ego is identified predominantly with chlorine, or Spirit, then following the acid test, self-identity or the "I-AMness" rises in freedom.

There is no path to immortality or mastery save through conquering the lower nature. Now the lower nature can never be mastered simply by indulging it. On the contrary it gains strength. It is the spiritual nature that must be cultivated and given full freedom. Occasionally a student may say, "I do not want self-denial or self-sacrifice. That is the negative path and I want the more positive path of doing as I please." This is a foolish statement and shows lack of understanding, since whatever course an individual chooses one or the other aspect of his nature is denied and sacrificed. Which shall it be, the animal in man or the spiritual being which he also is? The wise student will say: "I will not sacrifice my spiritual being for that is the Real Man. I will to be positive and assert my freedom. If anything in my lower nature stands in its way then it must go for it is essentially negative. I choose the Path of Realization, of Transcendence, and of Freedom." Thus every student should decide which he most desires and then proceed courageously to transform everything in his nature which stands opposed.

It is in the practical working out of the problem formed by the conflict of the dual nature that we find the value of discipline. To be effective this discipline must be cheerfully accepted by the individual concerned whether he

imposes it himself or asks someone else to help establish it for him. If he regards the discipline as something externally imposed upon him and resents it in his heart, it will do him no good. If someone who has accepted the responsibilities of an elder brother or teacher sets the course of training, the student should treat it as something which he himself truly desires and wills. It is not important that the student should always understand the rationale of the specific steps in the discipline. In fact, if he always understood it would mean that he was fully abreast of the consciousness of the teacher and the latter would no longer need to discipline him. But a teacher who is really able to help the student on to higher levels may seem at times arbitrary or incomprehensible. If the training is really effective it may seem unjust from the level of the consciousness of the one being trained. This must necessarily be so, for the student is still in the midst of the struggle with his lower nature, and that which is good from the standpoint of the higher nature will often seem strange, or severe, or even unjust, to the student. It should be remembered that *so long as an individual feels that any injustices or wrong can possibly be done to him he has not mastered his lower nature.* The Spiritual Man is a King who cannot possibly be injured, for he is superior to that which is not spiritual, and the lesser cannot harm the higher. Also, since Spirit is One, it cannot be unjust to itself. The lower nature often requires rough treatment to be dislodged from a false position.

In the spiritual sense no student is ever right in criticizing his teacher. This has nothing to do with the question as to whether the teacher is always wise in the relative sense. It is simply a matter of the attitude the student must take if the teacher is to have spiritual value for him. In this domain there is no constraint which requires a student to accept anyone as a teacher or to continue as a pupil. But if he is to receive any real benefit he must really be a pupil, otherwise not even the wisest of men could instruct him. However, if a student is really great as a pupil (a rare phenomenon) then he can force wisdom out of the mouth of an ordinary teacher. This is an occult law,

sometimes stated in the form: "The Chela makes the Guru." There is a story told of a Chela who by his art as a pupil once redeemed a black adept. Students should remember that the possibilities of greatness as pupils are as large as the opportunities for greatness as teachers. There is a law which restrains the teacher, for he only may do or say whatever his pupils make possible. In the spiritual Chela-Guru relationship there are no limits. The Guru becomes the expression of the Master to the Chela who is on that Line of Life.

The reason underlying this is: the teacher symbolizes Spirit or the Higher Self of the pupil. As the pupil relates himself to his teacher so also he brings about in himself the ascendancy of his own spiritual nature. When the work that a given teacher can do is finished, the student will be graduated.

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THE SEEKER

Dedicated to That Which
Buddha called "ENLIGHTENMENT",
Shankara called "LIBERATION",
and Christ called "THE KINGDOM OF HEAVEN".

Summer 1968

No. 3

MATHEMATICS, PHILOSOPHY AND YOGA

An address by Franklin Merrell-Wolff

LECTURE I (of 6)

Since 1936 I have entered upon the platform for one reason, and one reason alone, and that is to render more accessible, be it even in the slightest degree, that which we know as Realization. There is a reason for this, connected with the problem of humanity. If one looks over the course of human history, so far as we know it, this fact stands out above all others—the record of man's inhumanity to man. Through the endless wars, through enslavement, exploitation and otherwise, suffering has been, as the Buddha said, the great lot of humanity, bound to dualistic consciousness. Not only this record from history, but the problems that every human being faces involve tragic elements. There is the problem of death, and death holds toward us here its brutal guise. That is not all to be sure, but that is what we see. There is the problem of the meaninglessness of an endless round that seems to go in a circular form without progress, without advance. I might go further, but this is characteristic of dualistic consciousness, the world which we commonly know; and the efforts of man, by the resources of the dualistic consciousness alone, to effect a resolution of the suffering, of the problems that are unsolved and seemingly unsolvable *have* ~~has~~ never led to a successful outcome. I do not intend to enlarge upon this, I hope that just mentioning it is enough to remind you of the fact.

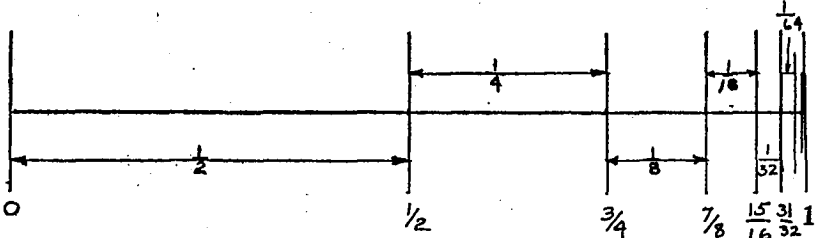
Dualistic consciousness is dualistic by reason of two facts, at least. It is, first of all, a relationship between a subject and an object. That is commonplace here. We know nothing except by contrast with its opposite; we know up only by the contrast with down, good by the contrast with evil, and so on through all the dualities. We know nothing save by contrast. It is also dualistic because it possesses only two functions — organs or faculties of knowledge, sense perception—and conceptual cognition.

Now it is true that there are those who have found release. It is true that there is a way, and a handful there is who has not left this humanity alone. I could mention the names of Krishna, of Buddha, of Christ, and Shankara, of Lao-tse, Apollonius of Tyana, Meister Eckhart, Jacob Boehme, and a few others, known and unknown. But for these this humanity would have perished ere this. But a handful from among the billions of humanity has not made too great an impress. Oh, I know there are those who will say things are different today. We have the marvelous accomplishments of science — postulational science—and they are marvelous. Many of the achievements are fabulous, but also because of that science we, all of us in this world, live upon a powder keg. I submit that that negative fact cancels out all positive values of postulational science. Our military men today talk in terms of a minimum kill in this country of 70,000,000 people and a maximum of 130,000,000. Was there ever a time in past history so dangerous, so dark with threat? Perhaps we may judge our postulational science as a demonic force that would destroy more than it builds.

The door to the resolution of the problem of human suffering and of the unresolved questions is that which we mean by Realization.

I shall try here to bring to you some clarity of conception as to what we mean. I shall draw a line on the blackboard. Below is the domain of dualistic consciousness, above, the domain of the non-dualistic. Above this line the unaided intellect cannot rise. Oh, I grant you that the unaided intellect may reach beyond any height it has so far attained, but it cannot reach beyond that line. Now, those of you who only know primitive kindergarten logic may say that is a contradiction, but it is not. I imagine

those who know their mathematics may foresee the answer. Conceive of this as a limit in the sense with which some of you are familiar in the study of calculus. To give you a conception of a limit consider the series: one plus one-half plus one-fourth plus one-eighth, and so on. Now let us take this line for another use—one end we will call zero an arbitrary distance. One, and the same distance doubled — Two. These steps that I have shown above could be represented here:



After an infinite number of steps, *but no less*, the sum of this series is two; two is the limiting value, never reachable by a finite number of steps. Though you were to add those ever-reducing fractions for a whole googol of years, you would not have arrived at two. (I wondered if anybody would ask what a googol is. Do you all know? That number is 10^{100} : ten to the one hundredth power. The name comes from pre-first grade, kindergarten, students who were given some conception as to the bigness of number, which they were surprisingly able to understand, this understanding also indicating that we are born with, latent within us, the whole of known mathematics and all mathematics which will ever be in the future. I may run into some theoretical objections on that, but let that be a thesis for the moment. It is just an aside.)

To get an idea of how big a googol of years would be, if you took a hundred years of Brahma, which is supposed to be a fairly large number, (I think it has fifteen digits,) it would only be a brief vacation as compared to this. Now it's in that sense I say the intellect cannot reach above this line and yet it can rise higher than any point it has yet attained or will attain in the future, but it is in that sense that you can always get a step in addition, when you have gone only a finite time. In other words, the end of the line could rise so that its distance from this hori-

zontal line would be less than any assigned quantity, however small. You might say that attainments would be unimportant because the distances that it is advancing are small, but that is not necessarily so. The significance of the attainments might be very considerable. I am putting no limit upon the mind in one sense. By its unaided effort it can ever rise but cannot cross this line. That means it remains within the dualistic domain of consciousness.

Now, I am most concerned in these lectures with the powers resident in the intellect, the conceptual powers. They are not the only powers by which ascension can be made; that is granted. But for the purposes in this series of lectures we shall be most concerned with the conceptual power in the ways that it can be used for the attainment of the Realization, and by Realization we mean the entrance into the non-dualistic in at least some minimum degree.

I probably should go into rather an extended footnote at this point, for I've drawn simply a line representing a border between something above and something below, and that does not make the picture complete. So let me make a sketch of a more complete picture.

Dr. Jung in his autobiography has given us the image of man in the field of dualistic consciousness as being in a box hung up by a thread. He had been out of that box in an experience when he was near to death and voluntarily returned, and he regretted the fact that he might come again to view the consciousness within the box as normal. I do not remember that he said there were any windows in that box, or whether it was windowless, as were the monads of Leibnitz. I have spontaneously imaged more a cell like an elipsoid. An elipsoid is an ellipse in three dimensions, and man here moves confined in that space at a distance with respect to all others—oneness in the true sense impossible to imagine or believe in. We will use this figure for the individual or for collective humanity. There is this vast zone not merely above, but on all sides and below. And in analytic psychology all of that is called the Unconscious—above, below, to right, to left, before and behind. Here, a little zone of consciousness is all the world he normally knows. To be sure, usually untraceable influence penetrates to him, but it is not all exalted. Some

of it is dark, some of it is neutral, some of it is seductive and can trap. It is not enough to make a breakthrough since it makes a world of difference how you do it. Nowadays there is an intrigue with certain chemical substances that can make a break, but beware of them. The damage done may possibly not be corrected in a life-time. Furthermore, for a Western man, I find all the practices of the Tantric type (that's an Indian word) suspect and questionable. I do not recommend Pranayama, Asana, Mudhra, Mantra, or efforts to arouse Kundalini, as at all safe. There may be those, most likely, in the Orient, operating under a proficient Guru who may safely use these devices as aids, but it is a way to potential damage. And remember, it is ascension in consciousness we seek, and not merely breaking out of the cell of dualistic consciousness in any direction. Supernal up here and infernal down there. There is one safe way alone. And essential to that is the sacrifice of everything that the aspirant possesses and everything that he is, a holding to nothing, to wealth, to position, to career, to family, to preferred conceptions, to life itself. That alone is the secure way; that is essential. All else including meditative technique are of the nature of aids and not essential.

Now of course, a person may say, "If I sacrifice everything, what is left?" Do you know what the word sacrifice means? I recommend you look it up in your dictionary. It means "rendering sacred". It is also, of course, a giving up to that Other, that Supernal Other, that which appears as the Noumen. (I am using a scientific term here. I am trying to avoid the more religious terminology, because the zeitgeist of our Western people is in science and not in ordinary religiosity. I could speak in the terms of religiosity, but have chosen to speak in the terms that belong to the zeitgeist, the spirit of the times. The scientific name for the Deity is "Noumen", the adjective, "Noumenus".) The Noumen is a fact of Reality that can be experienced. I KNOW. This is not theory. And the sacrifice is to the Noumen. Generally that which has been offered upon the altar of sacrifice is returned purified, but whereas it was seemingly your private possession, it comes to you again as trustee, as steward, for its proper handling. A steward handles these things, be it wealth, be it keen intelligence,

be it relationships, be it life itself, for a larger whole. Mayhap not all is returned, but if so, it is better so.

So the complete emptying is essential to the Way, and the holding back of no part, no special attachment. Sometimes people fool themselves by disguising an attachment by calling it a performance of duty. "These people are some for whom I have an obligation; I feel it a duty to care for them. I cannot sacrifice that." What you are saying is, you do not trust the Noumen, the Divinity. These noble sounding words are merely a disguise for an attachment.

There is a moral discipline; the key-note so far as the breaking through to the Transcendent is concerned, is purity, purity not alone in the more common sense in which one eschews obviously lurid ideas, but purity in a far more comprehensive sense of completeness of self giving, purity which means unmixed motives, unmixed thinking. One of the greatest lessons in purity is the study of pure mathematics. These things are essential, and some day in the passage of time—for there is a law of cycles that brings the appointed hour — the line above breaks open, bursts forth. Mayhap you may hear words or may silently receive the knowledge. "Here before you lie all the treasures of the Infinite. Take what you can!"

And foolish is he who says, "One pearl of this is enough." Plunge to the deeps which are also the heights, to the limits of your capacity. That is the Path of Wisdom. And here courage is required. I may tell you that there are stations on the way. In one good one, but not the end, one may find himself so embraced by this which I have called the Noumen, lifting from the shoulders all loads, giving completeness of comfort, and enveloping with a bliss beyond understanding. This is Real. I know it. It is an experience of supernal sweetness, but it is still dualistic and not the end of the way. It is less than Identity, but it is the goal of the Bhakti, and he who has gone that far is safe, but he may linger long. Beyond is a greater goal, not so sweet perhaps, and that is the Realization of Identity. That means becoming identical with Parabrahm, not with some little corner of Parabrahm, but as Shankara has pointed out, identical with the whole of Parabrahm. This takes courage. This, however, while not the final stage

of ascent, is, nonetheless, home. Many of you, not understanding, may say "This is no more than a vast 'hubris', or inflation," — psychological terms for enormous ego.

There is an Indian story of a certain chela who had come into a somewhat imperfect Realization of his identity with Parabrahm. He was walking with his Guru along a trail in the woods, and an elephant guided by a mahout who was on his back, came along. The mahout called out, "Get off the trail so the elephant can pass." But the chela did not get off the trail, and when the elephant came up to him the elephant reached around him with his trunk and lifted him off the trail. The chela was shocked. "If I am Parabrahm, how could the elephant do that" The Guru told him: "You ignored Parabrahm speaking to you in the mahout and so Parabrahm as the elephant lifted you off the trail." He made the error: "I am THAT", but failed to say, "and so art thou". That is the difference between inflation and the real thing.

Now as we come later to more mathematical usage, I think I will be able to show you a logical parallel in the mathematics of the trans-finite of how it is possible that an individual could become identical with the Whole of Parabrahm, and yet that every other creature at the same time could become identical with the Whole of Parabrahm. But it is so. This is simply a universal truth, forgotten by us. Actually we do not become THAT. We *awaken* to a forgotten fact that is eternally true. In Buddhistic language which uses a different terminology, the statement is that every man, and not only every man but every creature, is Buddha already, but he has forgotten it and he suffers because of his ignorance. The only difference between the ordinary human being and the one who has attained Realization is that the latter knows the fact, but he has not made a new fact. It is a fact that is true for all.

I shall sketch something here that will be the keynote of all that we shall say. I am not tonight defining. Definitions will come later. I am not here concerned with details which will have their appropriate place later. I shall say concerning the intellect that it is probably the greatest power, or potentially the greatest power in the adhar, the dualistic consciousness. But nonetheless I shall have to

emphasize what it cannot do. I am speaking of the unaided intellect, the intellect working by its own resources alone. The intellect that has been able to make the sacrifice and subordinate itself to another power can rise into these realms. But if it does not subordinate itself, if it remains a power of great pride, it may lead one to the asuric temptations. That is real and I know it.

Now, I thought that some of the difference in consciousness as between that which is above the line and that which is below, in so far as I know them and can give expression to them, might be of value to you. First of all, the consciousness which we call dualistic, we may call granular, or moving in terms of a manifold. Now these are terms that are going to be more intelligible to the mathematician than perhaps to the generality of people. But by manifold I might suggest this, the ordinary natural numbers 1, 2, 3, 4, and so on, no end to it. One number is next to the other. Three is next to two and also next to four, and when you have a collection or aggregate of that sort we call it a manifold or granular structure, because they are just like grains of sand, each grain separate from the other grains. There is a grain next to a given grain. Now there are other entities which we call the continua in which this is not true. I suggest this by supposing that we take, not only the integers, but all the fractions between 1 and 2, and so on, also numbers of the form of a over b , where a and b are integers, and all numbers of the form like n th root of a , which sometimes will be reduced to an integral form, or a combination of an integer or fraction, but most commonly gives us what is known as irrational numbers, like the square root of 2 which you can never write down in any complete form—1.41 . . .—etc. It requires an infinite number of decimal places to write it down exactly. It is a new class of number called irrational. Now, you can say that this number is greater than that but less than some other number that might follow. You can pin it down to a given area but you cannot make it come out to an exact determination. Now suppose you write a series with all the fractions that come in here and all the numbers of this irrational sort. There would be no two numbers next to each other. Between any two numbers that you would pick out there would be an infinity of other

numbers. This is characteristic of what we call the continuum. It is a concept that is very important in the calculus.

Now use the conception of the continuum as suggesting something of the consciousness above this line. Nothing there is granular. Everything flows, as it were. This is used a great deal in connection with the analysis of motion, something where you do not have discrete steps as indicated in the system of integers. Those who have mathematics will understand me a good deal better, to be sure, but I am talking for the intellect especially. Below the line we move in discrete steps. Below the line the essence of the consciousness, or the essential part of it is,—“I, different from you, I, different from everyone else”. Above this line is a sense of flow. To each part there is a continuous flowing. Now I could use that symbol because the experience of that consciousness on the other side is of a flow. It seems like a flow of consciousness without discrete parts. You cannot classify it into compartments. Everything tends to flow into everything else. There is an order in it, but that would not be surprising to those of you who know mathematics, because there is an order in the analysis of the continuum. But it is not this primitive order, the order that belongs to elemental logic. It is a different kind of logical process from that which applies in ordinary finite relationships, but it is orderly nonetheless. There is a stage where you find a formless thought, without concepts. Concepts are like clothes thrown on these formless thoughts, containers of the thought. But here is the thought freed from the container—pure meaning. Concepts are forms which are valuable to us insofar as they *suggest* meaning, but the concept is not the meaning. Here in this consciousness it is the *meaning* disrobed from concept and it moves like a stream. If you wished to formulate it for objective consciousness here in this world imagine a complex flowage, all parts continuously in change. To conceptualize is like taking a cross section of that flowage. and if the concept were true for that moment it would not be true for any other moment for the flow is continually changing. But this is the best you can do. And the concepts that make up Shastras and Sutras are made of effort to take a cross section of what is a flowage, and as

a result, while every authentic Sutra, Shastra or Scripture reveals, it also distorts and falsifies. All these sacred writings are pointers only to a truth that can be contained in no form, concept, or symbol, but can be suggested. The proper way to use Shastras, Sutras and Scriptures is as signposts. But mostly people behave like this. You see on every side the trouble produced by what we ordinarily call the religious people. "Here is the dead letter of the Scripture, and that is the truth, and because I have it I have arrived." But they are like the man who, going to a town, say he is going out here to Yuma, and he comes to a signpost with the word "Yuma" on it and an arrow pointing, and he says "I have arrived", and he gets out there and hugs the signpost and cries, "I have arrived!" That's the way most people use religion and that is why religion often becomes the big barrier. There is a true religion all right; the religious attitude is fundamental; there is nothing wrong with that, you have to have it, but crystalized dogma does not contain the truth. On that I am categorical. At best it points to the truth which is a realization beyond word and form. Yet we need scriptures. There is One, a great One, one of the greatest of the great who was also a purist. I am referring to the great Buddha. He refused to compromise, knowing that out of his enlightening Realization, that no word, no form could communicate the Reality. He refused to say anything about the content of that Enlightenment but spoke only of the means whereby it might be attained. He was correct, absolutely correct, but it didn't work with the limited human consciousness, and I'll show you why. It led to a great error. Here is a form that occurs again and again in the Buddhist Sutras. I will take it up in terms of one of the forms of symbolic logic. Let this— A/\overline{A} —be your universe of discourse, and let's say this is any entity or quality which we call A, and on this side, Not-A. (Now one of the methods of indicating Not-A is to draw a line over it. That was introduced by Boole, who brought in the beginning of symbolic logic, the kind of formalistic mathematics that plays such a large part today.) This is the dichotomy, and the logical statement is that all things are either A or Not-A. For instance, all things are either white or not white. All things are either good or not good. The idea

that there is nothing else except the A and the Not-A is known in logic as the law of the excluded middle. Now, in the Buddhist Sutras, you will have not only this A denied, but at the same time that \bar{A} denied. And what does that suggest to you? The Reality is neither this conception whatever that conception might be, nor in the class of the negation of that conception. It is true, all right; it is not thinkable in our dualistic conceptuality, is what is meant. But what did people so often get? There is another possible meaning of that, namely, complete annihilation,—nothing whatever,—and that the ultimate Reality of Nirvana Itself is nothing but absolute annihilation, absolute negation, a nothing at all. And it is said today that there are many Buddhists who live very fine righteous lives in order to attain absolute annihilation. That is not what Gautama Buddha meant. And it is said He came back the next time to correct this misunderstanding and took chances on giving metaphysical material, accepting the distortion involved in that as the lesser of the two evils.

But I know that there are realities such that I would have to use this pattern to speak correctly, and it wouldn't communicate. It is possible to find that which is not in either of these classes, that is, the universe of discourse. It does not include the cognizer of the universe of discourse. Do you catch the point that the universe of discourse is before me? Oh yes, it includes this body. This body is either in A or Not-A; this mind is either in A or Not-A; anything that you can name is either in A or Not-A. But the ultimate observer, that which we point to often by word "I", or the word "self", or the word "subject", but which we cannot define and cannot really name is cognizant of this and of this, but is not contained in either classification. So there is the proof, Buddha is right.

KARMA

Consider with me that the individual existence is a rope which stretches from the infinite to the infinite, and has no end and no commencement, neither is it capable of being broken. This rope is formed of innumerable fine threads which, lying closely together, form its thickness. These threads are colorless, are perfect in their qualities of straightness, strength, and levelness. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. Then for a great time it is disordered and it disorders the whole. Sometimes one is stained with dirt or with colour, and not only does the stain run on further than the spot of contact, but it discolours others of the threads. And remember that the threads are living—are like electric wires; more, are like quivering nerves. How far, then, must the stain, the drag awry, be communicated! But eventually the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colourless, but golden; once more they lie together level. Once more harmony is established between them; and from that harmony within, the greater harmony is perceived.

This illustration presents but a small portion—a single side of the truth it is less than a fragment. Yet, dwell on it; by its aid you may be led to perceive more. What is necessary first to understand is, not that the future is arbitrarily formed by any separate acts of the present, but that the whole of the future is in unbroken continuity with the present, as the present is with the past. On one plane, from one point of view, the illustration of the rope is correct.

It is said that a little attention to Occultism produces great karmic results. That is because it is impossible to give any attention to Occultism without making a definite choice between what are familiarly called good and evil. The first step in Occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on, either on the good or on the evil path. And to step

definitely and knowingly even but one step on either path produces great karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their karma operates in a confused manner. But when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the karmic results increase enormously, because all are acting in the same direction on all the different planes for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.

He who would escape from the bondage of karma must raise his individuality out of the shadow into the shine; must so elevate his existence that these threads do not come in contact with soiling substances, do not become so attached as to be pulled awry. He simply lifts himself out of the region in which karma operates. He does not leave the existence which he is experiencing because of that. The ground may be rough and dirty, or full of rich flowers whose pollen stains, and of sweet substances that cling and become attachments—but overhead there is always the free sky. He who desires to be karma-less must look to the air for home; and after that to the ether. He who desires to form good karma will meet with many confusions, and in the effort to sow rich seed for his own harvesting may plant a thousand weeds, and among them the giant. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world. You are a part of the world; in giving it food you feed yourself. Yet in even this thought there lurks a great danger which starts forward and faces the disciple who has for long thought himself working for good, while in his inmost soul he has perceived only evil; that is, he has thought himself to be intending great benefit to the world, while all the time he has unconsciously embraced the thought of karma; and the great benefit he works for is for himself. A man may refuse to allow himself to think of reward. But in that very refusal is seen the fact that reward is desired. And it is useless for the disciple to strive to learn by means of checking himself. The soul must be unfettered, the desires

free. But until they are fixed only on that state wherein there is neither reward nor punishment, good nor evil, it is in vain that he endeavors. He may seem to make great progress, but some day he will come face to face with his own soul, and will recognize that when he came to the tree of knowledge he chose the bitter fruit and not the sweet; and then the veil will fall utterly, and he will give up his freedom and become a slave of desire. Therefore be warned, you who are but turning towards the life of Occultism. Learn now that there is no cure for desire, no cure for the love of reward, no cure for the misery of longing, save in the fixing of the sight and hearing upon that which is invisible and soundless. Begin even now to practice it, and so a thousand serpents will be kept from your path. Live in the eternal.

The operations of the actual laws of karma are not to be studied until the disciple has reached the point at which they no longer affect himself. The initiate has a right to demand the secrets of Nature and to know the rules which govern human life. He obtains this right by having escaped from the limits of Nature and by having freed himself from the rules which govern human life. He has become a recognized portion of the divine element, and is no longer affected by that which is temporary. He then obtains the knowledge of the laws which govern temporary conditions. Therefore you who desire to understand the laws of karma, attempt first to free yourself from these laws; and this can only be done by fixing your attention on that which is unaffected by these laws.

—“Written down” by Mabel Collins

NOTICE:

With the publication of this issue, The SEEKER is being suspended for an indefinite length of time. It is hoped publication can be resumed at an early date. (The editor.)

IS IT OUR DUTY TO RELIEVE EVERY CASE OF SUFFERING INDISCRIMINATELY?

This can only be answered by first piercing down into principles.

Wherever there is inherent life, as everywhere throughout the organic world, the possibility of injury involves the provision for repair. In the vegetable kingdom, the frosting of a twig, the mutilation of a limb, the grazing of a bark, causes a rally of all the vital powers to remove the damage. In the animal kingdom, that of both brutes and man, sickness or wounds or bruises, are a call on Nature to concentrate her forces on the seat of injury that the poisonous matter may be ejected. The weakened organ built up, the fractured bone be healed. Pain shows that the natural order has been violated and that the tender places of the organism have been shocked. It is the summons to consciousness, informing it of injury, invoking a remedy, and enjoining to submission. Pain is notice that there IS an evil, which is not the *disease* to be treated but is a clue to where that disease should be sought.

From this, two consequences follow. The first is, that the real purpose of medical art is to cure the disease, not to remove the pain. Either for mere relief to suffering or to facilitate more thorough treatment, anaesthetics are rightly used; but in their use it is never forgotten that the pain is but a symptom. The other consequence is that a true physician will refuse to remove pain if the agencies necessary deepen and strengthen the disease and thus ensure worse pain thereafter. It would be folly to save from suffering for a day, if thereby the patient was subjected to an increase of his malady, and thus to an increase of his sufferings for years. Nor could the charge of cruelty hold against a practitioner who, certain of results, refused to alleviate a temporary anguish at the cost of a permanent disease.

Let us now translate these principles into the moral sphere, and note if their application is not as demonstrable as in the sphere of physics. Here too, we have the phenomena of injury, mutilation, and an apparatus for repair. There is the violation of moral order, the consequent dis-

organization of moral tissue, the summons to the moral system for its powers of recuperation. So too, there is the phenomenon of pain, possibly of body as the result of excesses, possibly of soul in the form of conscience. As in the physical system, it is a symptom of disease, or moral disease, and also, as there, it gives the clue to the part affected and so to the remedy.

But the analogy does not stop there. The two coral-laries we noticed in the world of physics are just as true in the world of morals. Here too, wise treatment is designed to remove the CAUSE of suffering rather than the suffering; to dry up the source rather than the outflow. The moralist does not give opiates to consciousness, but seeks to eradicate the fault which caused conscience to burn. And as a far-sighted physician, however tender, refuses to give immediate relief to pain if thereby are induced a stronger disease and a longer recurrence of pain, so the moralist, however sympathetic, will not remove the suffering caused by evil, if to do so will invigorate the evil and repeat the suffering.

Our duty to help a person depends largely on whether the person has brought the trouble upon himself. It may be said, of course, that all trouble, karmically, is self-incurred, but there is evidently a great difference between karma due to conduct in prior incarnations, of which one's personality can know nothing, and that which is the immediate consequence of obvious conduct in this. One cannot feel, or be expected to feel, very much sympathy with suffering which is the direct result of evil-doing, especially if the evil-doing has brought sorrow upon others. To relieve it might not only be, as has been said, to prevent the reformatory power of the discipline, but would be, in effect, to bestow a reward on misconduct, and thus be unjust in itself and tend to induce a repetition of misconduct. Hence, upon being confronted with a spectacle of suffering, the first question of a thinker is as to whether the suffering is the sufferer's own fault. Is the poverty the result of idleness, thriftlessness or extravagance; the disease, that of wilfulness, carelessness, profligacy; the anxiety caused by recklessness, folly, quick temper? If it is so, it might have been, should have been, avoided, and the sympathy cools. There is too much misery caused by

inexperience, or from the acts of others, to allow of sentiment being expended upon that which is self-induced.

These distinctions are obvious. The defaulting cashier has no title to help; the widow and orphans whose financial prospects he has ruined, have the very greatest. A persistent drunkard cannot expect his consequent poverty to be relieved; his wretched children claim our full compassion. We do not exert ourselves to get a culprit out of jail; yet we would fail in no step to secure the release of the innocent. We may very well imperil our lives to save the drowning victim of an accident; we should be wrong to *endanger* our lives to rescue a person attempting suicide. In short, the *moral* quality of a sufferer determines his moral claim, and *true* beneficence should consider fact as well as sentiment.

Nor should it be forgotten that limitations to ability force discriminations upon us. No one has the power to relieve all the distress he sees. He has to select certain cases and pass by others. If then, he dispenses his charity to the unworthy, it must be at the expense of the worthy. If he is free-handed to the tramp, the lazy and the dissipated, he will have nothing for the industrious and the afflicted.

When, therefore, we feel an impulse to relieve one in trouble, the question whether it is right to do so or not depends upon the prior questions, whether the trouble has been self-induced, whether the relief would or would not impair the disciplinary purpose of Nature, and whether there are more deserving cases which would be sacrificed if the relief were given. And if all these questions have to be answered in the affirmative, it could be only weakness in intelligence or character which would permit the consequences to be disregarded. To the student who would serve with Wisdom we say: study the eyes, those windows of the soul, and find therein your fullest answer to this problem.

—Anon.

SHORT CIRCUIT TO NIRVANA?

“Is it possible” asks a student, “That all our struggling to reach Nirvana is for nothing, and Yoga is obsolete and unnecessary? Are psychedelic drugs a true short cut?”

Wouldn't that be simple! In the first place, on the authority of Those Rare Ones who have truly attained to Nirvana, and this does not include those who have merely experienced an emotional state of exaltation or other, the psychedelic drugs cannot precipitate a true Nirvana, but only a counterfeit, at best. True Nirvana is a breaking through the ceiling of relative consciousness into REALITY, like waking from a bad dream.

That which the drug precipitates seems to have varying effects depending possibly on one's state of evolution, or mental, emotional or physical conditions, or other factors. It has been said that the drug reacts on the pineal gland, re-arranging those little granules which surround it causing more or less permanent damage. The pineal gland, according to esoteric teaching, is one's link with his Divine Self, is the Third Eye. It is the opinion of some Nirvanees that even one “trip” with the drug could destroy the user's chances for the “Real Thing” for the rest of his incarnation.

Beyond all this, is it really possible to get something for nothing? Rather, we get out of life about as much as we put into it. One might put this to a test. We may *appear* to be getting much for nothing. True, there are such things as government hand-outs to seemingly undeserving people. But we cannot know all of their karma particularly that which was made in former lives, and it is possible every penny of it was long ago earned.

Or if not, if one is making gains through evil means, for instance, then he is making future bad karma which may or may not catch up with him in a single lifetime. This is an immutable law, a law of Nature, regardless of whether the workings are visible or invisible, or whether or not we know the *how* of its working. But EFFORT, we will find, sooner or later pays off. How many, after one feeble try, complain that it won't work, that there is really no correlation between effort and success, that there is no

justice or reason or order in the world! But by taking karma into consideration, and continuing making effort, especially superhuman effort, gradually one begins to see that his work is paying off, that there ARE reason and justice and order to the world, and the amount of success begins to be proportional to the amount of his effort, provided the effort is in the right direction.

As for those who are making undeserved gains, their own unproductivity leads gradually to a slowing down of total productivity and can pull down an entire culture in proportion to effort and non-effort.

As for Nirvana, one may argue for Divine Grace as being something for nothing, for it may appear to come to many to whom we feel did not deserve it. Here again, do we have all the facts? How much can we know about all one's previous incarnations, for instance? Also, is Attainment merely a matter of good and evil? Could it be a matter of knowledge and ignorance, or of power and weakness, or something other? Often we find adversity to be a blessing in disguise.

For those impatient to gain Nirvana, then, what about short cuts? According to all the Shastras, one must tread every rung of the Celestial Ladder, skipping none. This does not mean that we must learn every little thing by experience, that we cannot learn by precept too. But whatever, or however the learning, we must make it a part of ourselves rather than a great knowledge of empty statistics and factual information. We can slow down the time too, through whole wasted incarnations of non-effort, or wrong doing. Sometimes a student is accused of trying too hard, but here again he may be working in the wrong direction and putting up a block to himself. Selfishness, egoism or a thirst after power could be such blocks.

Still, there could be a speed-up even if one cannot skip any rungs of the ladder. One can ask for a crowding in of experiences, those which may be necessary, and a rapid payment of all past karma. Since most bad karma, it is said, is held back until one is strong enough to face it, such an incarnation could be most terrible, perhaps for most of us. Some have asked for it just this way, to clear it up, get it out of the way, and so bring them closer to the Great

Day, but meanwhile these persons can present a most pitiful picture. It might be better for one to ask for only as much bad karma at one time as he has the strength to bear. Once the chela finds the path, it is said, it usually takes about seven incarnations before reaching Nirvana. The great Tibetan Yogin, Milarepa, attained in one lifetime, but even so, who knows how far he had really gone in previous lives?

In view of all these observations, it is highly doubtful that swallowing an easily obtained, cheaply treated cube of sugar, can catapult just anyone into true Nirvana. It is quite against the laws of Nature.

—Lakshmi Devi

THE NUMBERS TWO AND THREE

The number two represents the principle of duality, or opposition and contrast. There is nothing in objective consciousness which is not subject to this principle. Everything whatsoever implies its own other or opposite. There is no assertion which is not also a denial. Even the statement often made by a certain class of thinkers, i.e., "All is good", implies a denial of evil, and in that very denial a recognition of it. It could not by any possibility occur to anybody to deny that which absolutely was not, for such could not possibly have any place in thought. Two is thus a necessary condition of all relative consciousness. But at the same time it throws all things into opposition, and out of this grows all evil. This is the inevitable price of manifestation.

The consequence of ever-present opposition is that everything in the universe is in a state of instability. No manifested thing ever remains eternally the same, nor for that matter does it remain the same for one second of time. There is thus a process of ever becoming other. Every instant of time as bodies we are dying, and also being born anew. This principle was asserted by the Apostle Paul when he said, "I die daily". Number two is thus a lash which allows no rest anywhere. It eternally breaks the balance of things, and by its own inherent nature that

balance continually reasserts itself. This produces a pressure so that nothing can ever stop at number two, or Kali, the great Destroyer. Contradiction ever demands its resolution. This is found in the synthesis represented by the number three. In this the contradiction of Being and Non-Being is resolved into Becoming, which contains Being and Non-Being as its two moments or components.

From the One and the Two, Three always follows as that which binds the opposites. The One is called the Father, the Two the Mother, and the Three the Son, or rather the Son-daughter as it is androgyne, partaking equally of the Father and the Mother. In the Three we have the first manifest unity. The One is unmanifest, the Two is unstable, but Three is a synthetic unity. This fact is reflected in geometry where the simplest figure which can be formed of lines is a triangle. We find this in mechanics, and in the analysis of the elements of relative consciousness, i.e., the Knower, the Known, and the Knowledge. The Three is the unity from which emanates the elaborated forms of the manifested universe.

The Three is the Third Logos, or the Light of the First Logos, or Universal Mind. In involution it is Fohat, or the creative power of the Logos. In evolution it is the Christ, which is the child born out of the union of the outer and inner man. The Three is the universe as an organized, unified fact.

Every completed family is three, the father, the mother and the offspring, which is the son. The offspring may be, as is usually the case, a physical child, or it may be a work accomplished. All families fail which do not eventuate in the third element in some sense, otherwise there is no binding unity between the opposites.

All groups require at least three persons. The third person binds the opposition of the two, and thus holds the unity of organization.

Three is the number of Soul, from which is produced outer physical manifestation when the Three falls into the Four.

—Anonymous

NOTICE: For students and friends of the ancient Wisdom Religion, convention will be held as usual this year through the week-end starting Friday, Aug. 9th. There will be no charge for meals. Instead, this will be taken care of through a free-will offering, or some may prefer to contribute one of their specialties for the Sunday noon buffet dinner.

Those planning to attend are asked to contact Headquarters well in advance of that date. Write: Mrs. F. F. Wolff, P.O. Box 559, Lone Pine, Calif. 93545.

Bound (or boxed) copies of the BULLETIN of the ASSEMBLY OF MAN, predecessor to THE SEEKER, numbers 1 through 30, are available at the special price of \$7.00; three issues of THE SEEKER for \$1.00. Price per single copy: 35c. Prices include postage and handling. Gertrude A. Wolff, editor; Lillian A. Reid, assistant editor; Franklin F. Wolff, councillor; Murray Gregg, printing.

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