

OBEDIENCE

Rare as the night blooming Cereus is that lovelier bloom in the life of the Neophyte called "Obedience". There is a Voice within that speaks unto the heart of man and he who listens to that Voice goes not astray, but through obedience to its silent word, fulfills his duty without forging karmic bonds to hold him from the path of Liberation. The Great Ones obey the Laws of God, of Man and also of their Brotherhood. They who will not live in accord with the Laws or Rules set down for guidance on the Path they tread, but break their unity and their pledge, will wake to find great loss in consciousness. But he who passes safely through the tests of obedience and awakes and holds his vantage point upon the Path will be blest indeed, for all the powers within pour their blessing upon one who wins and boldly claims his own when it is fast receding from his grasp.

Obedience has two poles, positive and negative. A blind obedience is negative and never carries one successfully through the tests of life. But the obedience that is given as the result of careful scrutiny of word and law becomes a positive power that opens many doors leading to success.

The tests of life do not always consist in a trial of the power to avoid doing wrong. In a far more important sense they are a test of one's power to strike forth in effort. The essence of evil is inertia and if, through an over desire to avoid active evil, the Neophyte permits himself to be caught by the snare of inertia, he has but avoided the lesser evils to be entrapped by the Prince of darkness. All active evil has something of the positive pole of life within it and so is not

wholly evil, but carries with it something that will help to redeem. But of pure inertia this is not true; the soul caught in this darkness of inertia is in darkness indeed. Has the Neophyte the power to penetrate within and to command without? It is for the determination of this that the major tests are builded. It is demanded that you should overcome yourself, but only on the reverse side is this a requirement to refrain from doing. In its true light it is a demand that you be able to command, that you be able to take hold of the congeries of forces that make up your vehicles of expression and exact from them obedience to your commands. If you persist in identifying your Ego or consciousness of Self with your vehicles, then the path you must follow, whether consciously or not you obey the Divine Command, can lead only to death and must pass through the desert of the pains of dissolution with the death of those vehicles. But if you rise in consciousness to a realization of your eternality in the Self within, your Father-in-Heaven in a special sense, then instead of dying with the body you will know the expansion of a new birthing with every victory you win, with every step of self-command you attain. The Path of Trial will thus become a Path of Joy, and Obedience to Law will no longer be a burden.

Penetrate within and find the consciousness of your true Divine Self. Then go forth and command in the Light shed from that Self just so far as your power may reach. It is your Divine Right to go as far as you can. It is the Path to Mastery. Think of yourself as the Master that is to be. As a man thinks and works, so he becomes.

TIDES

"I am a tide in the sea of life, bearing toward the shore all
Who come within my enfoldment". I.K.

Great tides sweep through the ocean of humanity, tides of emotion,
tides of thought, tides of spiritual protection, each gathering in its
wake the floating atoms of earth's humanity. They bear them onward, or
backward, lifting them high for a moment, then dash them to pieces on
the rocks, or catching them in the undertow suck them downward into the
deep. The Avatars, or Christs are the Masters of Compassion, and They
are tides in this great ocean of life which bear to safety the children
of men. Strong, steady, pure and selfless are the tides of force and
power in which they move. Great is the upheave caused by the steady
motion of their on-moving power, and to come within the enfoldment of
such an one is to be borne safely onward to the shore of real life, of
attainment.

To come within such a tide and then to seek to withdraw from it,
is to run the gauntlet of destruction---alone; for the mad swirling of
the waters about the steady central flow engulf all who slip into the
raging whirlpool.

So great is the patience and love of these Great Souls, that
few, if any, are ever lost whom they once accept. Such an one, in
answer to the question asked by an accepted chela, "For how long,
Master?" replied: "To eternity". The depth of meaning in those words
slowly penetrated the consciousness of that one, and with it came the
soft and beautiful dawn of a new cycle, moments of ecstatic communing,
and a fuller and deeper comprehension of the Great Mystery of Eternity.

Just as a mother bears her babe safely in her arms through the stream of human traffic in a crowded street, and guards the child until it can move in safety by itself, so the Master, with the help of his chosen disciples, bears and guides and guards His children of the heart and soul safely through the pitfalls of the lower regions until they can move alone with safety.

There is moving among the children of men today such an one. His inner heart is open to all; his selfless love encompasses all; his power protects, guides and illumines all who come within his enfoldment, if they but open the door of their hearts to this inflow. Mankind still looks for the special magical coming of a Great Soul, a Christ, and cannot realize that never since time began has God left them without such an one moving amongst them, in first one form and then another. The Sun ever rises in the East and sets in the West, and ever from the East come the messages: I am the One and only God, Thou art My SELF, Love One Another, and, Come Unto Me. Within the West is this message to attain full realization. The first faint stirrings of consciousness, or of realization of this transcendent truth, cause a complete upheave in the outer life of the Neophyte. Henceforth values change; life becomes a Divine privilege, death, a Divine ecstasy. Whatever the Beloved wills, he wills, for they are One. To such an one Life reveals greater and greater depths of Wisdom, Love and Harmony, and each form of life reveals but another aspect of the Divine Beauty, a Beauty that stirs and feeds, moves and reveals more and more of the hidden loveliness. The beloved and the lover are One in the All---the One is ever Three and the Three are ever One.

Enter the tide with conscious will, my children, and find yourselves. Seek not the upper rim of the cauldron of life; have the courage to sink to the level of the steady moving tide within, and, watch! See how the eddies cast one here and one there, broken by the waves of ambition; how from a great height another falls, crushed by the weight of the height he attained. See how the lost, the ignorant, laugh and condemn those who move steadily onward, and push those who fall further into the depths! Watch how the Illumined, the Compassionate, the Servers of men, reach out with grave tenderness and lift and protect such an one, if that one permit; how onward, unceasingly, move the workers of the Great Cause, no matter what the seeming sacrifice, loss, or villification. That is part of the Great Game; the battle royal between God, and Himself incarnate as man! A paradox and a mystery is this Game between God and Himself, so-called Good and so-called Evil!

Awake and watch, perceive and seize life's opportunity when it comes to you, and then must you prove your right to "Stand". Never does the first approach of this great opportunity bear the light of a great success, or the joy of attainment, but once its shadows are endured, then understood and overcome, both the Light and Joy of attainment become manifest in the heart and then in the life of that one.

There is but One God; there is but one Law; there is but one Life. These three manifest as Wisdom, Love, Harmony and Beauty, the four-square manifested Power; all else is but the broken shadow and illusion cast by the Play of the Three. To those who see but the manifested form, all is illusion, for they do not see truly. Those who see

the Law and the Life, as well as the form, realize God; for them the Veils are rent asunder and in Awe and Reverent Love, they kneel in the Presence of the Silent Witness, the Unseen Glory of the Angelic Hosts and read the pages of the Illumined Book, at-one with All that Is.

THE LAW OF DUALITY

There is a Law, universal in scope, without which manifestation could not be; that law is called the Law of Duality, or Polarity. It is perceived as light and darkness, heat and cold, day and night, birth and death, et cetera.

As day always follows night, spring, winter, and light, darkness, so birth always follows death, and ignorance is dissipated by knowledge. Yet these apparently separated movements are in reality but the two poles of the same force---the two ends of the same stick.

There are varying schools of thought which teach different systems. Some teach the presence of good and the absence of evil; these have their consciousness focused in the positive, or good end of the stick. Some teach that there is neither good nor evil; these have their consciousness focused at the centre of the stick and refuse to look at the ends. But Those who Know, raise their consciousness above and observe the stick in its entirety; watching the play of the two modes of motion, light and darkness, or good and evil, they also observe the central point of balance which is neither good nor evil, but a synthesis of both.

One might say Light is, or, it is not. What does this mean? We know that Light both is, and is not, depending upon the plane of observation. But, from the plane above change, where duality is seen as a process, Light always is and is not, for it is in reality something quite different in its essential self. What is it that causes such a

difference of opinion amongst students regarding this Law of Dual action. For within the One eternal Beness, the Two move as opposed factors; yet they do not exist as separate, but WITHIN the One as part of it. The One manifests as Two, and thus is forever a Trinity or the Eternal Three. \triangle The Three and the Eternal One are Four, and four is the number of the manifested universe. \triangle In other words, the universe is the Body of the Infinite, or the Cosmic Book of Life, which all may read who have the Key to unlock its meaning. The Cosmos is not separated from the ONE, it IS the ONE, moving within that ONE, as the many. You see the paradox, but do you perceive the Hidden Light within it? Meditate and study, and you will find this Truth nestling at the heart of every religion given to the world from the far off past to the present moment.

In all effort towards combination in groups two factors spring at once into the foreground of consciousness. They are two powers functioning within the One, the Group, for the purpose of manifesting what is vital therein. They are in reality, sub-aspects of the Law of Duality and may be classified as attraction and repulsion, but from their interaction is born Cohesion. As these two powers are set in motion by the Adepts guiding the formation of a group, that which takes place corresponds to the separation of the sheep and the goats. Confusion, doubt, envy, and the arch-enemy, the sense of separateness, may take heavy toll, and many a promising student be lost to the group and thus to the great opportunity which affiliation with the Assembly of Man and its Directors affords aspirants in the western world. When ever a student wins the power to open the first Occult gate, fast closed

by Doubt and Separateness, he draws all those following him in hierarchical alignment one step farther on the Path towards Liberation and Illumination. For the one next in line, seeing his brother open the Door and pass in, knows that he may do likewise, and then his trial begins. If victorious, the Brotherhood is illumined with joy, but if he fails, he must pass to the end of the line and again commence the upward climb. For the only real failure is to CEASE TRYING. The Occult Laws change not, neither favor nor disfavor has any power over them. The only power they recognize is that of the individual who, through his own efforts, in accord with the Laws as revealed to him through his group alignment with the Adept world, surges forward by grasping every opportunity. But opportunity comes in strange guises in this world; it may wear an appearance of power, or it may appear so modestly that it is overlooked, even as the tiny violet hiding at the roots of a radiant rose, may be overlooked. Often too, it is garbed in pain, or even in loss of some treasured desire, enterprise, or person. Those on whom the student leans may be removed, for no aspirant to the great powers is allowed to lean on another; he must stand on his own feet and look the world squarely in the face. With Discrimination as his guide, the occult laws as his Light, the group with which he is aligned as his power, the Adepts as his teachers, with obedience, reverence and intelligent action his handmaidens, he plants his feet firmly on the Path and the Pilgrimage towards the goal, the Star of Adeptship, begins.

In the new age now upon us, Intelligent action is the criterion of success. Faith is but a crutch upon which the adult child may lean until it wins the power of Intelligent Knowing. The desire for TRUTH is paramount in this age; old ideas quickly give way when they prove inadequate. No longer may the world be held in thrall by Priest, or King, or Financier, for Truth alone shall rule! Statements of principle will be held in the mind for intelligent scrutiny; but no more shall the Giver of New Ideas be derided because what he brings does not conform with that which is already known. Thus has progress been held and bondage been forged in the days that are passing. Those who are content with the knowledge they already have, may remain within The Assembly of Man just so long as they can listen, undisturbed, to aspects of truth unlike their own. But if, when ideas opposed to their own are presented for thoughtful consideration, they become angry, or think that their particular line of thought is being attacked, then they should withdraw, for they are not yet grown up and thus are not ready to commence the Great Work.

In The Assembly of Man, all Lines, Colors, or aspects of Truth will be reflected at various times. First one facet, then another; first one color and then another, until the Light of Synthesis reveals all one-sided conceptions, or half-truths for what they are.

The Illumined soul moves from the ONE in ALL to the ALL in One. Every line of color he discriminatingly observes and enjoys; every true statement of principle, he has the power to perceive; to him all religions, prophets, masters, or avatars are but incarnations of the

ONE GREAT Trinity and thus they receive his respect. His line of unfoldment however is that of UNITY or Synthesis; he lives in the White Light wherein all colors flash and thus he knows and is at-one with everything that lives.

In The Assembly of Man we are not concerned with quantity, but solely with quality. Rather would we have but twelve loyal students whose intelligence perceives something of that which lies back of this Work and its instruction, than an hundred of the wavering, doubting, even though well-meaning, ones. With the former, we can build, with the latter, we are handicapped. With a few students in each city, who are trained, obedient, discriminating and capable of receiving and following our instructions, we will help raise the world into a plane of conscious life that will overcome the hundred and fifty thousand years of lost evolutionary progress. This we seek that the Greater Work may unfold.

Remember, students, your hereditary enemies are, first, and most deadly, gossip and false report; then come disobedience to the rules of The Assembly, condemnation, criticism, envy and anger. It would seem that those drawn into the Assembly of Man, in whose Cauldron such deadly qualities are rapidly destroyed, would gladly stand and endure while the pure Fires of Wisdom and Compassion burn them away, leaving only the pure gold shining in the character. This must you find the power to do, or be left behind, not by our choice but by your own. For eyes you have that see not and ears you have that hear not; and gladly would We open those eyes and ears, if you could but "Stand."

Know you the meaning of the word "Stand", Brothers?

"TWO MEN IN THE SKIN OF ONE MAN"

Flacius has said that "two men are found in the skin of one man; that is, two kinds of power exist in the regenerate person." This is the advanced student's every day experience. He has received the Christic-Spirit, yet he is still carnal, for his body is not yet regenerate. An unhappy dualism, an unabolished antinomy, remains as a "thorn in the flesh," teaching him to watch and to pray. Yet essentially he is at rest, for he dwells and takes root in the Christos. Such is our condition religiously considered. But are not many of us in another conflict besides?

Man is related not only to God, but also the world--the "word" taken in a good sense--and to himself. For the present we will consider these ^{two} relations as independent of the religious one. There is something in every well organized man or woman which demands that this relationship be understood and kept in proper order. It is the world of ideals which craves attention and longs for realization; and when man and woman disobey, it quickly shows its disapproval and calls to order. Ordinarily, people obey their inner ideal and live with it under tolerably good conditions. But some come early to a radical conflict with themselves; "Sweet bells out of tune." This condition is not only or alone that of old maidens and bachelors, but it is that of those to whom Nature seems a silent reproach. Is it not a fact that the serenity of Nature is often a torture to many people, and that they seek the whirl of society in the false hope to escape the still but strong words of disapproval which Nature speaks? These sufferers most

keenly experience that "Nature is full of our own human heart," and its pangs of conscience, and that her silence becomes most oppressive because they are out of tune with her. In all the voices of the stones and the trees, God speaks. Nature is his outer gate; it is therefore that her silence is so eloquent. There is still another way in which the natural environment forces many transgressors against the Ideal to pay attention to their inner life. Nature and life become sometimes so dreadfully indifferent to them and their sorrows. The unfaithful and the lawbreakers--and those who do not carry out their ideals are lawbreakers as well as those who act contrary to God's commandments--find themselves alone and isolated in creation. They are "out of order" and cannot get into their right places, try as they may; for they try the wrong way, not the way, which is their way. Only in their way can they succeed. I do not know which of the two is the worst suffering:-- Nature's eloquent reproach in silence, or her indifference. The last is terrible for sensitive persons. We may learn that from many of the poets and we hear it now and then in the biographies of the lovers of solitude, in the sighs of a Leopardi and a Blanco White.

Much more numerous are they who are in conflict with life and their human surroundings. Sometimes by no apparent fault of their own; oftenest on account of lack of moral courage or secret sins do people fail to find their right berth. He who was called to be a speaker, to sway the masses by the magic of his personality, has not realized his life call because early or secret dissipations have sapped his strength. They were not able to destroy his nature though they soiled and distorted it, leaving him spiritually polluted and ideally

deformed. He, whom the gods of fate fitted out with their choicest gifts, that he might lift his people into new stages of culture and civilization, left the appointed road and indolently laid himself down to enjoy his gifts in self-gratification. When he waked up and realized what had happened, he discovered that the Kingdom had been taken away from him and given to another, less gifted, perhaps, but more faithful. Henceforth he spends his days in criticisms and melancholy wailings.

To all such we may say: "Two men in the skin of one man,"

The story of The Love of Indra, as found in the "Ramayana," India's great epic, affords an excellent text for this case. Indra, the god of light and the upper air, had given his love to two fair young maidens, and had led them into Mount Meru, that he might bestow upon them the greatest gift a god could give, his love. The young maidens did receive the "sorrowful gift" of the great god, but they fretted against the crown he placed upon their heads, complaining that it burned away their frail bodies and deprived them of the company of their equals. So one day they wandered away and down from the heights and went into the valley of the Utterakuras--to those "lovely and courteous" people, who never went to extremes; those bland and refined men and women, who spent their time in saying "nice things," but never meant or did anything seriously. For a short time the faithless maidens found congenial company in the valley of the Utterakuras. But soon, only too soon, did they experience their punishment, for a deep unrest settled upon their minds and hearts, never allowing them to enjoy fully the cups of pleasure and often driving them aimlessly about seeking "they knew not what." To the mount they could not return, for their sight could no more endure the light of the

celestial heights. Their hearts were faint and their feet weary, for strength no longer flowed from above into their veins. Their indistinct recollections of their first love were no guide to their confused thoughts. Neither would they die, for the immortal's love had once shone upon and still claimed them.

How many can see themselves in these maidens? How many have been led by the ideal tendency of their hearts and minds into the mountain heights of pure thoughts, noble deeds, and celestial love for "The Good, The True, and The Beautiful?" Was not the god of light and love in that tendency? Did not once the purity of the higher regions so cleanse their impulses and desires, that it almost lifted them out of their ordinary life? Did they not rise above themselves and feel a kinship with the gods? Did they not recognize the god's embrace? And did they not promise to be faithful? Did not their promise fill them with a joy far different than anything hitherto known?

And now I ask you, you who have had such experiences: "How is it that you no more wander in the company of the great Ideals? Do you not know that the secret pangs you suffer and the dissatisfaction you feel with yourself are the result of your absence from the heights? . "Two men in the skin of one man." You are homeless; you are homesick. Who shall satisfy you?

The Hindu story throws no light upon the questions: "What to do? How to get out of this condition?" It tells us only that the maidens finally died like the rest of the Utterakuras; not because they had lived too much, but because they had lived too long, and that they went to a dishonorable grave. What help can we give?

Experience would seem to teach that though our sins be forgiven, we nevertheless must atone for their consequences here in this life. God forgives a murderer we believe, but the Law hangs him. A man may "fulfill his destiny" and live to old age, but if he in his youth put his hand into a sawmill and had it cut off, he must live the balance of his life without that hand, and without the effects which would otherwise have come to him through that hand. Though we may not return to the mountains we have deserted, though Mahonda has no more a full love to give to the renegades, we find that many, very many, sooner or later carry out a part of their ideal. Biographies tell us of many a life which has been recovered "just in time," and which have been lived well, minus a great something. The question of unfaithfulness to the ideal resolves itself into the question of "Sin" and "Forgiveness" and subsequent faithfulness. We read in "The Apocalypse" of the "great multitude" which came out of the great tribulations more or less scorched. Like these, we find "a great multitude" whose ideal has not been realized, whose white garments are spotted and whose vision is diminished--but whose garments are white, nevertheless, and who are able to see.

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Scripsit:Kshanti
Corrigit:Dana
8-18-35

TRANSITION

And who shall say, "He is dead"? For who but the Master can so say. Some there are who pass inward by the way of death and some there are who pass by the Way of Life. "The Way of Death," "The Way of Life,"---what is meant by these differing phrases? Perhaps we may show a little more clearly just what the difference between the two ways of passing inward may be.

The Way of Death: The man of the world often passes that way. It is the way of careless living, where one thinks of naught but self, except occasionally perhaps, a gleam of unselfishness, or of generosity slips carelessly into action. It is also the way of ignorance. Where ignorance exists, we find bigotry, self-satisfaction, egotism, intolerance and so on down the list of negativisms that hold in thrall the greater mass of humanity. Equally in thrall are those who are creed-bound, but in a differing degree. Many of the creedists, gleefully in some cases, sorrowfully in others, consign to hell, purgatory or eternal damnation, as the creed may be, all who do not walk in the same path and follow the same light they follow. Such bigotry and stupidity is still rampant amongst us! Controlled but slightly, merely awaiting a renaissance of the cyclic round to spring forth again in oruelties, burnings, hangings, or imprisonments of all whose religious thought follows a different trend than theirs. This is indeed the "Way of Death," the "Way of the Anti-Christ," and all in "His Name"!

Transition--2

It has ever been thus---the mass following the shadow cast by the Light and crucifying those who enter and become one with that Light; the mass choosing the shell of the nut and seeking to destroy those who select the kernel; the mass ever following where illusion's glamour leads and failing to find the Substance, the Reality, that shines steadily behind the illusory shade.

There is another Way of Death. This way touches the actual physical death of the body, and what this death means to the mass and to the Initiate. With some the passing of the physical robe, means an actual destruction of the conscious self---this is the case where the life has been utterly destructive to the race and all who have touched it---where no gleam of love has lightened the consciousness for even a moment. These cases are rare indeed. With another class, those who do not believe in a continuation of life after death of the body, it is death, for the conscious self expects to die and thus throws the ego into a state analagous to death for ages to come, until the cyclic sweep forces it to an unconscious re-embodiment where the same roll is re-enacted until God, in His Divine Mercy, forces that soul to a slight awakening, and then the long upward march begins. Still others hope that there is a continued existence, but they do not know that it is so. With this class, the sleep of unconsciousness is lessened and before re-incarnation they are instructed and shown somewhat of the truth. This remains as a seed within the soil of the soul which breaks into blossom while it is in incarnation and thus often causes it to enter the Path of disciple-ship. Still others have such a deep faith in

Transition--3

the life everlasting that they awaken to great interior joys and unfoldments of consciousness. Still others have united faith with experience, have unfolded soul knowledge and become helpers of the race both before and after death of the body. Then there are those for whom there is no death, those who pass by the "Way of Life" for whom so-called death becomes a Great Initiation. What may we be permitted to say of this rare class of Great Souls? Just a glimpse of that great event towards which all true students move more or less consciously: An elderly man stood silently in the window, looking eagerly towards the East. His life had been filled with love and helpful deeds---a minister of an orthodox church, yet leading his people ever towards the unorthodox view, he had pressed steadily onward with Adept wisdom. There had been no illness, was now no illness; his frame was frail, yet now it throbbed with an intense expectancy. As he gazed, slowly the sun rose in the heavens in full view. Turning to his daughter who stood in the room, his face illumined and transfigured, he said: "I GO," and facing again the sun, slipped consciously from the physical envelope into the Way of Eternal Conscious Life.

Another, a Chela of the Lodge, who had passed many tests and suffered much, and had won much, who knew and communed consciously with one of the Masters and sought only to be of service to the race. While studying one day, the Master appeared to her and asked her to follow him. She did so; He entered a darkened closet and asked her to remain when he left, urging her to do so in utter faith. She stood silently while he passed out the one small door, closing it

Transition--4

after him. The time began to seem long indeed, the darkness grew so tense she scarce could endure it; the silence so painful that it became an agony. She was tempted to move, but did not dare do more than reach out and feel for the place where the door had closed just beside her. Nothing but the smooth wall, no sign of a door, gave answer to her trembling touch. At last when her mind began to whirl in confusion another door, which she had not seen, opened and the Master stood smiling within it. She passed quickly to him, only to find that she had slipped through the door called death, retaining her consciousness all the way, and entering into a fuller activity than she had ever known on a higher plane of life, winning the right and the power to become one of those who help direct the evolution of earth's children.

Another,--How shall I speak of this holy victory! The winning of eternal life while yet retaining the physical body?

For Us, my child, time ceases. The movement of the life currents are wholly within our control. The replacement of a worn-out cell or organ is not more to us than the replacing of a worn-out nail, or steel mechanism is to you. When the forces of construction^{destruction} and preservation are under the control of an illumined mind, the Will power of man is invincible. He directs the creative fire by power of will to mould, replace, or renew, according to his thought whatever point of his cosmos needs remaking. Even as you direct the carpenter to use his tools and replace whatever point of the building needs replacing, so we direct the atoms, energies and organs to replace worn-out tissues. The way to this attainment is simple, yet for the humanity of this age most diffi-

Transition--5

cult. It is the way of simple honesty, great faith, of clear unprejudiced mind, and selfless love; for these the Way of Eternal Life on every plane opens, and the Master becomes a Planetary.

THE
MAY
1912

Faint, mostly illegible lines of text, possibly a list or a set of instructions, located in the upper portion of the page.

Script: Kahanti
Corrigit: "
2-12-40

~~THE GREAT MOTHER~~ - MOTHER NATURE

To speak of Nature is philosophical. To talk of the Great Mother is personal, and it is occult to study her dance through the cycle of each year. She dances in the round and she leads us in the dance, though most of us do not know we are carried round and round, through month after month, year after year, and at last fall exhausted to the ground,---to see again? Yes! But how?

Watch her, watch the Great Mother. Look at her just now. She looks like a woman forty-five or fifty, or even a little beyond, and she has all the characteristics of the matron who has changed her life from restless activity and productivity to balance and peace. She is recovering her physical form and restoring her shape. The Light is not direct now, and the heat rays are not blazing; they are slanting and less operative. The lights are even cool and spell indifference, silence and solitude. The days are serene, though mostly of lovely golden hues. Showers are not needed, yet severe weather comes at times. The change of life creates occasional storms.

The Great Mother changes her colors and her dress. The green chlorophyll, which was her customary robe during summer, now disappears by transformation, and the red, purple and brown colors take its place. The daughters do the same as the Great Mother, beginning every October. They too, put on the hues of Autumn when they grow tired of their life's summer intensity and long for rest and another life; one that gives the enjoyments of fruits; enjoyments and not pains, storms and stress of

child-bearing. Over them, too, lies the mysterious amber light of self-concentration, the magnetism of power and attainment. During the days of transformation, there are times when the leaves look sere and the whole appearance is jaded. But it is only a transition of short duration. In all the changes from degree to degree, from season to season, in fact where life swings from extreme to extreme or starts something new, the attentive student may discover that which in physics is called the "dead point". These moments are most interesting and often reveal wonders, because we can sometimes discover the cosmic methods; sometimes we can actually see how Nature works.

The Great Mother, and her daughters too, often grieve during these months, but it is not hopeless whining; the harp is not broken. It is a sadness known only to human hearts and it comes when the song-birds leave and the dead flowers speak of past loves. It can be heard in the autumn winds. Is it all worth while? Yes. It is a prophecy of renewal. It is a loss which is gain, a grief which is full of hopes and blooms.

The singer of the Canticles "went into the garden of nuts to see whether the vine flourished and pomegranites budded." That was in autumn.

October may draw long lines of shadows on pale cheeks, but "nutting time" enlivens the face. Nutting time or Autumn sways the heart to Celestial melodies. Nut-time is the exact opposite of the spring time fervor and lust. Some may see only the face of death as November declines, but let them open Nature's Bible and let them read

its burning heart scroll. Every line spells, "I shall not die, but live." Butting-time is the analogue of immortality; it means lighting the lamps in the Temple. It is a surrender which is a quickening with animation. It is the most important stage on the inward way.

The pastoral man and the squirrel are busy indeed in October. The Great Mother has told them that they must have food in their huts when the snow covers the ground, for then She thinks of other things than planting and sowing. In the winter she sits quietly, planning the future and she wants to be entertained by her children. Hence the pastoral man and the squirrel gather stores. Those gathered stores symbolize the Holy Grail, the Eternal Cup that is never empty. It is the Bread of Life and none of us go hungry if we gather for the Great Mother, because she always provides for her children, if they but listen to the crescendo of her meaning and understand that every end is a new beginning. To gather into stores means to rise to the crest of intensity.

People travel; they visit royal palaces and their weak hearts long for the splendors, the faded splendors that they see, yet they come away empty-handed. But let them come out of doors on an early October morning, after a clear night, when the sun has just risen, and they may behold splendors in which they can partake, if Life is a reality to them, if they can see within the outer forms of things to the glory of the radiant spirit within. On such a morning the bushes are covered with gossamer threads to which in even royal robes, there is nothing to compare. And these filaments draw you into their webs; they cling to your clothes, they wind themselves

about your head like crowns and diadems, and they draw the sun's rays; if you are sensitive, they electrify you, and their shimmering beauty gives you the feeling of something unearthly. The little spider, which is the weaver, becomes a revealer of glories that no monarch can ever reach. The Great Mother, the spider, and an October morning have glories to offer monarchs. Their kingdom is not of this earth.

Summer has proclaimed the many; October knows the One. October and November are serious and serene; they offer a refuge wherein the Law of Life is revealed in Truth; they point to fine values and to the Absolute. They can teach of all, whether we be mystic or occultist, methodist or philosopher, for the Great Mother no longer shows her life in a fragmentary way, or in manifoldness, as it were, a method she is obliged to use in summer on account of her many wayward children, children who prefer manifoldness to unity. She draws no sharp lines against any child, nor is she an extremist; but in autumn she gently leads them in the direction of the Unity of Life and thus is more the teacher than in any other month of her busy career. But her subjectivity is seldom discovered by any except lovers of her mystery, and lovers of contemplation. To contemplate means to behold, and in autumn she whispers, "Behold! Do you understand me now? Can you now see how intensely I have loved you?"

A great poet once said: "A bird flew across my path in the woods and I prayed to it, "Come to my embrace, kiss my mouth and leave your joy and yearning upon my lips." Answered the bird: "My soul is Song in your breast; myself you cannot touch."

The Great Mother is always present, but you cannot lay your hand upon her. She manifests her glory in forms every where and her worshipers see and know and understand. To all others she is inexorable, unreadable, an unknown, unsolved Mystery.

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B.---Sherifa
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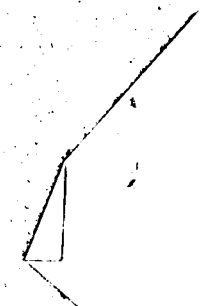
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Scriptit: ETP
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THE LAW OF KARMA (Cont'd)

Thus far we have been considering Karma as the Cause. Let us turn to Karma as the Effect.

Karma is of three classes, namely:

1. That which has not begun to produce any effect in our lives owing to the present operation on us of other Karma.

2. That which we are now making or storing up by our thoughts and acts, which will act upon us when the appropriate body, mind and environment are taken up by the reincarnating ego in some future life; or, one may reach a point in this life where, previous causes being worked out, new Karma created in this life may begin to operate either in our circumstances or character. This latter instance will account for many sudden changes in one's life. We have all known men in business who have been highly successful and then for no accountable reason they begin losing, and, even though continuing in their same ethical practice in business affairs and putting forth every known effort to save themselves from financial destruction, they continue on down and down until they finally lose all. We have all known men who have been considered very wicked men who suddenly reversed and became honorable men, or they may have been honorable men and suddenly for no known accountable reason they become very wicked.

3. That Karma which has begun to produce results. It is operating now in this life because the body, environment and associations are particularly adapted to the individual and its adjustment.

These three kinds of Karma govern men, animals, worlds and periods of evolution.

Then, as W. Q. Judge says, if there are different kinds of Karma, then there must be different fields of action. The Law of

Karma will act upon man in his mental or intellectual nature, in his psychic or soul nature and in his body and circumstances.

Have you not often seen a young girl with a perfectly beautiful body and physical nature, yet whose thoughts and speech were morbid and slovenly and not at all in keeping or in harmony with her physical beauty? Can you not see the Karma of her physical nature was wholly different from that of her mental nature? Have you not seen men who were very superior mentally, so much so that they stood out alone from the mass of humanity and yet who had some physical deformity or infirmity. A hunchback, for instance, may have a very superior mind yet because in some previous life he so ridiculed another having this same physical deformity, he indelibly impressed upon his inner man that mental mould, and it was this mould which the reincarnating ego had to take for his present incarnation.

There is not only individual Karma but there is that Karma which concerns families, nations and races. We each bear an individual responsibility in that Karma. We readily understand what might be the Karmic results caused by a nation that deliberately and purposely floods its country with false propaganda in order to create hatred toward another race or nation, or it might be for some selfish political victory. There are countless ways in which mankind helps to bring about such Karma. But we each have a responsibility in this Karma which is much more intimate than that, for we cannot injure one person without injuring the whole, since in the first and last analysis we are all one. We all emanate from that one Great Source and we all return to that Source and all down through the ages we are each one inseparably connected with that one Source. We are all atoms in the Great

Body of Humanity, and as we develop spiritually we become more and more conscious of that unity and oneness. We know that if we injure just one finger of the hand we sometimes make the whole body ill, and even though the injury be not so severe, yet the whole body instantly responds sympathetically to injury or pain in any part of the body. This is exactly what happens to the whole of humanity when we send out a thought, for instance, of hatred toward another. Of course, the one to whom it is directed will receive the direct destructive force that is sent with the thought, but nothing can stop the vibrations of hatred from floating out in the atmosphere and touching all who come within its radius.

Let us see if we cannot prove this by that illustration of the rocket. We know that the rocket was directed straight into the air by the force of the explosion, but did not we, who were sitting at a distance of a mile or so away, receive the sound that floated out to us, on the waves of vibration that were set in motion at the same time the rocket was sent straight into the air?

There is only one way of escape from the Karmic unhappiness and suffering that Humanity has brought upon itself by its thoughts and acts and that is to make the creations of our thoughts powerful for good alone, and as we strive onward day by day and year after year, we can finally raise our consciousness from the lower planes and penetrate to the plane of consciousness that is pure radiance, and finally, we will be able to bring down, or through, to this plane of darkness, rays of that pure Light which will help rend the veil that separates the True Light from us, or, in other words, we may become "Carriers of that Light" which will rend the "Veil of Darkness" that separates man from his true nature.

"Carriers of the Light," "The Veil of Darkness" and other

such phrases have in the past meant nothing more to the most of us than artistic expressions or mere pretty phrases used to dress up whatever was said or written. Let us reflect a moment. If they are just empty phrases would they have been used in Sacred Writings down through the ages? No. These expressions have, you might say, a dual purpose. First, they furnish restful, refreshing moments to those lovers of beauty and artistic expression who have not yet felt an inner urge to seek for the solution of life's problems. Secondly, for those of us who are not satisfied with the outer expression alone, by penetration, meditation and study we can find hidden in the beauty of each one of these expressions an esoteric, spiritual truth.

Let us penetrate into the deeper meaning of the two expressions mentioned.

We have been taught and we have learned from the ancient writings, as well as from modern science, that every act and thought has its own rate of vibration and color. Pure Spirit is pure white radiance of such intense vibration and movement that it appears as utter stillness. The second highest in vibration and purity of consciousness is violet. Descending the vibratory scale according to color and rate of vibration, we have indigo, blue, green, yellow, orange, and red, red being the farthest removed from spiritual consciousness and the lowest and slowest in vibration. All of these colors, however, have their lower and higher aspects. On the physical plane where there is struggle and strife, envy, hatred, jealousy, and selfishness, these colors are dull and dark for such thoughts as abound in these conditions are heavy and slow in vibration. Can you not see that when the atmosphere about us is filled with the emanations and creations of thoughts

of hatred, envy, jealousy and the like, these very creations become the "Veils of Darkness" that separate us from the Pure Light?

As one begins to free himself from such conditions and assimilate more of the Truths of Being and his life becomes filled with thoughts of love and harmony, the vibratory rate of his thoughts, as well as his body, is speeded up and the colors of his aura become lighter, not in the sense that they are paler, but they become, you might say, more luminous because they are approaching the Pure Light of Spiritual Consciousness. And here do not forget that the Law of Karma is still operating in our lives. All the kind deeds and loving thoughts and every effort put forth to reach the goal of perfection are seeds planted that will bear fruit of their own kind.

As one continues on and on in the study and practice of true living, of love, harmony and unselfishness, his vibratory rate increases, his thought vibrations and colors become more luminous and still more luminous until, when he reaches that point where he is moving in perfect rhythm and harmony with the Universal, Spiritual Consciousness, and becomes identified with that Consciousness, the colors of his thought vibrations have become so pure, so filled with the Pure Light, so luminous, so blended with the White Radiance of Spiritual Light or Consciousness that they partake of the very nature and essence of that White Spiritual Radiance. Do not think that the individual colors are lost, for, just as we see the light of fire, of yellow, blue, violet and the various other colors flash out from the purest of diamonds, so do the rays of pure Spiritual Consciousness flash forth in hues of purest radiance.

The sole purpose and work of the Assembly is to so train students that not only may they attain at-one-ment with Spiritual Consciousness, but that they may become "Carriers of the Light" of this Consciousness down into the depths of ignorance and intolerable suffering of human consciousness. How may this be done? Just as the electric light dissipates the shadows of a darkened room. But before the electric light can be of value in so doing, it must first have contact with the source of electric energy. By keeping our consciousness posited in the realm of Pure Spirit, our bodies become the instruments or transformers by which various degrees of Spiritual Radiance may descend to the physical plane and our acts, words and thoughts which we send out around and about us are, you might say, the little electric light globes, the flashes of true Spiritual Consciousness, which penetrate and dissipate the shadows of this Karmic-bound consciousness of the world today. As we send out these rays and flashes of Truth, they momentarily rend the veil of darkened consciousness and allow a gleam of Light to touch one here, or one there, who has long been caught in the shadows and who, of himself, has not had the strength to find the way out alone.

With the understanding we have of Karmic Law, it becomes the duty of each one of us to realize the condition of the world today and take upon ourselves our share of the responsibility, in accordance with the degree of our understanding, knowing that we, too, have in times past, by our own thoughts and acts, contributed to the present world condition.

The sole purpose and work of the Assembly is to so train students that not only may they attain at-one-ment with Spiritual Consciousness, but that they may become "Carriers of the Light" of this consciousness down into the depths of ignorance and inferior-able suffering of human consciousness. How may this be done? Just as the electric light dissipates the shadows of a darkened room, but before the electric light can be of value in so doing, it must first have contact with the source of electric energy. By keeping our consciousness posted in the realm of Wise Spirit, our bodies become the instruments or transformers by which various degrees of Spiritual Radiance may descend to the physical plane and our acts, words and thoughts which we send out around and about us are, you might say, the little electric light globes, the flashes of true Spiritual Consciousness, which penetrate and dissipate the shadows of this Karma-bound consciousness of the world today. As we send out these rays and flashes of Truth, they momentarily rend the veil of darkened consciousness and allow a gleam of Light to touch one here, or one there, who has long been caught in the shadows and who, of himself, has not had the strength to find the way out alone.

With the understanding we have of Karma Law, it becomes the duty of each one of us to realize the condition of the world today and take upon ourselves our share of the responsibility. In accordance with the degree of our understanding, too, we have in times past, by our own thoughts and acts, contributed to the present world condition.

Script: ETP
Corrigit: ETP
2/26/41

MAN AND HIS BODIES

Perfected man is symbolized by a Seven-pointed Star; each point of the Star corresponds to a plane of conscious life, and represents a vehicle, or body, which the Ego ensouls. The Divine Self rests unmoved at the central point of the human Star. Man himself is the whole Star. Consciousness posited in the physical body, looks outward, and thinks of itself as separate. But when that seemingly separate consciousness turns inward, it finds its unity with its Real Self which manifests as the whole Star. Man, however, is evolving through a seven-fold evolution; plane by plane he masters consciousness and emanates a form composed of the substance of each plane. Gradually each such form is illumined with the consciousness of his Real, his Divine Self.

The Seven planes of evolution are called, from within out, Atma, Buddhi, Manas, Astral, Etheric, Physical.

Back of this seven-fold constitution of man, lies a three-fold Cosmic evolution. After man has perfected his vehicles in the seven planes or worlds, symbolized by the seven points of his Star, then through the central point of that star, he may penetrate into Cosmic Evolution. Of this more will be given in higher degrees of the work.

The matter of the physical plane has seven degrees of tenuity and density. The body man now is concerned with is composed of the substances of the four lower kingdoms of nature; namely, the

Man and His Bodies--2

mineral, the vegetable, the animal, and the human kingdoms. As soon as the human man--there are still animal men--has evolved mind sufficiently to control its creative powers, then he begins to prepare a form for the Adept inner man. But ere this evolutionary degree has been reached, he has, unconsciously in most cases, consciously in a few, been mastering emotions, ethical values and illusions during his daily experiences of suffering and joy, failure and success, until he finally rises above the play of the Law of Duality to an understanding of it and to its control. Those who suffer greatly and are sincere sometimes find that Life itself opens the Gates of Gold for them; for them the heavy iron bar which bars those gates has been dissipated by suffering rightly met and understood. Others may reach this point through finding the utter emptiness of success, wealth, fame, and, letting them all go in the search for Truth, find its golden portal. But the Initiate travels the Middle Path, and consciously taking hold of his personal life, he molds it and controls it and wins his place within that same portal through conscious effort. This is the GREAT WAY, for once there, man knows and understands all the steps of the way and thus becomes a teacher of men.

The control of emotions, living the life, and working with mind substance, set in motion the process of solidifying the Etheric body. This body is a perfect replica of the physical body but is composed of etheric substance. In ordinary man, it is but a vehicle of prana or life energy during physical life, and becomes the wraith often seen floating about in cemeteries

Man and His Bodies--3

after death. But in Adept man, it becomes a living instrument of his power, for he unites it with the astral, kamic and mental principles and controls it, just as we control our motor cars. However the modus operandi of this great step belongs to high Initiations.

The Astral body is the body of illusion, yet it is also a mould of the physical body, and is the negative aspect of the Archetypal Divine Form. An inventor creates a new mind form, then places its design on paper, then hands it to an engineer who has a mould made for its parts; the iron workers then turn the melted steel into that mould, and from it later take a perfect physical replica of the original archetypal thought. Just so the astral body is the mould from which is turned out, as it were, the perfect form on the physical plane. The Divine Self is the Inventor; the Buddhic Self is the Archetype, the Manasic Self the plan, the Kamic self the energy inciting to action the workers, the Astral self the mould, the Etheric self, the molten steel to be solidified, and the physical self, the resultant form. This is man's creative series. The Creative Series of the Divine or Absolute Being is in Consciousness, and that Consciousness itself ensouls the forms which correspond to it. All planes of being are but the Consciousness of the Absolute in varying degrees of tenuity and density. Man's consciousness as yet is not **LIVINGLY CREATIVE---** if I may use such an expression to convey my meaning---but when a certain stage in the evolution of a man is reached, "**TO THINK IS TO CREATE.**"

Man and His Bodies--4

The Kamio body is the energy body, thus it is the engine which keeps the train moving, or the power which keeps the seven-fold Star evolving. When man controls his energies and his emotions, he perfects the form of this energy body. Instead of its powers flashing here and there, running wild, wasting and dissipating, if they are steadily drawn into control and moulded into a center of power, they appear as a body of formed electrical substance.

The Manasic body is perfected by thought; thoughts mould the mental substance, which is a fine, delicate substance, into a form corresponding to the thoughts. Its basic Archetypal form is that of Man, but its consciousness and perfection are made or marred by its thought forms which are its workers. This Manasic form is the link between the personality and its Higher Self, for it is in reality the body of the Egoic Self of man. It has two aspects called higher and lower mind. The lower mind has to do with concrete thought, the the higher mind with abstract thought. the higher mind with abstract thought. Man today is just awakening the latent powers of abstract thinking, and since abstract thinking is man's archetypal power, it behooves him to begin working with philosophical and occult thought.

The Buddhic Body is the body of pure intelligence united to pure love. This is called the Avataral Body of Compassion, or Wisdom. It is that point of the Star which reflects the Will of the Master, or the Divinity within. It is a form of pure golden light and is only seen as form in Initiates. In ordinary man it

appears as Light ABOVE the head, for it is not yet united to the man. This called the sixth principle, and its corresponding sense is Intuition, or Direct Knowing.

The Seventh body is the Atomic form. It is the body of WHITE FIRE which at present is also unformed in man, but it is within man, for it centers in every atom of all his forms, perfect or potential.

The Star itself, with all its forms, or points perfected, is that of Mastery. Each point or body reflects and lives within its own plane of consciousness and substance as explained above. But the Divine Pilgrim whose consciousness is at the center of the Star of the Master Man, uses all forms, on all planes, at will. The consciousness of the Personality, to become individualized, must turn and be united to that Central Consciousness of Divinity.

This symbol naturally is not perfect, for language is difficult and lacks adaptability when thoughts pertaining to higher planes are to be expressed.

Take another example; observe your hand. The physical aspect that you SEE is the skin; that which makes for USE is the muscles, that which unites it all is the flesh; that which makes it feel, the nerves; that which feeds it, the blood, and that which is its Archetype is the bony structure. But always remember, while on the outer plane the greatest aspect of life seems to be the completed form, in Reality the greatest thing in life is that which MAKES the form for USE. To unite your consciousness to that of the hand only, is to be limited by what the hand can feel. The physical form is no more to the whole man than the hand is to the whole body.

Man and His Bodies--6

Thus CONSCIOUSNESS is the REAL MAN; the forms are his expressions of himself and his powers. Therefore study MAN in his totality.

THE ROYAL YOGA

That which is called "eye-knowledge" has no place in the Royal Yoga. It discards all those physical motions, postures and rules relating solely to the present personality, and directs the students to virtue and altruism as the basis from which to start. This is more often rejected than accepted. So much has been said during the last 1800 years about Rosicrucians, Egyptian Adepts, Secret Masters, Kaballah, and wonderful magical books, that students without a guide, attracted to these subjects, ask for information and seek in vain for entrance into the Temple of Learning they crave; this is because they think and say, that the rules of virtue and ethics are for babes and Sunday schools, but not for them. And, in consequence, we find hundreds of books dealing with rites, ceremonies, invocations and other obscurities that will lead to nothing but loss of time and money. Few of these authors have anything save mere "eye-knowledge." It is true, they sometimes have a reputation, but it is only that accorded to an ignoramus by those who are more ignorant. The so-called great man, knowing how fatal to reputation it would be, to tell how really small is his practical knowledge, talks about "projections and elementals," but discreetly keeps from his readers the paucity of his acquirements and the insecurity of his own mental state. Let the aspirant know once for all that the virtues cannot be discarded nor ignored; they must be made

a part of our life, and their philosophical basis must be understood.

The life of virtue accumulates merit and leads to the perfected powers of concentration. That accumulated merit will at some time cause one to be born in a wise family where the real practice of practical occultism may begin. Such a birth as this is difficult to obtain, but the practice of the virtues will lead us to it.

We should make up our minds to a life of constant work along this line. The lazy ones or they who seek for entertainment may as well give it up at the threshold and be content with the pleasant paths. Immense fields of investigation and experiment have to be traversed; dangers unthought of and forces unknown are to be met; and all must be overcome for in this battle there is no quarter given nor asked. Great stores of knowledge exist and must be found and seized. The Kingdom of Heaven is not to be had for the asking; it must be taken by violence. And the only way in which we can gain the will and power to thus seize and hold, is by acquiring the virtues on one hand, and minutely understanding ourselves on the other.

Some day we will begin to see why not one passing thought may be ignored, not one flitting impression missed. This we can perceive is no simple task. It is a gigantic work. Did you ever reflect that the mere passing sight of a picture, or a single word immediately lost in the rush of the world, may be the basis for a dream that will poison the night and react upon the brain next day? Each one must be examined. If you have not noticed it, then when you awake next day, you have to

to go back in memory over every word and circumstance of the preceding day, seeking, like the astronomer through space, for the lost one. And, similarly without such a special reason, you must learn to be able to go thus backward, into your days, so as to go over carefully and in detail, all that happened, all that you permitted to pass through your brain. Is this an easy matter?

Remember, we have to deal with the Western mind now ours, all unused as it is to these methods, and overburdened with false training and falser logic; thus we must examine our present possessions and grow into a knowledge of our own powers and mental mechanism. This done we may proceed to see ourselves in the way which will bring the best results.

There are thousands of people in the United States, that believe there are certain extraordinary occult powers to be attained by man. Such powers as thought-reading, seeing events yet to come, unveiling the motives of others, apportioning of objects, and the like, are those most sought after, and nearly all are desired with a selfish end in view. The future is inquired into so as to enable one to speculate in stocks and enable another to circumvent competitors. These longings are pandered to here and there by men and societies who hold out delusive hopes to their dupes, that by the payment of money, the powers of nature may be invoked.

Earnest students however have taken a different view. They have thought that certain Adepts who really possess

power over nature, who can both see and hear through all space, who can transport solid objects through space, and cause written messages to appear at a distance with beautiful sounds of astral bells, ought to intervene, and by the exercise of the same power, make these earnest students hear sounds ordinarily called occult, and thus easily transmit information and help without the aid of telegraph or cable. That these Beings WILL NOT DO THIS has been stated over and over again; for the Kingdom of heaven is not given away; it must be taken by violence. It lies there before us to be entered upon and occupied, but that can only be after the great battle between the personal selfishness and the Egoic selflessness has been won, which entitles the victor to remain in possession undisturbed. As many seem to forget these rules, I have thought it well to offer the following words from one of those very Adepts they seek to meet:

"The educating of the faculty of hearing occult sounds would not be at all the easy matter you imagine. It was never done for any one of us, for the iron rule IS, that what power one gets, he MUST HIMSELF ACQUIRE, and when acquired and ready for use, the powers lie dumb and dormant in their potentiality, like the wheels in a music box, and only then may they start, when one gets the KEY and winds the box. Yet every earnestly disposed man may acquire such powers practically; that is the finality. There are no more distinctions of persons in this than there are as to whom the sun shall shine upon, or the air give vitality to. There are the powers of all nature before you, TAKE WHAT YOU CAN!

This is perfectly clear and strictly according to the Secret Canon. "When the materials are all prepared and ready,

the architect shall appear." And when we have acquired the powers we seek, by educating them ourselves from our INNER being, the Master will then be ready and able to start into exercise that which we have obtained.

But even here, is an important point and it is this: If the Master can, so to say, wind up with the Key, the inner centers and thus start them into action, He can also refuse to give the necessary impulse. For reasons that have to do with the life and motives of the students, it may be advisable for awhile not to permit the exercise of these powers which lie dumb and dormant in their potentiality. To sanction their use might, in the case of one, lead to the ruin of other lives, or in another to personal disaster and retardation of true progress. Therefore, the Master says that quite often He may refuse to give the start, and further may even prevent the wheels from moving.

Therefore, are all the Powers of Nature before you, take what you can.

*W. Q. Judge - Culture of Concentration
of Occult Powers*

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Script: M.S.
 Corrigit: M.S.
 3-30-41

IN ANSWER

Questions:

"What and how much of what the students learn and attain in this particular work will they be able to consciously use in their next incarnation? Would there be any possibility of their being born ignorant of all they are striving to attain now?"

This question brings again to the foreground the Law of Karma. Karma is the Law of Cause and Effect operating in every field and on every plane. The essence of Karma is that **THE EFFECT SHALL FOLLOW UPON THE CAUSE**, and this is just as true in the physical as in the spiritual, in the intellectual as in the moral, world; as true today as tomorrow, in this life and in the next life to be, both in the earth and in the subtle worlds of experience.

A student's ability is the limit of his obligation, and he is not required to do that which he has no power to do, any more than a child can be required to do the work of an adult man. Any other doctrine would be fatal to justice and reason. Karma does not hold the student responsible for that which is impossible to his state of evolution, nor does it ensure him a greater success than is the natural consequence of the effort he puts forth to learn, to live and to serve in accord with the principles he is taught. If a student has small capacity, or if he is bungling and tactless, he cannot rationally expect the result which would come only from his being talented and skillful. This would be to demand an effect without a cause, a thing Karma never grants and should not be expected to. It is not a sin to

be ignorant or untrained, unless the student fails to take advantage of the training and knowledge placed before him, for in that event he is karmically responsible, and the consequences of imperfect action must follow. If he makes mistakes, he must undergo the effects of those mistakes, not as punishments, but as the inevitable mechanical result of the action of the Law.

You have place in a work having for its object the training and enlightenment of yourselves and others. Each should make of himself a center from which may flow out the potentialities for good that come from the Adepts in large and affluent streams. For as we use the present moment and the present life, so will the future moment and the future life shift up or down, for good or ill. If the present life and opportunities are full of doubt and vacillation, if the students take and give not, then the next incarnation will move in like measure. If they are filled with confidence, courage, selflessness and service, so will the next incarnation bring on its wings a like full measure. For whatever we seek, we shall find; whatever we give shall be returned to us in full measure; whatever we sow, that shall we truly reap. Every step we take in this incarnation either carries us on into a life of power, now or in our next incarnation where we are given the education, the family environment and love, that makes for grander living than we have yet known or vice versa, according to our deeds. Everything we plant in the hearts of our brothers in this day of time, sprouts forth in deep friendships, in the ABILITY to grasp and understand the higher and finer truths, essences, and services of life; everything that we selfishly hold to ourselves we will lose, and

all that we build, we will become an integral part of. If it be laziness, inertia, criticism, condemnation, hatred, and its brood of devils that we sow, then indeed will we gather those as fruits.

Take a man of great wealth today; if he won that wealth unjustly and dishonestly by misleading others, or by filching from others that which was theirs, or by underpaying those who depended upon him for the substance of life, then in his next day of time, will he be born in poverty, and live a life as a beggar, or as one who never has enough to eat nor place to lay his head. If he also adds physical and mental cruelty to his financial crimes, then will he be deformed in a manner corresponding to his crimes. The Great Law cannot be evaded; though the laws of man can. If a man has won through love the right to birth in a fortunate environment, still will the evil seeds he sowed in his past life spring up and destroy his hopes or his opportunities. The only possible life that is worth while is one of **TRUE SERVICE**, that service which helps onward your fellowmen.

If today you do all that you can to uphold the Master's work, if you strive to enlarge its scope, to give forth its truths to the hungry, be assured in your next life, you will be reborn with the powers and opportunities that you have won by so doing. A fortunate birth in a family where the mother and father know pure love, where the Law of our Brotherhood is taught, where the soul as well as the mind and body are refined and trained in that beauty of action and life which represents and corresponds to the beauty and light of the adept world, awaits those who are faithful and who steadfastly work towards the mastery of self and the upbuilding of humanity. Everything that is gained through the

work of the Order will be folded up within the inner consciousness and be ready to bloom in its fullness, if not in this life, then in Devachan as experience, and in the next life as POWERS.

Yes, there is the possibility of a student being born ignorant of all they are striving to attain this time, for if that striving is selfish, it is blasted by that selfishness; if they receive and make no effort to pass on by service and in their lives that which they receive they lose; if they resign and break their pledge of silence, or condemn and seek to destroy, then they but destroy that Light and Truth within themselves, not in others, unless there were those who, wavering at a moment of indecision, were thrown out by the negative action of such an one, then indeed may many lives be lived wherein no glimmer of the Teachings of the Brotherhood would ever touch them.

We are working for the cycles yet to come; we are giving the impulse for the new types, and in the centuries to come we will be those types; we will know the Truths and the Laws and have the Powers actually, that now we sow in our minds and lives and in the minds and hearts of those who are ready. We must make of ourself a center of light; a picture gallery from which shall be projected on the astral screen such thoughts, influences and deeds as will influence many for good and thus arouse a new current of thought, a new way of life in the coming race. The good unites with the good in your nature and in each other; the evil repulses itself and thus destroys itself. Find the good that is in the heart of each and everyone of you, recognize it and love it and you will become one with it, for this is to do as the Saviors of the race do,--immortalize the good, the true, the beautiful; therein lies the Way into the World of Eternal Light.

ANSWER TO A QUESTION

Question:

When a spirit reincarnates in another sex, does it lose any portion of its previously developed sense of justice, or is it only dormant, through its later incarnation, by reason of its embodiment in a vehicle of an opposite sex?

Answer:

The laws regulating reincarnations must bear equally on all faculties or senses, and not alone on that of justice; equally also on the change from sex to sex, so that the question is really reducible to this: Does the absence of any faculty mean loss of a previous acquirement, or merely dormancy in the present incarnation?

It seems almost certain that the latter is the fact. We can hardly conceive that any acquirement is ever lost, that any part of the way has ever to be retrodden, that any ground has ever to be conquered twice. The Ego is to traverse the whole ground of development, and each gain becomes part of its capital, the whole sum to be at its disposal when its fitness to dispose thereof is finally demonstrated. But it does not follow that the capital, as fast as acquired is displayed in the following incarnation. It may very well be otherwise, and that some parts are but slightly manifested, some kept wholly in abeyance. This is all the more likely when we remember that the possession of one very robustly developed faculty might lead to its exclusive use, and so the incarnation be passed without the development of any others. Only an exceptionally firm will could enable a man to

forego the use of a faculty wherein he was strong, and to cultivate others wherein he knew he was weak. Nature kindly does this for him and puts forward for his benefit those departments of function in which he is defective or incomplete. Thus he can if he so wills, gain successively the mastery of all.

When we see a man ^{greatly} lacking in some particular quality, either of two explanations may account for it. He may have already acquired it in the past, and it may therefore have been laid aside, stored up, held in abeyance for the present; or he may not yet have reached the incarnation wherein that quality would find fitting cultivation. In other words, that quality in this incarnation would be either superfluous or premature. Which is the true explanation in a given case no one can say, an Adept, sensing his aura and seeing his history in the Astral Light, could do so, but not an ordinary man. But even this requires qualification, for it is to be expected that traces of some prior qualities shall manifest themselves, especially at a forward stage of progress; and, again, there are certain qualities--philanthropic, for instance--which could hardly recede entirely from any incarnation. A Confucius could never incarnate later as a Caligula. But a Confucius might lack some trait, or discipline, acquirable later on, and so, without losing his philanthropy, he might reincarnate later as, say, a Marcus Aurelius.

The bearing of our explanation on the problem of sex is a more difficult matter. So far as we are aware, the principles regulating sexual reincarnation have never been expounded by authorities in Occultism, and therefore any answer given is not authoritative. Nor is

there space to take up the cognate questions which disclose themselves. Briefly it may be said that the two sexes represent and exemplify opposite qualities--opposite not in the sense of "antagonistic" but in the sense of "Complementary." An Ego, to be perfect, must acquire both sets, and therefore passes through both experiences. But as development is not in any person absolutely systematic and balanced, an Ego, last time male, now female, may not fully have cultivated all male traits then, and may have gained some female, so that now, though the paramount need demands and secures a female incarnation, some male traits are apparent and some female traits obscured. This would account for certain cases in which women have exhibited a sense of justice but not much need for affection. The converse of the above would be an Ego, last time female, now male, and now exhibiting ardent desire for love, and yet but little distinctively "manly" traits. These varieties and very many more in the enormously diversified and complex combinations in human character would not at all conflict with the general law that each sex has its distinctions and characteristics; nor would they contravene the further law that the sex needed by the Ego is the sex it takes.

Still other possibilities can be read out of incarnations. There may be a worthy quality abundantly well developed, yet needing to be flavored with another, or to be deflected on to slightly different lines, or to be rid of limitations, or to be transferred to a higher plane. The Ego might then incarnate in the sex to which the quality did not belong, and in a personality unable to develop it further on its original lines, so that the result would be a

correction, or a broadening, or a transmutation. Thus a woman may possess an intense desire for progress, but by reason of dependent position or other check, lack the power to effect it, and this very barrier becomes the means whereby the personal desire is turned into channels diffusing a will force and an effort towards greater freedom of the sex and of humanity. A man may have absolutely no ambition, and yet a deep craving for responsive affection, though without the fitness to secure it. Then successive disappointments might not kill the power to love, but only direct it into broader fields, making it bless humanity, and without a hope or a thought of reciprocation.

Other illustrations might be given of how one sex rather than the other is adapted to an Ego at a certain stage or under certain conditions; but they would do no more than affirm the already intimated object of sexual reincarnation: first, that the complementary qualities of both sexes should be acquired: second, that they should be acquired symmetrically: third, that they should tend upward to a region so broad and fine as to otherrealize away the grossness of self-love and fit one for participation in work for humanity at large. If these are actually the objects, it cannot be that the qualities acquired in one sex-life are permanently lost upon entrance into the other sex-life, for then the process would be endless, for no reason.

Scrisit: Kohenti
Corrigit: Dana
12.2.84

INITIATION

"The eyes of Wisdom are like the ocean depths; there is neither joy nor sorrow in them; therefore the Occultist must become stronger than joy, and greater than sorrow." Faridu-d-din-Attar.

This is the Sublime Path of Devotion through Union that leads from humanity to Deity, and which everyone must tread alone.

First there is the Valley of the Quest; painful and toilsome is that valley; and there for years mayest thou dwell, stripping thy soul bare of all earthly attachment, indifferent to forms of faith or unfaith, until the Light of the Divine essence casts a Ray upon thy desolation.

Then, when thy heart has been set on fire, shalt thou enter the second valley — the Valley of Love — a valley that has no limits.

Next is the Valley of Knowledge, which has no beginning, neither ending. There each who enters is enlightened, so far as he is able to bear it, and finds in the contemplation of truth the place which belongs to him. The mystery of the Essence of Being is revealed to him. He sees the almond within the shell, he sees God under all the things of sense; or rather, he sees nothing but Him whom he loves. But for one who has attained unto knowledge of these mysteries, how many millions have turned away from the True Road.

The fourth valley is the Valley of Sufficiency, where God is all in all; where the contemplation of the Divinity as the One Reality, and all things else, sensible and intellectual, are absorbed in nothingness.

The fifth valley is the Valley of Unity, where the Divine Essence independent of its attributes, is the object of contemplation.

Thence the elect soul passes to the sixth valley, the Valley of Amazement; a region where the soul, "dark with excessive bright" from the revelation of Unity, gropes its way in pain and confusion. He who has the Unity graven on his heart forgets all else and himself also. Should any man say to such an one: "Art thou annihilated or existent, or both, or neither? Art thou thyself or not thyself?" he would reply: "I know nothing at all, not even that I know nothing. I love, but I know not whom I love; I am all love."

The last stage is the Valley of the Annihilation of Self; of complete renunciation, the seventh and supreme degree, which no human words can describe. There is the Great Ocean of Divine Love, Divine Wisdom, and Divine Power. The world present and the world to come are but figures reflected in it. He who plunges in that Sea loses himself, and finds himself and perfect peace.

The first valley is the earth-life, where indeed man strips his soul of all illusion. When the heart has been set on fire, refers to the moment when the spiritual Fire rises to the Chakra called the heart, and awakens the inner man. The Valley of Knowledge refers to the conquest of nature and the attainment of powers over her subtle forces, which the adept acquires at certain stages of his progress. The fourth and fifth valleys reveal the way to fix the heart upon the unmanifest, That which is without attributes, the Way to Unity. The sixth is that moment when the student loses his sense of personal separateness,

and faces the Divine Light which is oft called the Divine Darkness, but it seems dark because it is so intense a Light that it blinds the understanding of the Initiate. The few Mystics who have penetrated to the Inner meaning of the Christ will find in the Valleys an exact counterpart of the lessons taught in the Gospels. The baptism, the fasting, the temptation, what are they but initiatory stages of the first valleys? The miracles represent the attainment of powers over the hidden forces of Nature, and the beneficent uses which all Great Initiates make of these Powers. The agony in the Garden finds its correspondence in the Valley of Amazement, the preparatory initiation for passing the final gateway, while the culminating sacrifice of the Crucifixion and Death symbolizes the ultimate annihilation of "self," the death of the last remnant of earthly attraction, destined to be followed on the Third Day by the resurrection of the Perfected Man -- the Christ -- who finally under the symbol of "Ascension" attains Nirvana. Thus is the Son of Man destined to become "perfect through suffering." This is the Path of Humanity.

In man taken individually or as a whole, there clearly exists a double constitution. Two great tides of emotion sweep through his nature, two great forces guide his life; the one makes him an animal, and the other makes him a God. No brute of the earth is so brutal as the man who subjects his Godly power to his animal power. The man who becomes a beast has a million times the grasp of life over the natural beast, and that which in the pure animal is sufficiently innocent enjoyment, uninterrupted by any arbitrary moral standard, becomes in him vice because it is gratified on principle. Moreover, he turns all the Divine powers of his being

into this channel, and degrades his soul by making it the slave of his senses. The God, deformed and disguised, waits on the animal and feeds it.

Consider, then, whether it is possible to change the situation. The man himself is King of the country in which this strange spectacle is seen. He allows the beast to usurp the place of the God, because for the moment the beast pleases his capricious royal fancy the most. This cannot always last; therefore why let it last any longer? Let the King resolve to change the face of his Court and forcibly evict the animal from the Chair of State, restoring the God to the place of Divinity.

Ah! the profound peace that falls upon the palace. All is indeed changed. No longer is there the fever of personal longings or desires; no longer is there any rebellion or distress; no longer any hunger for pleasure, nor dread of pain. It is like a great clam descending on a stormy ocean; it is like the soft rain of summer falling on parched ground; it is like the deep pool found amid the weary thirsty labyrinths of an unfriendly forest.

But there is much more than this. Not only is man more than an animal because there is the God in him, but he is more than a God because there is the animal in him.

Once force the animal into his rightful place, that of the inferior, and you find yourself in possession of a great force hitherto unsuspected and unknown. The God, as servant, adds a thousand-fold to the pleasures of the animal; the animal, as servant, adds a thousand-fold to the pleasures of the God. When these forces are unfitly related, then the being is but a crowned

veluptuary without power, and whose dignity does but mock him. For the animals, undivine, at least know peace, and are not torn by vice and despair.

That is the whole secret. That is what makes man strong, powerful, able to grasp Heaven and Earth in his hands. Do not fancy it is easily done. Do not be deluded into the idea that the Religious or the virtuous man does it. Not so. They do no more than fix a standard, a routine, a law, by which they hold the animal in check; the God is compelled to serve him in a certain way and does so, pleasing him with his beliefs and cherished fantasies of the religious, with the lofty sense of personal pride which makes the joy of the virtuous. These special and sanctified vices are things too low and base to be possible to the PURE animal, whose only inspirer is Nature herself, always fresh as the dawn. The God in man, degraded, is a thing unspeakable in its infamous power of production. The animal in man, elevated, is a thing unimaginable in its great powers of service and strength.

Earthly experience being the great teacher, no man, while he remains but man, can say that he has gone through all that is necessary, but when the passionate desire for any given experience has passed away, driven out by a more potent desire, it is but logical to assume that the particular lesson has been learned. In the upward striving of the creature man, many are the desires that animate his soul. Satisfaction of his appetites, physical well-being, cover a vast field in the lower region. Domination over his fellows, distinction among men, are higher motives of action, but higher than all is the ideal love, so high, as to be destined soon to be effaced by the unparalleled refulgent glory of the

Highest. The soul may be destined to undergo much suffering before complete Detachment is attained, but gradually as it dwells more habitually in the thought of the Supreme and Ineffable Deity, the idea of a visible or tangible communication with any Being less august ceases to attract the mind.

The friendships or loves of past years may become hallowed by memory, but the power of any man or woman to thrill the being will have passed away. The mighty Goddess of Truth is sole Queen of the heart now, and she alone is capable of controlling its tides of emotion.

"O Thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's devastating flight;
Thou only God — there is no God beside!
Being above beings, Mighty One!
Whom none can comprehend and none explore,
Who fills existence with Thyself alone;
Embracing all — supporting — ruling o'er, —
Being whom we call GOD — and know no more!
Thy Word created all, and doth create;
Thy splendor fills all space with rays divine,
Thou art, and wert, and shall be, Glorious! Great!
Light-giving, Life-sustaining Potentate."

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Script: Padma Karpo
Corrigit: Padma Karpo
5-26-1945

ASTRAL INTOXICATION

There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives, as it is to spiritists who believe in the "summerland" and "returning spirits. "

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When the student starts upon the path and begins to see spots of light flash out now and then, or see balls of golden fire roll past him, it does not mean that he is beginning to see the real Self, or pure spirit. A moment of deepest peace or wonderful revealings given to the student is NOT the awful moment when one is about to see his master, or much less his own soul. Nor are psychical flashes of blue flame nor visions of things that afterwards come to pass, nor sights of small sections of astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land, which is itself wholly material and only one removed from the plane of gross physical consciousness.

The danger of being carried away and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them for future reference, to be related to some law, or for comparison with other circumstances of like sort. The power that Nature has of deluding us is endless, and if we stop at these matters, she will let us go further. It is not that any person or power in nature has declared that if we do so, we must stop, but when one is carried off by what is called "God's Wonders" the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this sort of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known defects, nature went on accumulating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an erroneous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden forest, and has to be well understood before the student can stay

there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychic senses.

And the person who revolves selfishly around himself as a center is in greater danger of delusion than anyone else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out the blackness of our own house — our hearts — the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the inner darkness before trying to see into the darkness without; we must KNOW OURSELVES before knowing things extraneous to ourselves.

This is not the road that seems easiest to students. Most of them find it far pleasanter work, and, as they think, faster, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find; it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

The way lies through the heart;
Ask there and wander not;
Knock loud, nor hesitate
Because at first the sounds
Reverberating, seem to mock thee,
Nor, when the door swings wide,
Revealing shadows black as night,
Must thou recoil.
Within, the Master's Messengers
Have waited patiently;
That Master is Thyself!

W.Q.J.

The first part of the report
 is devoted to a description of
 the work done during the
 period from January to
 March 1940. The second part
 contains a summary of the
 results obtained. The third
 part is a list of references
 and the fourth part is a
 list of the author's
 publications.

A LETTER

"This is a period of waiting, of silence; nothing seems alive. All the Oracles are silent. But the great clock of the Universe still goes on, unheeding. On Sunday I, too, meditated. I wish I could see you to speak of it. Yet these things are too high for words; we are not able to give right expression to our thoughts. We do not live up to our highest possibilities. All that prevents our reaching up to the high thoughts of the past is our own weakness, and not the work of any other. How petty seem the cares of this earth when we indulge in deep reflection; they are then seen for what they are, and later on they are obliterated. It is true that the road to the gods is dark and difficult, and, as you say, we get nothing from them at first call; we have to call often. But we can on the way stop to look ahead, for no matter how weak we are, the Witness sees all and beckons to us and whispers, "Be of good courage for I have prepared a place for you where you will be with me forever." He is the Great Self; He is ourselves.

The Leaders of the world are always trying to aid us. May we pass the clouds and see Them forever. All our obstructions are of our own making. All of our Power is the storage of our past. That store we all have; who in this life feels it near has directed his thoughts to the proper channel. That others do not feel it is because they have lived blindly. This Great Root of Karmic Energy can be drawn upon by directing the fire of our

minds in that direction. Towards Love of course is the right way, towards love of the Divine, and of all beings. If we feel that after all we are not yet Great Souls who participate in the totality of these "Souls who wait upon the Gods," it need not cast us down. Let us wait patiently, in the silence which follows all effort, knowing that thus Nature works, for in her periods of obscurity she does naught where that obscurity lies, while doubtless she and we are then at work on other spheres.

That described by you is not the Soul, for in the Soul is every creature and every thought alike. That sinking down of your thoughts to the center is practice. It CAN be done; we cannot explain it; we can only say "do it." Still do not hunger to do these things. The first step in BECOMING is Resignation. Resignation is the sure, true and royal road. Our subtle motives, ever changing, elude us when we seek it. You are near to it; it needs great care. But while the body may be requiring time to feel its full results, we can instantly change the attitude of the mind. After Resignation follow, in their own order, Satisfaction, Contentment, Knowledge. Anxiety to do these things is an obscuring and deterrent; so try to acquire patient Resignation. The lesson intended by the Karma of your present life is "Higher Patience." I can tell you nothing on this head; it is a matter for self and practice. Throw away every wish to get the power and seek only for understanding of thyself. Insist on carelessness; assert to yourself that it is not of the slightest consequence what you were yesterday, but in every moment, strive for THAT moment; the results will follow of themselves.

The Past! What is it? Nothing. Gone! Dismiss it. You are the past of yourself. Therefore it concerns you not as such. It only concerns you as you now are. In you, as you now exist, lies all the past. So follow the Hindoo maxim: "Regret nothing; never be sorry; and cut out doubts with the sword of spiritual knowledge." Regret is productive only of error. I care not what I WAS, or what anyone WAS; I only look for what I am, for what they ARE, at each moment. For as each moment is, and at once is not, it must follow that if we think of the past, we forget the present, and while we forget, the moments fly by us, making more past. Then regret nothing, not even the greatest follies of your life, for they are gone and you are to work in the present, which is both past and future at once. So then, with the absolute knowledge that ALL your limitations are due to karma, past or in this life, and with a firm reliance upon Karma as the ONLY judge, who will be good or bad as you make it yourself, you can stand anything that may happen and feel serene, despite the occasional despondencies which we all feel, but which the Light of Truth always dispels. This verse always settles everything: "In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusions, and what room for sorrow when he reflects upon the Unity of All."

In all of these inner experiences there are tides, as in the ocean, and we rise and fall. Amen the gods descend, and then they return to heaven. Do not THINK of getting Them to descend; but strive to RAISE YOURSELF higher on the road down which they periodically return, and thus get nearer to them, so that you

shall in fact receive their influences sooner than before.

Adios. May you ever feel the surge of the vast deeps that lie beyond the heart's small ebb. Perhaps our comrades are coming nearer. Who knows? But even if not, then we will wait; the sun must burst some day from the clouds. This will keep us strong while in the company of the Dweller on the Threshold, we have perforce to stand and wait awhile."

Z.

Script: Padma Karpe
Corrigit: Padma Karpe
6-9-1943

Advertisement: The Hidden meaning of the Virgin Birth.

ANSWERS TO SOME QUESTIONS CONCERNING THE MEANING

OF CHRISTMAS

Question:

Does Christmas have any particular meaning to a Theosophist?

Answer:

Its meaning to them depends upon their racial beliefs, since they are of all races, creeds and castes. The Hebrew, for instance, understands Christ and Christmas in a much different light than the Christian. We of the Assembly believe that Christ is a principle rather than a particular person; a principle that frees the mind from the great heresy of separateness, which brings the souls of men in closer touch and unites them to the principle of divine love and wisdom. The sun is the symbol of spiritual light. He passes into the sign of Capricorn on the 21st of December at the end of his southern course. Then on the 25th, he begins his northern course, the days begin to lengthen and he is said to be born. The ancients celebrated this occasion by festivals and rejoicing, knowing that winter would pass, the seeds would be fructified by its rays of light.

The Christ as a principle should be born within man, then man is saved, saved from ignorance which brings death, for he then begins the period of his life which leads to immortality. The birth of the sun in the sign of Capricorn symbolizes the birth of the Christ in man.

Question:

Is it probable that Jesus was an actual person and born on Christmas Day?

Answer:

It is more than probable. The fact of the presence in the world of millions of Christians testifies to the fact, and there must have been some one who taught great truths, such as those in the Sermon on the Mount, who may have been called Jesus, but who was the Son of the Sun, a Christ.

Question:

Why do they call the 25th Christmas instead of Jesus-mass or Jesus Day?

Answer:

Not until the fourth or fifth century was the title Christmas given to the ceremonies performed on that day. A Christmas means a Christ's Mass, held for or to Christ. Therefore a more appropriate word would be Jesus-mass, because the services which were held and the ceremonies performed on the morning of the 25th, were for Jesus the infant who was born. This was followed by great rejoicings of the people, who burned the Yule log in honor of the source of fire and light; who ate plum pudding, be-tokening the spices and gifts which the wise men from the East brought to Jesus; who passed around the wassail bowl as a symbol of the life-giving principle from the sun, which promised the breaking up of ice, the flowing of rivers, and the starting of sap in the trees. The Christmas trees and evergreens were used as the promise of the renewal of vegetation, and the presents exchanged were tokens of the good feeling present among all.

Question:

Is there an esoteric way of understanding the birth and life of Jesus?

Answer:

There is, and it will appear as most reasonable to anyone who will consider it without prejudice.

The birth, the life, the crucifixion and the resurrection of Jesus represent the process through which every soul must pass who comes into earth life and attains to immortality. The teachings of the church concerning the history of Jesus lead away from the truth concerning him. Here is our interpretation as fully as we are permitted to state it publicly: Mary is the physical body. The word comes from Mara, Mare, Mari, all of which mean bitterness, sea, chaos, the great illusion. Such is every human body. The tradition amongst the Jews at that time and some still hold it, was that a Messiah was to come. It was said he would be born of a Virgin in an immaculate manner. This is absurd from the standpoint of sex, but in perfect alignment with esoteric truth. The facts are, that when the human body is occultly ^{occultly} trained it becomes pure, chaste, virgin, immaculate. When this state of perfect purity is reached, the body is then said to be the Virgin, Mary, and ^{it} is ready to conceive immaculately. The immaculate conception means that one's own God, the Divine Ego, fructifies the virgin body, ^{by} ~~which consists~~ of an illumination of the mind which is its first real conception of immortality and divinity. This is not metaphorical but literally true. There then begins a new life within that human form, which develops gradually into a new being. After a certain course this new being is actually born from that physical body, which has been its mother, ~~the~~ Virgin Mary. This is the Jesus body, ^{the twice-born,} or He who comes to save. It is an immortal body which ^{does} does not die as ^{the} the

physical body ~~does~~, and that which was conscious as a physical being is now ^{an illumined mind in a} ~~transferred to the~~ Jesus body, or the immortal form. ~~Therefore one who has found~~ ^{thus} Jesus, ^{and} formed his immortal body, ^{is} continually conscious under all circumstances. He is without gaps in memory through day, through night, through death, through future life.

Question:

Do you make a distinction between Jesus and Christ?

Answer:

There is a difference between the two words and that which they are intended to represent. The word "Jesus" was often conferred as a title of honor. The word "Christ" comes from the Greek word "Chrestos" or "Christos". There is a difference in meaning between the two. Chrestos was used to name a neophyte or disciple who was on probation, preparatory to his symbolic crucifixion. After Initiation he was anointed and called "Christos, the Anointed". One who had passed all the trials and initiations successfully and attained knowledge of an union with God was called "a Christos." In other words, an individual soul attaining the principle of Christ. But Christos, without the indefinite article A means the Christ principle and not an individual person.

Jesus the Christ, means that the Christos principle has taken up its abode in the Jesus body and that body was then called Jesus, the Christ, to show that he had become immortal as individual and that he was compassionate, god-like, divine. We should recall that the historical Jesus the Christ was not called the Christ until he was baptized. As he was coming up from the river Jordan,

it is said a spirit descended on him and a voice from heaven said: "This is my beloved son, in whom I am well pleased". Thereafter he was called Christ-Jesus meaning the man-god or the god-man.

Any human being may become a Christ by uniting with the Christ Principle, but before the union can take place he must attain the second birth, for, as Jesus said, "Ye must be born again before ye can inherit the Kingdom of Heaven". This does not mean that his physical body was to re-become an infant, but that he as a human being must be re-born as an immortal being from his own physical body. Though it is possible for the Jesus body to be born ~~from~~ ^{from} the pure or v_{irgin} body, it is not possible for the Christ body to be formed as it is too far removed from the flesh and requires a more highly developed ^{subtle thro which} body, to manifest, through. It is thus necessary to have the immortal body, the Jesus body, developed before Christ as the Logos, the Word, can manifest to man.

We may recall at this point that Paul exhorted his brother disciples to work and pray until Christ should be formed within them.

Question:

What particular reason is there for celebrating the 25th of December as being that of the birth of Jesus?

Answer:

The reason is it is a fact in nature and can be celebrated at no other time; for whether considered from an astronomical standpoint, or as the birth of an historical human body, or as the birth of an immortal body, the date must be on the 25th of

December, or when the sun passes into the sign Capricorn. The ancients well knew this. The Egyptians celebrated the birthday of their Horus on the 25th of December; the Persians celebrated the birthday of their Mithras on the 25th of December; the Romans celebrated their Saturnalia, or golden age on the 25th of December; for on this date the Sun was born who was the Son of the invisible Spiritual Sun. Jesus, too was born on the 25th of December, which is the day the Sun begins his Northern journey in the sign of Capricorn, the beginning of the winter solstices; but it is not until he has passed the vernal equinox in the sign of Aries that he is said to have attained his strength and power. Then the nations of antiquity would sing their songs of praise and rejoicing, for it is at this time that Jesus becomes the Christ, He is then resurrected from the dead and is re-united with his God.

Question:

Is it possible for a human being to become a Christ? How is it accomplished, and how is it connected with the 25th of December?

Answer:

To one brought up in an orthodox Christian home such a question might seem sacrilegious; to the student of religion and philosophy it will not seem impossible; and scientists, least of all, should not consider it impossible since it is a matter of evolution. The birth of Jesus is connected with the 25th of December for many reasons, one is that a human body is built on the same principles as the earth and conforms to the same laws, and the laws of the sun are therefore theirs. When the sun enters the sign of Capricorn, the human body, providing it has

passed through its development and the training necessary, which is a life of chastity, a mind well trained and controlled, a sound body, mastered desires, enable that which is called the seed of Christ to take root in the virgin soil of the body, and within that physical body to build up an inner etherial or subtle body of semi-divine nature. This is not the astral body or that used by mediums, for it is wise, conscious and powerful; it never ceases or loses consciousness, nor is there any break in consciousness from life to life.

This is the work of the students of the Assembly, but not until service, purification, understanding and selflessness ^{to some degree} have been won through the effort of the student in correlation with the teachings and rules of procedure of the Assembly does the H.E.S. or the Ambassador General give personal attention to the student, who then seeks to become the Christos.

~~Any present today who feel the call to enter the Assembly may seek the reader of this paper for instructions, for this is a time of rare opportunity.~~

Enter the Path, dear ones, enter the Path. Now IS your great opportunity, and may the tenderness of the Masters touch you gently and encouragingly.

The following information was obtained from a review of the files of the Federal Bureau of Investigation, Department of Justice, and the files of the United States Department of State, and is being furnished to you for your information. It is to be understood that this information is being furnished to you in confidence and is not to be disseminated to any other person without the express written consent of the Federal Bureau of Investigation, Department of Justice, and the United States Department of State.

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NATURE'S SABBATH

December is the year's Sabbath of the fields. It is a day of rest and a day of retirement into self. For once — only for once — Mother Nature seems to stand still. That is to say, she works a little slower in some of the many chambers of her palace. In the excessively cold and hot rooms she does not vary her methods very much. But in her mid-region, in the sphere where her pulse beats strongly, and where she observes a monthly variation, she has instituted a time for Sabbath; a time for retirement unto reflection and excluded fruitfulness. By so doing, our kindhearted mother, always bent upon teaching us, shows us the primitive order of nature, the joyous idyllic life. To be sure, most of us do not thank her for the cold hands which lead us, or for her frosty breath; but that is our fault, not hers. If we had not exhausted the elixir of life, ^{with which} ~~that during the eleven months~~ she filled our blood and nerves ^{during the 11 preceding months} ~~with~~ we would not feel cold. Her design of a sabbath is a wonderful gift, but like most of her other gifts, it is ignored or spurned. The sabbath is designed for the soil as well as for man.

We need periodic rests. These periods are intended as turning points. Jehovah said to the Israelites: "The land is mine; ye are strangers and sojourners with me." This Jehovistic saying is only a reformulation of nature's law. We are pilgrims and strangers on earth. We do not belong here. During the Sabbath of December the cosmos cries aloud to tell us that we are only guests. Instead of listening to the lesson that comes in the storm, the cold and

the snow, we hide away and fasten the doors securely, and come out in the spring no wiser, and unfit for the lessons of rejuvenescence.

Because the Jews disobeyed Jehovah's injunctions about the Sabbath-year, he said he would scatter them among the heathens, make their land desolate and their cities waste. The Mother is doing everywhere what Jehovah did to the Jews. Those who do not stop to correct their perspective or to let the fires of gratitude flow, live among "the heathens"; that is, those who are "out of order" and in ignorance find their land is desolate or destitute of the good and the true, and their cities are not abodes of beauty. A sin enacted on the outer plane of life revenges itself on the inner plane, and vice versa. It is always so. The Great Mother will not be trifled with.

The preachers are most active among us on the Sabbath day. Why should not those, who have been taught by the Mother, lay aside their common household dress in December and preach the winter gospel of rest and reflection, and the Inner Life? The law of the teaching Logos is the law of the mother. There is no power in a teaching which is out of season.

The winter-gospeller shall not try to give beauty for ashes — he cannot do it. Let him bring out beauty from ashes, or the innermost of the human heart that beats in the Great All, and all shall then "see salvation."

The innermost in us feels all things as omens and signs. It joins the Holy Assembly of all these powers, animate and inanimate, which sing the perpetual Hallelujah. The face of death in the sun

The Holy Assembly
of life is the cup out of which it drinks its Christmas cheer,
On the winter stage of its way it surrenders its *autumn* clothes
and puts on the garments of the essential life. ✓

To those who live disorderly lives, our Great Mother earth, ✓
in December brings Despair. But to those who live in rythm and
measure, and by number, she is an artist without comparison. No
artist brings out mysteries so marvelous as those drawn upon our
bedroom windows. ~~They are not wonderful adornments only.~~ Why is ✓
it that *Nature* ~~she~~ always draws forest images, and never anything like
houses or other artificial products? She does not even draw animal
figures. She has a preference for luxurious curves, wild and
spontaneous life, curly tresses of women, ~~tendrils~~, all those
chaste lines which are a despair of art, but a glorification of
virtue and beauty. She never approaches anything like a sensual
line. Her stylus is solemn and ritualistic. Why thus? Perhaps
it is her geometry. I think it is. ✓

All the contrariety and apparently lost harmony of December
can be seen and heard by the attentive eye and ear, and ~~a little~~
observation. For instance, strike the keys of a piano as if by
accident, and you hear a great crash; but if you watch, you will
notice how the discordant sounds die away in a final vibration
which is no longer a jarring noise, but a soft, pleasing tone.
Similarly, nature brings harmony out of discord, and softens rude
noises. In the open field this may be studied in December. This
method of producing harmony is one way in which the Great Mother
erects the gate beautiful.

The Scriptures are full of allusions to trees and their various parts and functions as symbols of man's life. The foliage, the flower, the fruit itself are not the ends but the means, the stages of growth of the tree. They fall away one after another, that the tree may grow. All organic nature is deciduous. Man's body itself is shed like ^{the} a leaf in the autumn or winter in order that the spiritual or eternal form may arise. For the unfolding of spiritual truth the world of plants is in some respects better adapted than any other department of the Great Mother's household.

St. Paul compares the spiritual union of man with his Highest Self to the union between husband and wife; he also compares it to the union ^{ex} subsisting between the head and the body, but Jesus uses a much deeper illustration when he speaks of his followers as branches and himself as the vine.

One way the Mother educates us is when she points to the peculiarities of animal growth. The animals grow by substitution of new cells for old ones, which are eliminated. Plants grow by the addition of new cells to the old, and they never lose the parts they add. This plant symbolism means much to mystics and occultists.

Profound and characteristic of the Mother's life as are these two methods, she nevertheless has another way of teaching, and that is reserved for her favored ones, those who are nearest her heart, the mystics. The ever-loving Mother shows these initiates that she does not substitute "living" souls for "dead" souls, but that she adds "living" ones to the "dead" ones, because she will not lose any of her children. To her there is no Death. The tree of life is perennial.

It is the custom to call December the end of the year, but that is wrong. December is only a stage in the year's life. In the temperate zones and in the organic world, "the end of the year" comes when the leaf falls off the tree. It is the new-year's bud which pushes off the old leaf, and that is done long before December.

In December new life is booming in the woods, and all the branches are full of spring prophecy. The naked arms reaching up are whistling Mother Nature's simple melodies, at the same time they are wrapping the young buds with gums to prevent the frost from destroying the life. The trees sing their Jubilate as loudly as they do in any monastery at Christmas time.

Mother Nature is in her holy temple among the cliffs and in the valleys in December as much as in any other month. "Let all the earth keep silence before her." There is less sweetness in her winter sanctuaries; but more sanctity. The green isles of summer reveal the Mother's ways no more than the solitude and openness of winter. On a dark day we hear abyss calling upon abyss as much as at any other time. Her mysterious behest to her many creatures sounds as intensely out of doors as her whisperings of love at the hearth. The poetry of common things in the fields, or on the mountains, sends us thoughts that wake the verdure of the heart more than does the close air under low rafters. The holy temple in which the Great Mother moves in December is built after the manner of Solomon's temple. The stones are not made with human hands; they are hewn elsewhere and made ready before she uses them, so that "neither hammer, nor axe, nor any tool of iron" is heard while she builds.

All this is symbolized in the growing of plants by addition of new cells to old ones and the keeping of the old. I know the mystery is not easily seen, nor does the Mother take any special pains to show the mysteries. Merely to show us the mysteries would not make them ours ~~property~~. Only that which we discover ourselves is ours. Only that which we do is ours. We cannot see with the eyes of another, nor grow by the activity of another. We do not for a long time eliminate the results of past incarnations; we carry them with us as so many additions of layers of life, and that makes it possible for us to descend by the ladder of our past selves, not only to study the method of our own past lives, but to go back to past powers and abilities and renew their uses, or take up "the conflict" with them, if that be needed.

I have thought that the plants were the best teachers Mother Nature could give us, and the Scriptures allude to them so often, I think, because they are so patient. Jesus identified himself with the vine for the same reason, and lifted it into a still higher correspondence by so doing.

Many people find it difficult to accept the fact of reincarnation or ^{a new} ~~the~~ embodiment in flesh. Their difficulty arises in their low view of human nature, and in the fact that they themselves have not risen in consciousness to the glory to which humanity is heir. Let them try to realize what an embodiment in plant life may mean. Perhaps they may be helped.

In the above exposition of some of the features of winter are blended four streams of light. They are blended because they cannot be kept separate. They are: (1) religious, (2) metaphysical, (3) epistemological, (4) psychological. They run together, and

blended, they represent the core of December.

We believe with Plutarch, that, as it were, there is in every soul an opening into the divine world from which may come, as of old, the touch of an unseen hand, the Sound of a Divine Voice, and the love of the Eternal.

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PICTURES

One's picture, whether painted or photographed, carries with it an occult influence suspected by none save those acquainted with the operation of Nature's subtle forces.

If a true artist, the painter would transfer to his canvas that which, in the features of the subject, best expresses his inner being. Meanwhile during the process the attention of the subject is largely concentrated on the growing likeness of himself. Thus is directed to the canvas a magnetic current of double intensity charged with the artist's perception and the subject's knowledge of himself. The atomic lives radiating from the subject, as always from all men and creatures, are in this instance, projected upon the canvas and a permanent connection between the subject and his picture is thus established.

Should a friend hereafter look with love and reverence upon that picture, though years had intervened, the current, imperceptible to man's gross senses, but never wholly motionless, is at once augmented even though the original has left the earth-plane. Largely because of this law, one finds himself thrilled with the spirit of emulation when looking upon the pictured likeness of the honored living or the memorable dead.

In photography the sun's rays, those emanations of the Solar Logos, take the place of the painter. To the ordinary observer the result is an exact reproduction of the face, smiling perhaps when a frown is in the heart. Our investigations have shown that through the Sun's material

rays the man, unmasked, is pictured upon the film. Hence all that the painter strives to express, eye, more of truth than a Raphael can delineate, is on that negative and largely on its reproduction, and is there discoverable by one endowed with penetrating vision.

Between the person and his photograph exist nearly the same magnetic conditions as between him and his painted likeness, and these conditions likewise endure after the death of the original. The venerated relics of the saints of various religions are efficacious not only because of the faith of the believer, but also because of the magnetic current established and maintained between the saint and his relic.

IN ANSWER

Question: Is an Adept to be considered as larger than other men, or as showing to all men their own inherent possibilities?

Answer: If by "larger is meant "generically greater" and not simply "greater in fact," the conception of an Adept is erroneous. He does not differ from us as a man differs from an elemental, but as a skilled engineer from a boy opening his first book on mechanics. If he belonged to another genus, a distinct order of beings, he would not be of the human family, and his nature and powers, however enormous, would simply induce to vague wonder. But he is really a developed man, developed symmetrically in knowledge and in the skill to use it. The evolutionary process, beginning with the ego in earliest humanity, has gone on in his case till he reached the stage we now occupy, traversed it, passed on to the next, and so continued till he has attained his present point. It is not the same for all Adepts, since there are grades in Adeptship; nor is it a finality, since before the highest grade stretch further regions of evolution approaching ever more nearly Divinity.

That Adepts are developed men is clear from what is told concerning their training. The object of that training is to give the largest range to the highest nature by emancipating it from the restrictions of the lower. Steadily the over-mastering influence of the physical desires and habits, together with the concomitant mental attitudes they induce, is curbed and weakened; the interior being learns to lead instead of following the flesh, and then to gain independence of it; the present relation of body and soul is reversed. The whole method, aim, conditions,

and aptitudes are changed. Utterly new regions of thought and perception open up. Old ones assume a different color. When once the decisive victory over the lower nature is achieved, repression has no further meaning and expansion can go on fearlessly and unhampered. Facts and laws disclose themselves, and the growing ability to handle them results in "powers" and prerogatives. Ignorance of and indifference to all but tangible life have been superseded by knowledge of supersensuous life and indifference to its opposite. The egg-enclosed eaglet has become the sky-soaring eagle. Though there is nothing miraculous in such an evolution, for it is entirely in accordance with law, it consists in the unfoldment of faculties latent in man as man, and is carried out by strength of will; it is obviously slow and gradual. One small illustration will show this: Calm self-control unruffled by incidents, is clearly an elemental requisite to Chelaship even. Suppose a student has a quick temper; until this is totally in subjection he is liable to slip at any moment. He will so slip and fall a hundred times perhaps through a long life, and never is secure until so raised above annoyances that his pulse does not vary in their presence. The ceaseless watch over this one of his faults may faintly exhibit itself to anyone who has tried it for a day. Now extend this watch to every fault, and couple with it the study and effort requisite after inner development, it will be seen how slowly and arduously made are even the initial steps in the Path to Adeptship. If a boy beginning mechanical engineering has no conception of the long problems to be solved through gradual attainment of facts and rules, or of the manual dexterity only reached by numberless attempts and disheartening failures, what must be our

ignorance of the education of faculties unperceived by us, by methods we have never heard of, in departments we cannot guess at, and by teachers we have never seen?

An adept truly shows to all men their own inherent possibilities, but those possibilities exist only in their potentiality in germ. To suppose that the germ can quickly be expanded into maturity is to show the profoundest misconception of every element involved. Yet we hear of those who covet Adeptship immediately, and resent the assertion that such a thing is impossible. Their very resentment is proof of the impossibility! We are told by H.P.B., who ought to know, that seven years of SUCCESSFUL probationary Chelaship are needful to becoming even a Chela, and that no one ever becomes an Adept in one incarnation. When one thinks of the great difficulties before a candidate, it is amazing that he ever becomes an Adept at all! Yet on the other hand, the germ is there, hidden and inert though it may seem, but none know when it may be germinated and commence its unfoldment, for its existence cannot be denied, only its too rapid, or miraculous unfoldment.

None knows how many incarnations he has been traveling the Occult Path, nor when the germ awakened, or when it will awake, but all know that some day the start must be made, so gird on your armor NOW and master the daily difficulties, keeping always an even temper and judging not, and the Great Day will arrive just so much more quickly.

11

Script: Padma Karpo
Corrigit: Padma Karpo
3-29-40

FIRE AND FLAME

"Regard fire, then, with other eyes than with those incurious ones with which thou hast looked upon it as the most ordinary thing. Thou hast forgotten what it is, or rather thou hast never known!"

Have you ever wondered why the fire is kept ever burning upon the Altars of the Temples? Or why a priest may not suffer it to go out and rekindle it again each morning? Ah! There is a great secret hidden. And why did the ancient magians collect the flames from one thousand different fires - from the smithy, the burning kiln, the funeral pyre, the goldsmith's furnace, and every other imaginable source - why? Because this spiritual element of Fire pervades all nature, is its life and soul, is the cause of the motion of its molecules which produces the phenomenon of physical heat. And the fires from a thousand hearths are collected, like so many fragments of the universal life, into one sacrificial blaze which shall be as perfectly as possible, the complete and collective type of the Light of the Logos. Observe the precautions taken to gather only the spirit, or quintessence, as it were, of these separate flames. The priest takes not the crude coals from the various hearths and pits, for at each hearth he lights a bit of sulphur, a ball of cotton, or some other inflammable substance; from this secondary blaze he unites a second quantity of fuel, and from this a third, and from the third a fourth and so on to a ninth, until the first grossness of the defilement of the fire in the base use to which it was put has been purged and only the purest essence remains. Then only is it fit to be placed upon the Altar. And even then the Flame is not ready to be that type of the Eternal Brightness; it is as yet but a body of earthly flame, a body which lacks its noblest soul. When your fathers gathered

at Sanjan to light the fire for the Indian exiles, only Dastur Darab, who had come with them from Persia, gathered his people and the strangers of the country about him. Upon a stone block the dried sandalwood was laid. Four priests stood at the four cardinal points. The Gathas (mantras) were intoned, the priests bowed their faces in reverential awe. The Dastur raised his eyes to heaven, he recited the mystical words of power; lo! the Fire from the upper world of space descends and with its silvery tongues laps round the fragrant wood, which bursts into a blaze. This is the missing spirit evoked by the Adept. When this is added to the thousand other dancing flames, the Symbol is perfected and the Face of God shines before his worshippers. Lighted thus at Sanjan, that historic Fire has been kept alive for more than seven hundred years, and until another Darab appears amongst you to draw the Flames of the ancient ether upon your altars, let them be fed continuously.

The ancient art of drawing the fire from heaven was taught in the Samothracian and Kabiric Mysteries. Numa, who introduced the vestal mysteries into Rome, thus kindled a Fire which was under the care of the Vestal Virgins, whose duty it was, under penalty of death for neglect, to constantly maintain it. This fire has been called the Hermes Fire, the Elmes fire, the lightning of Cybele, the torch of Apollo, the fire of Pan's Altar, the fire flame of Pluto's Helm, the inextinguishable fire in the temple of Athens on the Acropolis of Athens, and the mystical fires of many different worships and symbols. The Occult Science of which I spoke was shared by the Initiates of the Sacred Science all over the ancient world. This knowledge was first gained in Chaldea and was thence spread through Greece to more western and northern countries. Even today the Fire-Cult survives among the crude Indian tribes of Arizona. To this day they may be found keeping alight their Sacred Fire in their

teocalis, or holy enclosures. Every morning their priests go out, dressed in the Sacerdotal robes of their forefathers, to salute the Rising Sun, in the hope that Montezuma, their promised Redeemer and Liberator, will re-appear. The time of His coming was not foretold, but from generation to generation they wait and pray and hope.

This heavenly fire, however and whenever manifested, is the result of a correlation with the Akasha, which the art of the Adept enables him to attract down. But to do this requires absolute purity in body, in thought, in deed.

The lighting of the Fire upon the Altar symbolizes the impartation to the Neophytes of the Divine Essence and the Divine Truth.

He who can extract from the symbol the essence knows the way to walk the Path of the Flame in safety.

The Fire, the Flame, the Heat, the Rod
Behold the Way the Master trod!
Have you the Power to control the Flame?
Then "enter in" and receive your NAME.

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Scriptit: Padma Karpo
 Corrigit: Padma Karpo
 1-23-1943

THE HIGHER LIFE

The soul of every man, in passing through this earth-life is always amongst miraculous and wondrous things to which men give but slight attention, such as memory, but which we live again in place and time; the love of one another, by which we are led out of ourselves and made to act even against our own nature by that loved other.

Faded flowers have something miraculous about them; yet it is not in the flowers, but in ourselves, that the miracle of recognition of their meaning takes place. All those delightful thoughts that come into our minds when we behold them--thoughts and notions, fancies and Memories--what are they but the result of an alchemy of the immortal spirit within us, which takes all the pleasant fragile things of life and transmutes them into immortality. And if the spirit and intellect of man can do this, how gloriously may the Supreme Creative Intellect, mould and form all things and bring the presence of the Divine face to face with us in our daily walk and course through life? Earth, then, becomes to us, if we thus think, a garden of heaven, and every fellow-being we meet and see in it a beautiful and invited guest. If we can realize this, and many have done so, and go through the honorable path of life which lies before us, looking upon ourselves as walking surrounded on all sides by the miraculous--for the natural things of this earth-life would be nothing were they not moved and animated by that which is above nature--then will this habit of mind most surely lead to the blessedness of the Beatific Vision, the state of those who are pure in heart.

If it be true that the reason we see not the Divine in all about us is the grossness of the earthly tabernacle wherein the soul of the lower nature is encased, then the more we develop it in our ordinary life and cultivate it by lofty thinking will it shine through the dark glass of this outward form of life, manifesting itself in some by a particular brightness of the countenance, and in others making the face to shine and glow with an air of inimitable lustre. The founder of Christianity said "The kingdom of heaven is within you," and it is possible that all of us may not only learn this ^{great} truth, but also realize it even in this life.

We are the creatures of birth, of ancestry and of circumstances; we are surrounded and environed by law, physical and psychical, and the physical very often, alas! dominates and rules and determines the soul; but as the chemist, the navigator, the naturalist, attain their ends by means of law, which is beyond their power to alter, but with which they can work in harmony, and, by so doing, produce definite results, so may we do likewise in the sphere of our own lives. We find ourselves immersed in physical and psychical laws, in accordance with which we either act, or diverge. Virtue, truth, love, are not mere names, but vital elements with which we have to deal. They stand for actual qualities which are well known and recognized. They form the chief constituents of that ideal noble and perfect life of which our highest culture can catch but a glimpse. If we trace the individual man from small origins to the position he at present fills, we shall find that he has attained his position of vantage, power and influence by following the laws which our instinct and conscience tell us are divine. Terror and superstition are the invariable enemies of culture and progress. They are used

to frighten the ignorant and the base, but they depress all mankind to the same level of abject slavery. The ways of our life are dark, and the gray years bring a mysterious, unknown future which we cannot see. We are like children or men in a tennis court, and before our conquest of self is half won the dim twilight comes and stops the game. Nevertheless, it behooves us to keep our places, and, above all things, to hold fast by the great law of life we feel within us operating and working and drawing us to higher planes of thought and consciousness. The world can be won by placing oneself in harmony with that law of gradual development which permeates and pervades the universe, by which, if we follow and adapt ourselves thereto, we attain eventually the ideal Higher Life. Then when the stern summons comes to join the innumerable caravan that tracks its course through the silent halls of death,

"We shall not go, as goes the quarry slave,
At night, scourged, to his dungeon, but
As one who, supported and sustained by an unshaken
And unfaltering trust in the Divine, wraps
The drapery of his couch about him and lies down
To pleasant dreams."

Scriptit: ETP
Corrigit: MDP
5/3/41

THEORY AND PRACTICE

"There is a science which is above all sciences, and there is the unrecognized fountain of every science. There is an Art which is the source of all arts, yet cannot be taught, as it only teaches itself. There is a philosophy that comprises the highest truths attainable by man. There is a religion which has no belief, but an absolute knowledge, and is a direct communion between God and Man. This Religion, Philosophy, Art or Science, call it what you will, is the Wisdom Religion."

However displeasing this statement may be to undisciplined minds, belief is an initiatory necessity for understanding. We commence, but do not end with belief, for to understand, one must know; to know, one must have practiced; and to practice, one must believe. There are two methods of study; the theoretical and the practical. Mere reading will never make an Adept. The vital practice must not contradict the mental theory. It is only the striving aspirational soul that can create a Divine world out of its own chaos. Those who, following the voice of the soul, go to the source of all knowledge, will find a few books sufficient to guide them to perfection.

The Beginning is in the Now and the ever Unbeginning, and the End is, and ever shall be, in the Unending. In the Beginning, the Soul was a conscious part of God, but when self-will became manifest, the Divine Will became latent and this was the Fall, from greater to lesser, from macrocosm to microcosm, from love to fate. For the Beginning is the eternal present, and whoever arrives at the Divine Being, arrives at the Beginning and End of all things.

In the Beginning, the Divine State, man lived consciously in God, and the Supreme Consciousness, or God, was known to and manifested in man.

Man was then an universal being having God-like powers. He was not subject to time nor change, but existed, even as God in Eternity, as an immutable being; and this was and shall be the rightful and ultimate state of every living soul.

By self-will man lost consciousness of his Divine estate. He then became enslaved in evil desires and passions, and as he receded from the Divine Perfection, God became more and more occult in him who had banished the Divine thought from his mind. God has not changed, but is ever immutable, and the Divine Light shineth now as ever; it is man only who has become so unconscious that he now knows not the Divine Consciousness, but names it "the Unconscious."

Time cannot measure things of eternity. To fix a time when man's soul first receded from the Divine Being, or when it shall return, is impossible.

Man has free-will; he is free to use or abuse his faculties, free to advance or recede, free to return or to stay away from his eternal home. The Wise, knowing that there is but one God, renounce this apparent free-will and attach themselves to the Divine Will, where they ^{can} /alone experience their true and eternal Liberty.

One Principle pervades the universe and man beholds Divinity according to his evolution. God may be experienced as Absolute Love, as Absolute Thought, or as Absolute Power, yet the three are forever One.

Divine Love is for those who are United with the Divine Being. It is an Occult Law that man reflects God and God reflects man.

God's Love is ever active, while His Power has never yet been especially exerted. As God containeth All, is All, and is in All, although the atoms may be unconscious of the whole, and the straying spirit has eclipsed the Divine Memory of the Soul, the being that will but restore himself to the state of purity, shall in himself behold the fountain and beginning of all existences and will become aware that God rules alone by Absolute Love. Existence may be compared to an infinite stream wherein all beings, or conscious monads, are embodied as drops or particles. The current of the stream is the Divine Will, each monad having however a self-will can retard or hasten its individual progress, but those who identify themselves with the Divine Will pass most rapidly through the stream of existence and arrive at their ultimate goal, the Ocean of Absolute Happiness. For there is but one eternal good and that is God; and all things external to that One are delusive, impermanent.

Lost Atoms of Deity, erring monads of the Absolute, how long will you continue in the illusions of self-will; when will you discern the real from the unreal, the true from the false, the One in the many?

Faint, illegible text covering the majority of the page, appearing to be a document or report.

Script: Kahanti
Corrigit: "
2-21-39

CONFIDENCE

On attaining his manhood, a youth hungered for the possession of a fabled jewel which would give him understanding, and enable him to bring his life into harmony with the one great Life.

For this he sought in many places, but did not find the jewel. No place of his acquaintance gave promise of success, so he began a pilgrimage. He travelled long and far, but his search was fruitless, until, at last, he saw a faint ray of light. This he followed over mountain and plain, across stream, through forest and valley, in the hope of at last having the gem he sought. As the years passed, the ray of light became higher and broader, and it seemed a pathway.

Now it chanced that in following that pathway of light, one evening the searcher reached the height of a great mountain; and he stood face to face with a Being of strange majesty and power. There was in his bearing the knowledge gathered from unnumbered years, but time had left no furrows on his brow; light shone from his eyes; his was the strength of youth which knows no age, but is of the Ever Now. As the travel-stained searcher looked into the eyes of the glorious Being, he felt a broadening and quickening of his senses, as though he could feel the throbbing of the universal heart, and the sympathy and oneness with all that exist.

"Art thou the sender forth of that ray of light, whose path I have followed to this height?" he asked.

Even as he spoke, the eyes of the great Being into which he looked took on the similitude of a glowing gateway, closely studded with a multitude of gems, each gem an eye, yet an open way to paths innumerable, leading out amongst the stars and into the heights of heaven.

Then the searcher lifted up his voice and cried aloud: "O, Maker of the Ray! Which of the many paths shall I take?"

Seemingly from within himself a voice answered: "Beyond is knowledge."

The traveler set his feet beyond the portal, into a place which cannot be described except in the speech of the hidden life. He stood in the presence of his Angel, radiant, wonderful, who spoke again: "Seek if you would find. Look upon the unfolding of life and read its law."

As he spoke he waved his hand, and lo! the veils and limitations fell away. Boundless extensions of worlds, suns, systems; of angels, archangels, and hierarchies of heaven, were open to the consciousness of the pilgrim. Shining with an inconceivable brightness from an universal center, there flowed a stream, and this stream became two. From these issued forces which cannot be described, for while they bore the likeness of two, yet they were but one stream; they were all that is of life in heaven, and all that is beneath, even the freight of life carried by the world of men. As the man looked, he saw how the river of Life is first in the glowing, fullness of the Center; then in the life of the Spirit; after, in the angelic order, and, lastly, in the forms of worlds and men. So in his mind he came to divide the life from the form, and to see that the life is One, the forms infinitely varied; the life immortal, the form transitory. The life of the Center was the life of the outermost form also, for Spirit and its manifestation are one. Now the man thought of his own world, and looked thither. And over all the earth was a web of tangled lines which caught and stayed all who were busy with their making. But the fullness of light

from the radiant Center of life shone over all. The countless tangled threads of desire misled men into their own shadows, but the light of Life's everlasting shining was all around them; each one was seen to be safely connected to the Ray of his Father in Heaven. Seeing this the man suddenly knew himself; he knew the jewel of wisdom which he had sought. Then he cried out again, and said: "Let me return through the gate. I now know that the law of possession is that of death." To become one with That, which alone IS, is to manifest the glorious possibilities of life!

He that loses his life shall find it.

He that soweth to the spirit shall of the spirit reap life everlasting.

Man could not exist and be man except for his inner connection with his God.

Script: ELB
Corrigit: ELB
5/1/41

A SIXTH SENSE

I cannot conceive of an explanation of the universe and a consideration of its origin that can prove in any considerable degree satisfactory to the mind, that does not include PURPOSE as a fundamental principle. The facts of evolution support a theory that starts nowhere and ends nowhere unless purpose is included in the original hypothesis, or else becomes an unavoidable conclusion in answer to the question "why," which obtrudes itself at every step of the inquirer. To say that results are the chance products of the action of force upon matter is an assumption from which the mind revolts.

If purpose is assumed, the great mass of facts observed verify it as the reason for the existence of the universe. If, on the other hand, the facts are massed and compared and classified, and the processes of evolution analyzed, purpose becomes an unavoidable deduction.

Even a superficial observer of the admitted facts of evolution becomes aware of an unflinching and persistent impulse of force, invariably producing a certain quality of results; one of these invariable results is change in form or structure of organs, such changes, as a whole, evidencing adaptation. By adaptation we mean the fitting of organs to the accomplishment of results. This is only another expression for purpose. Adaptation to environment is only a fitting to environment in such manner that environment may not prevent the accomplishment of the result. What result? Why, the result intended; that is to say, the purpose for which the organ was developed.

The development of the organs of sense is a story of fascinating interest. Protoplasm is the homogeneous matter which is the foundation of animal structure. We may look upon all animal matter as modifications of protoplasm. Let us picture to ourselves a mass of protoplasm, formless in itself, but shaped and reshaped by its environment. It seems alike all through. We detect no difference of any one part from any other part. It rests upon the bottom of the pool lightly, being but little heavier than the water is in which it almost floats. It therefore moves easily, and its shape is being constantly changed by the inequalities of the harder surface with which it comes in contact. A mass resting upon the bottom of the pool, which contains something of food for the body or protoplasm, makes an inequality of the surface along which the body moves, and about which the protoplasm folds itself and some molecules of which it takes to itself, and so feeds itself.

By and by that surface of the protoplasm which touches the mass about which it folds, becomes from the very contact denser, and its molecules more neighborly. Being closer together, fitted to each other, they begin to act more in unison with each other. In this way a set of molecules becomes responsive to the impingement of environment. They help each other to get food, and they help each other to repel invasion. They become sensitive; they feel; centers of sensation are developed; lines of communication are established between different centers, and those different centers begin to work in unison with each other to the common end of sustaining and preserving their individual life and begetting their

successors. The life of the individual is conserved by the welfare of the whole.

From being responsive to the impingement of coarser and harder matter, the most neighborly molecules become in time, responsive to the touch of finer and softer matter. Why? Because by so doing they better sustain the individual, and conserve the welfare of the whole, and because of the impelling influence which pervades the universe in its entirety from the atom to the sun. That influence is neither force nor matter. It is that which causes force to act upon matter. It is the cause of force and of matter. It is consciousness.

The expression of consciousness is the purpose of the universe, the reason for existence. It is consciousness seeking to express itself that causes molecules of protoplasm to respond to the impact of gross matter, and then to respond to the touch of finer matter, and then to that still finer matter which bears the vibration of sound, and then to that subtle substance which is the vehicle of the vibrations of light.

The responsiveness of the molecules did not cause matter, but they felt the gross vibrations of matter. The sensitiveness of the molecules did not cause sound, but their improved condition enabled them to receive and respond to the vibrations which we call sound. Consciousness, still seeking a better expression of itself, the molecules, by its impelling influence, became responsive to the finer vibrations of light. Matter, sound and light always existed potentially in nature, but consciousness expressed itself upon the plane of sound and upon the plane of light as soon as a sufficiently

sensitive organism permitted it to do so.

The "X" ray always existed potentially in nature, and manifested itself as soon as man perfected an instrument fine enough to make his eye responsive to its vibration.

The fruitful womb of nature holds in embryo the molecules which will form the organs whose birth will express forces as yet unknown to the mind of men.

As protoplasm did not know light until it made itself able to feel light, so man's sensorium will eventually feel and know vibrations to which it does not now respond, but which will express themselves as soon as he develops an organ sufficiently sensitive to respond to them.

Now he has refined certain molecules of matter to such a degree that they express what he calls "radial force," and his sensorium has responded to its vibration.

The "X" ray and radium are the voices in the wilderness crying "prepare the way" for the sixth sense.

Nature and man react upon each other. The material universe responds to his questions as soon and as fully as he is able to receive her replies. Man has developed the senses with which he has looked at and through matter. He has made himself able to know matter by length, breadth and thickness. He may be preparing himself to know matter and the universe by within-ness.

Corrigit: Edms Karpo
Corrigit: Edms Karpo
8-4-1918

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Scriptit: Padma Karpo
Corrigit: Padma Karpo
9-4-1943

THE CHRISTOS

The Christos, the First Born Son of the Logioic Essence, is a Being transcendentally glorious, and utterly beyond the imagination of the humanity of this earth. Because this is so, it becomes necessary for mass man to seek first for a Saviour OUTSIDE of himself, and to think of Him as He has manifested Himself in some one particular form. Man then turns to that chosen form, with his worship and his prayers. This is wise, for it links him with the Christos, the Cosmic Son of God, interiorly. It then is possible for him to draw to his personal self a Ray of the Christic Fire, which, if understood, clarifies his problems and becomes the regenerating Flame of Illumination in mind, soul, and finally body.

Man, unfortunately, age after age, cycle after cycle, seeks only in the outer world for a Christ who will answer all his questions, solve all his problems, illumine his mind, and fill his heart with love! If you would learn of the depths of this seeking and longing, show him the Way in himself, and tell him to meditate ten minutes each day, looking, listening, and worshipping the Christ within, and the Christos of all Worlds. His desire quickly evaporates. He wants something but is unwilling to pay the price in effort that Something demands. It is ever so. However, there is an occult Law that is interesting in its expression. It reveals this fact: that man cannot attain in 'actu' any quality, power or understanding he may desire, until he meets in the flesh one who already has attained that which he seeks, and makes a friendly

rapport with that one. The illumined one then becomes a link for him within, and through imaging that one, he can, if he pays the price required in terms of life, draw to himself by the Law of Attraction, through that linking center, that which he truly seeks. Few know this Law, and it is well; those who hear it are fortunate.

Ofttimes men entertain Great Ones unaware of that fact, and so lose the opportunity that had been won. They receive what they deserve in full, modified only by the great Compassion in the hearts of those who observe. Selfishness, greed and pride are deadly enemies of man. One day man will awake and realize that selfishness has taken from him the very thing or attribute most sought. How can man recognize a Christ? Only by becoming like Him in some small measure; otherwise there would be no link through which He could reveal Himself. He may indeed drive the money changers out of the Temple with his whip as of old, or he may use other measures to win a soul from darkness to light. The cycle changes, and the methods required to awaken men also change.

The Supreme Father-God vibrates His messages through the Cosmic Christ, the Son, in terms of simple majesty, of sublime beauty, of joy unutterable, to all His emanated forms of conscious life. Man looks upon these cosmic wonders of the Supreme God with blinded eyes, eyes that see but little of their beauty, ears that hear not the Messages so clearly limned for those with eyes to see and ears to hear. But one here and one there is aroused as he gazes marveling upon the beauty of earth and sea and sky, and some slight realization of its Significance flashes into his

consciousness. This makes of him a helper of men, for he at once becomes like the message and longs to share it with his human brethren. Usually he finds his words are interpreted in terms of OLD doctrine and upon a lower plane than that from which he speaks.

Words have body, soul and spirit. The spoken word is the body, the meaning of he who speaks, its soul, the cosmic significance of the word itself, its spirit. One who speaks from the plane of soul may be misunderstood, and one who speaks from the plane of spirit invariably is not understood. But he tries again and again, and when some one loved soul catches his meaning, joy breaks like a sunrise in his heart. There is no crucifixion greater than that endured by those who, sent into the world with a Divine Message, find only the husk of that message received, and its illuminating spirit unrecognized. It will not always be so.

A form always is a revelation of the soul it embodies, and of the significance of that soul in the world scheme. Every soul has a special function that none other can encompass; it has a definite place in the cosmic scheme that none other can fill; it has a meaning and a destiny that is both particular and unique. At the same time it is perfectly adjusted and fitted in to a higher scheme which is correlated with the solar system. The solar system is correlated in like perfection with its Universe, and the universe with its millions of solar systems is also correlated with the billions of other universes and All, All, move in a harmony of rhythm, an indescribable symphony of sound, color and beauty about the Central Spiritual Sun, the Christos, in accord with Absolute Law, which IS the Divine Fiat of the Supreme God.

Imagine, if you can, this Ineffable Glory called "Cosmos," living and moving within that Absolute God, even as it lives and moves in Space; that the Absolute BEness is in and through it all, and is the very life and consciousness of every atom that composes this Glorious WHOLE, then let this cosmic image penetrate your consciousness, as well as your mind, and you may have a glimpse of what is meant by "The Cosmic Christ," and the "Absolute."

Every Sun-son at the Head of its solar system is a conscious embodiment of the Cosmic Christos and is called a Solar Christ. At the Head of each island universe is an embodiment of that Divine GLORY, a manifested form of that First Born Son, a Universal Christ. At the Head of our planet is a form embodying the consciousness of the Earth Regent, our Christ. At the Heart of every nation is an embodiment of that same Christos. At the head of every race is one in whom is reflected some of the glory of the Christos. At the center of every man rests a spark of Christic glory, awaiting only the regeneration of the personal man, and his recognition, to flame into the consciousness that knows itself to be at-one with the Father and to make of him a Christ. "I and my Father are one." "He who seeth me seeth the Father," said a form of that First Born Son, the Christos, in another day of time. He was called Jesus of Nazareth in his personal aspect, but in his individual attainment he became Jesus the Christ, and recognized his Oneness with All.

The personality in whom the Divine Light bursts into Flame becomes One with the Father, and can truly say "I and my Father are One."

"I am come that ye may have more abundant life" was not

said by the personality, but the Christos within said it through the personal man. Every attained Soul who turns back to earth with his message of Love and Light, instead of remaining immersed in the Divine Ecstasy and Substance called variously, Heaven, Nirvana, etc., can also say, "I am come that ye may have more abundant life." That rare event is becoming more and more a possibility for man, and in the seventh sub-race of this fifth race will be the experience of the many. Then indeed will the Golden Age of the Fourth Round dawn in its fullness.

Recognition is the Key to Attainment. Regeneration follows recognition. What you ARE, you yourself have chosen to be and are still choosing; none other can choose for us or say "This shall you be." We decide. Recognition is an occult act; it is not just a word, but it becomes the Flame of consciousness that links the son with the Father; the two become three, and start upon their occult Pilgrimage.

There is but One Path, One Way, at the last, for all ways and all paths lead the aspirant homeward. When the Way of Synthesis is found and entered, separateness has ceased to wield its illusive power. Religions are rightly placed in the student's consciousness as schools of training; Saviours are recognized as forms of the Christos; all formulations of Creed are but partial statements of the One Cosmic Creed, the formulated Light of the Absolute God.

Seek, Aspirants, the meaning of Life; seek the hidden Center of your own Divine Ray; enter your chamber and WORSHIP the Supreme God through His Son, the Cosmic Christos, the Aryan

Avalokiteshvara, and become an incarnation of that Son, a
Brother of the White Light, in the White Star of Synthesis.

Peace be with you, and Understanding in the Light.

6-18-1936
Sherifa.

9-11-1943
Corrigitt: Padma Karpo
Beripatt: Padma Karpo

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Peace be with you, and understanding in the light.

6-18-1938
Shenle.

Script: Padma Karpo
Corrigit: Padma Karpo
9-11-1943

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 dress and shine 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 manner of odds and ends of information.

How is intellectual ability the key; the mind may be trained to

perform 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, selfishness, is the key and

means to man's position in the universe.

Scriptit: Padma Karpo
Corrigit: Padma Karpo
9-20-1943

JOHN FORDAGE, MYSTIC

"I will utter things which have been secret from the foundation of the world." — Math. XIII, 35.

John Fordage, Doctor of Medicine, was one of the greatest mystics in England during the sixteenth century. As a mystic he occupied the same position in England as Jacob Boehme did in Germany, and lived contemporaneously with Boehme. The writings of Boehme, however, differ in some respects from those of Fordage; for while Boehme was an illiterate shoemaker, and therefore not always perfect in the expression of his thoughts, Fordage was an educated physician and occupied a high position as a theologian. His attention was called to the investigation of spiritual things by certain manifestations of occult powers which took place at his home. Besides other apparitions, there appeared to him a devil in the form of a dragon, with which he had to battle for two hours. The dragon was so materialized and visible that it was also seen by Dr. Fordage's wife, who was present during the fight. Fordage conquered; then began his cycle of interior Divine Illumination. The following statements are his own:

"The holy ghost guided my own spirit, after the separation from my mortal body and from its sinful soul, into the stillness of eternity. There I stood with my eternal spirit, as an individual spirit among innumerable individual spirits such as are in the most

holy sanctuary. There I saw, heard, tasted and felt all that which I have written concerning the first and primeval world or principle of eternity.

During this change I recognized two men within myself, namely, an external and an internal man. The inner man lives invisibly within the external one. My external self was mortal, but the internal self was immortal; and, moreover, I knew that the external man had for its dwelling the carnal body and was in possession of a mortal soul; but the internal man had an eternal soul, quite different from the mortal soul, and could not die. These two souls lived one within the other, as though they were only one soul. They were, nevertheless, two souls, but the external did not know the internal soul.

Furthermore, I perceived that the external man had an external mortal spirit, which belonged to him and which he had received from the spirit of this (external) world. It was born only for this world, and doomed to die within a certain time, according to its astral constellations. Furthermore, I saw clearly that the eternal soul of my inner man had an eternal immortal spirit, born in eternity; that it was descended from eternity, and consequently immortal. I then clearly saw that this eternal spirit is hidden within the temporal and mortal spirit, living within the same as if they both were only one spirit, although they both differ from each other; and the mortal spirit cannot comprehend the immortal one, although the latter lives and is active within the former.

The outward spirit belonging to the external man is nothing more than the rational spirit, but the eternal spirit belonging to the inner man is the understanding within the rational spirit. The

physical body is divested of its clothes at bedtime, so the rational spirit may divest itself of the visible form of the flesh at the time of death; likewise the eternal spirit, when passing from this world into eternity, always divests itself of the rational spirit and leaves it in the lower world.

Within the realm of eternity all things are perceived, known and understood in their own essence, such as they are in reality. The eternal spirit has its own understanding within its own mind, and within the mind its own faculty of seeing, its own eye and perception. The spiritual seeing takes place by means of the spirit of faith uniting itself with the understanding of the eternal spirit and illuminating the mind with a light which cannot err, but which dwells, lives and moves within the eternal mind and reveals to it everything.

It is not necessary for man's salvation that he should have a correct intellectual conception of spiritual things. The knowledge of the brain is derived only from images, not from a true understanding of the essence of things, but the knowledge of the heart (the soul) is essential.

Let us suppose two men born in a very deep, dark mine in the earth. They have never seen daylight, as they could not come to the surface of the earth without climbing up a high and dangerous ladder. One of the men was very poor and ignorant and led a life of such misery that he often wished to be released from it; the other was rich and learned and provided with all the comforts.

There came a time when a spirit appeared to the poor man and told him of the sun, and praised its beauty. Thereupon the poor man,

in his ignorance, imagined the sun to be a rich, noble and benevolent person, able to do a great deal of good, and his heart became filled with love for the sun and the desire to reach him. Consequently, he began to ascend the high ladder in spite of all dangers. Thus he finally got out of the dark hole and entered the glorious sunshine.

But the rich man was instructed, and knew that the sun was only a large, luminous ball, giving life and warmth and beauty to all beings, and that by means of his light one could see many wonderful things. In fact, this man had a fairly correct theoretical knowledge of certain qualities of the sun, but although he would like to have seen it, his desire was not sufficiently great to induce him to attempt the ascent of the ladder. He thought of all manner of difficulties, and he was not certain that he might not fall down and break his neck; and he argued that even if he were to succeed he would not be sufficiently rewarded for his trouble. He had neither faith (confidence) nor love, and was satisfied with his scientific hypothesis. He even thought that his science was more perfect than the knowledge of those who had seen the sun. Moreover, he was well satisfied with the comfort he had, and did not wish to part from it. Thus the learned rich man remained and died in his deep, dark mine, while the poor ignorant man enjoyed the light of the sun, although his first theory about it was erroneous.

Not within our imagination, our fancy, or intellectual conception, is to be found our means for uniting ourselves with the divine spirit, but this may be accomplished by the power of love and understanding. One cannot really love a thing unless he believes it to be good or excellent within his own heart. Thus it is

knowledge of the heart, which is necessary for the purpose of loving. Experience teaches that one may have in one's brain a very high opinion of the qualities of a thing without loving that thing, as may be shown by the example of scientists and theologians, who perhaps have a great deal of brain knowledge regarding God, but often no love for Him within their hearts. For the purpose of loving a thing it is sufficient that the heart believe in its goodness, and it is not necessary that the brain should know all its qualities or that the imagination should correspond to its true condition. Danger lies solely in the wrong application of imagination, whether true or false.

Without heart knowledge, all scientific brain knowledge concerning divine things is not only useless, but often injurious.

Is there any one who truthfully can say that he really knows that the books of the holy scriptures were actually written by the persons whose names are attached to them, and that these people were really disciples of Christ and prophets of God; that Jesus of Nazareth actually said all the things which are attributed to him; that the writers were so perfectly controlled by the holy ghost as not to miss one word; that these books themselves were transmitted to us without any interpolations or mistakes, and, finally, that the translations of them render the exact meaning of the original documents? No, but it is, however, certain that everybody may find within the Bible, in general, a spirit of wisdom which comes from God and leads us back to God, and consequently all of those teachings may have a divine origin.

There is only one truth which is the kernel and spirit of every religious system, but the forms in which it manifests usually

differ from each other. Theology deals with the external forms and shells; real Occultism is the realization of the Spirit contained in them. The outward shells are not to be rejected before the kernel is discovered, as otherwise we reject the kernel with them; but our object is to penetrate through the shell to the kernel, through the exterior into the interior, and by the power of the divine light of love and intelligence seek to discover the divine secrets hidden within the heart of each and all."

The following information was obtained from the files of the [redacted] and is being furnished to you for your information. It is being furnished to you on a confidential basis and should not be disseminated outside your organization.

A. J. M.

THE PRINCIPLE OF FORM

Primordial matter could not have developed through fortuitous circumstances into the orderly worlds in space without a principle of form or design. Simple matter could not have combined and developed into concrete matter without such a principle to guide it. Without a principle of form the elements of earth, of plants and animals, would dissociate and return into that primal state whence they have emerged. By form, matter is adapted to uses, and progresses from kingdom to kingdom through form. All energy is matter, and all matter is energy, energy and matter being the two opposites of the same substance on any plane of action. Spirit on higher planes becomes matter on our plane, and the matter of our plane will re-become spirit. From simple elementary matter, through our world and beyond, to spiritual intelligence, all is composed of matter and spirit--or "energy" as some prefer to call spirit--but they have seven planes of action. We live on the physical, the lowest in point of materiality, but not in point of development.

Form is an important principle on any plane of action and, as a principle, form operates on each of the seven planes. There are breath-forms, which the mind uses to make its initial entrance into material life; life-forms, which the great ocean of life uses to transfer its power through the manifested worlds; astral forms, which are used as a focus or meeting ground for all the energies and forms with which, as on a potter's wheel, the mind works; physical sex-forms,

which are used as the equilibrium or balance wheel through which the mind learns the mystery of poise, unselfishness, and union; desire-forms, which serve to outline, visualize, and classify the desires according to their natural development in the animal world; thought-forms, --often materialized by sculptors, painters, and other artists, which depict the character of the mind, indicate the ideals of humanity, and serve as the residuum or seed according to which the form of the new personality is built; individual-form, which is the character or ego that persists from life to life, carrying on the sum total of development. When the individual-form has completed its cycle of development, it is immortal in form through the ages and need go out no more. Before it is complete, however, its form is subject to change. There are ideal forms beyond in ever ascending scale, though it may not now be profitable to speculate about them.

The human body seems permanent, but we know that the material of which it is composed is being constantly thrown off, and that other material must be used to replace the waste tissues. Skin, flesh, blood, fat, bones, marrow, and nervous energy, must be replaced as used, else the body wastes away. The food which is used for this purpose is made up of what we eat, drink, breathe, smell, hear, see, and think. When the food is taken into the body it passes into the blood-stream, which is the physical life of the body. All that can be is absorbed by the life-stream and deposited by the blood in tissue, or wherever needed. One of the greatest marvels of the normal physiological processes is, that after the assimilation of the food-stuffs, particles are built

Q. 177

into cells which, as a whole, are arranged according to the form of the organs and tissues of the body. How is it possible for a living and growing body to remain practically unchanged as to its form throughout a life-time, unless the matter which is used in its construction is moulded and held according to definite design and form.

As the blood-stream in our body keeps all its matter in circulation so there flows a life-stream through the body of the universe which keeps all its matter in constant circulation. It reduces the visible into the invisible and dissolves again the invisible into the visible that each of its parts may work onward and upward to perfection through form.

We see innumerable forms around us, but we seldom inquire how the material elements assume the forms in which we see them; whether form and gross matter are identical; what form is; or why a given form should persist in the same species?

Gross matter cannot be form, else it would not change so readily; or if it changed it would change into no particular form. The form cannot be the gross matter or it would be as changeable as the matter, whereas, we see that every body preserves its form, notwithstanding the continual changing of matter to preserve the body in form. We see gross matter, and we see the form in which it is. If we see the gross matter, and we see it in form, and the gross matter is not the form, nor is the form gross matter, then we do not see the form apart from the matter. The form, then, although invisible in itself, comes into visibility only with the aid of matter, but, at the same time, it

enables matter to become visible, and through visibility, to indicate its development in the lower kingdoms; to serve as a vehicle for the education of the mind; and by thus serving to aid its own progress by contact with the mind.

The nature forms which we see are more or less true copies of the astral reflections of ideal forms. Life builds according to the design of the astral form and in the course of time the form appears in our world.

Forms are crystallized thoughts. A crystal, a lizard, or a world, each comes into visibility through form, which is crystallized thought. A life-time's thoughts crystallize into form after death and provide the seed from which, when the proper time comes, is fashioned the new personality.

Matter, figure, and color, are the three essentials to form. Matter is the body of form, figure is its limit and boundary, and color its character. Under the right conditions form intercepts the passage of life, and life gradually builds itself into form and becomes visible.

Forms do not exist for the purpose of ensnaring and deluding the mind, although forms do ensnare and delude the mind. It is really the mind that allows itself to be deluded by form, and the mind must continue in delusion until it shall see through form and discover its purpose.

The purpose of form is to serve as a field, a laboratory, for the indwelling intelligence to work in. To appreciate form at its true value, and the part it is taking in the evolution of the intelligent

A. of M.

33

principle which we call mind, we should know that there are two Paths: the Path of Form and the Path of Consciousness. Only one can be chosen. No one can travel both. All must choose some time; none can refuse. The choice is as natural as growth, and is decided by one's underlying motive in life. The path chosen, the traveller then worships as he travels. The path of forms leads on and up to heights of power and glory, but the end is the darkness of annihilation if consciousness is not penetrated, for all forms return into homogeneous substance. From the earliest desire to possess form, to the desire to be possessed or absorbed by form; from the desire of concrete physical possession, to the ideal adoration of a personal god; the end of the Path of Forms is the same for all: annihilation of individuality. The larger form absorbs the smaller one whether the forms are physical or spiritual, and worship hastens the process. The concrete forms which are worshipped by human minds give place to the worship of ideal forms. The lesser gods are absorbed by the greater gods and these by a still greater god, but gods and the god of gods must, at the close of the eternities, be resolved into homogeneous substance, unless they unite with the Path of Consciousness.

Desire, ambition, and wealth, lead through the world and the formalities of the world. The formalities of the world are the abstract ideals of the concrete forms. The formalities of society, of government, of the church, are as real to the mind and have their ideal forms as surely as the forms exist by which palaces, cathedrals, or human beings are built.

Q. 17-111

But concrete forms, and the formalities of society, government, and creeds, are not evils to be destroyed. Form is valuable, but only in proportion and to the degree that it aids in the comprehension of Consciousness. Only as it aids the progress into consciousness is form really valuable.

The Path of Consciousness begins with the conscious presence of consciousness, which continues and extends with this comprehension, and through resolving all forms and thought into consciousness. This leads to alone-ness, which is as a point in the midst of worlds of form. When one can remain steadily, fearlessly, and without anxiety in the point of alone-ness, this mystery unfolds: the point of alone-ness expands and becomes the all-one-ness of living Consciousness.

Entering the life-stream of the world, wrapping itself in grosser and denser matter, sinking into the senses and drugged into forgetfulness by the emotions, the mind is encircled, hemmed in, bound down and held prisoner by form. Senses, emotions, and forms, are subjects of the mind--their real creator--but unable to rule its subjects they have borne away, bewildered, and made a willing captive of their king. Through form the senses have grown into seeming realities, have forged about the mind invisible cords of emotions that are stronger than bands of steel, but so delicately have they been fashioned that they seem akin to all that is dear in life, to very life itself.

Form is now God; its high priests are the senses and emotions; mind is their subject, although their creator. Form is the God of business, society, and the nation; of art, science, literature, and the church.

Who dares renounce allegiance to this God of Form? Who knows and dares and wills, can dethrone the false god, and use it to diviner ends. Unshackle the captive; claim his divine inheritance; and enter the path that leads to the All-one-ness of Consciousness.

Scriptit:Kshanti
Corrigit:Dana
7-5-36

THE RIVER OF LIFE

To the tale of the Ancient Traveller, set down by the Scribe, give ear.

- - - -

Know, most noble king, that through this land there is a river, flowing east and west and onward to the peaceful sea beyond. The journey thither would take many days, and few would make it, but in ancient times I once approached that river from the North, and there beheld the Carnival of Spring. Few were permitted to look on the sight, save those who took part in the Carnival; but having travelled all over the earth it was not difficult for me to make the guards ~~me~~ let me view the spectacle.

As I approached the river from afar I saw its surface covered with black dots, which bobbed about and drifted with the stream as bits of cork will bob and drift about. As I approached more closely I beheld these bobbing dots were human heads. Far up and down the stream as eye could reach, the waters floated drifting human forms, all battling, struggling, rising but to sink, with here a bare arm for a moment raised, and there a foot uplifted in the air, all drifting, drifting, onward to the sea.

Beckoning the servant who attended me, I hastened on and soon came to the bank. The sight that there met my astonished gaze first made me laugh, but then my pity rose. And surely one who saw that struggling stream must pity those who wrested in its flood. A million human beings struggled there. They struggled with each other and the stream. Not one of them essayed to reach the land, but only fought each other, thinking

thus that each would save himself a watery death. They climbed upon each others' slippery forms; they grasped at straws that floated on the tide; they clambered upon rubbish in the stream. And if one reached a temporary hold upon some drifting log then those about would try to tear him off until at last, spluttering and bawling like a new born babe, he sank again beneath the river's wave; and as his refuge on the log was high so would his plunge beneath the wave be deep. Some dived beneath and built them mounds of mud upon the river's bed, but others came and snatched the mud for theirs, and so they sank. Truly it was a pitiable sight.

A few there were who counselled peace and help. But no one heeded them, or those who did turned for an instant to hear what they said, splashed water in their faces and swam on with mockery and laughter. And the stream carried them, drifting, drifting, onward, all.

I walked along the bank, following the stream, and presently I came upon a man who also walked and held fast in his hand a silken cord. I stopped and asked of him why helped he not the struggling swimmers there? He smiled a sad, compassionate, tender smile and answered me:

"It is against the law. For help must not be given them until they learn. Each year at this same season must our people enter the river at its source and drift or sink until they learn. If they drift on into the sea they are drawn out and after some short rest thrown back again."

"And why this throwing back again?" I asked.

"That they may learn to swim," he said, and smiled again his sad, compassionate, tender smile.

"And in the end, how do they learn," I asked, "and finish finally this cruel test?"

He answered: "That you shall see presently."

"Tell me," I asked, "what is this silken cord, one end of which you hold here in your hand."

He pointed to a swimmer in the stream, to one who glided quietly along, who followed steadily the river's swing yet ever ready to render others aid. I knew him in a moment to be one of those that I had seen before among the few who counselled peace and help.

"He has been down the river many times," said he upon the bank; and as he spoke he jerked the silken cord within his hand. This I had seen him doing many times.

"He swims quite well," I said. "Why do you not draw him to safety here upon the land?"

"Such as he is are always safe," said he. "We watch and guide them, though they often think it is an undercurrent in the stream that draws them safe from danger. But he has not yet learned all, therefore he cannot land."

"And are there others, then, like him?" I asked.

He pointed down the stream. I hastened on.

I passed many watchers on the bank, all holding silken cords of different hues, jerking upon them now from time to time. And always those who thus were fastened safe were those who helped their brothers in the stream and counselled peace and help. Yet they must learn.

And now I came upon a point of land and sat me down to watch the spectacle. I watched the noisy, bustling, struggling mob; I watched the watchers watching on the bank. And as I watched, one swimmer who was fast turned suddenly as his silken cord was jerked, and grasped it;

then the silken cord grew taut and he was drawn safely to the land, and so became another watcher there. For he had learned the lesson of the stream, had found the tie that held him safe and turned and grasped it. No more need he learn to swim.

And then the king arose and said:

"I do believe much truth is in the tale the worthy story-teller has just told. And if you, noble courtiers, will grasp the silken cord when next you swim you will be drawn safe."

But he told them not, because he knew it not, how they must turn, nor in what river this might be done. And unless he stationed watchers on the bank none of his courtiers will be drawn safe. For this the Ancient Traveller whispered to me, the scribe, and I have set it down.

12-1-35
Scripsit: Kshanti
Corrigit: Dana
11-17-35

THE WESTERN SCHOOL OF THE ASSEMBLY

The fundamental principles upon which all the Schools of Initiation have been established are those embodying the truest culture of the ages. Mathematics, Philosophy, Ethics, Music and Scientific research all are a part of the curriculum of those Schools. They were the Divine Sciences and the Divine Arts of Pythagoras and those who founded the Great Mystery Schools of the past. Today before the Candidate is fully accepted into such an inner School, he is tried and tested until all unkindness is removed from his heart, and he is also tested as to whether or not he is ready and anxious to assume the amount of preparatory work absolutely essential to his progress for he who would associate with the advanced culture of his race must raise himself to the level of those who gladly help all sincere students.

Before a Candidate can successfully present himself at the Door of the Western School, he must prepare his offerings and bring them. If he is a gifted speaker, or has skill in healing, or knows the sciences of his day, his offerings are valuable. But if he presents himself ignorant and untrained, he must be willing to learn and then find those who will take the time and trouble to teach him. Thus in this case the great offering must be himself.

You who are here today have come, perhaps really seeking or through faith, or even through curiosity. But whatever your motive, that is what you shall receive, for the hidden motive in each whether it be to give, or to get, is here vitalized. This is the Assembly

Law. In the days to come, if you are intuitively wise, you will find appearing in your lives certain qualities, forces, or events, and then, if you can trace carefully backward to this day, you may discover an occult law and observe its action.

Children often start many things, but finish few of them. Some of the Candidates are as children; they start and then rush blindly into other avenues of teaching and fail to arrive anywhere. A house divided against itself falls, and the Candidate who fails to work out his dharma in the Assembly, to grasp its Principles, to rise a little higher and be a little better each succeeding day, will find the innermost doors closed when he would enter. Those candidates are as the "foolish virgins" in the parable, without oil in their lamps when the Master appears. To learn one new word, to perform one unselfish deed, concentrate on one thought difficult to understand, to make one tiny offering to the Assembly, to perform one duty cheerfully, and this each day, is to rise to a great height and to reach a great success. But to fail and to not try is to fade into the shadows of illusion. To stand steadily in your place and force each day to yield a small gain in love, wisdom and loyalty is to win unsuspected power to progress. It is the "little things" which cause loss of equilibrium, and to master them one by one is to enter the light. Thus he who faces and settles each problem as it arises is worthy and will receive encouragement.

In ancient days the Candidate struggled onward for years, but today with one-pointedness and loyalty, much more can be accomplished in half the time. But today the motive of the majority of men is not good; they long to have praise showered upon them; they seek to

shine if only in the reflected glory of some famous person; they forget the admonition of the Masters: "He who would be truly Great must appear as Nothing in the eyes of men." Are you sincere enough to dare this? Think you, you could recognize an Initiate of High Degree if He were to stand in your midst? The trained student can apply the touchstone of Occult Law at all points; he has been taught those Laws. But if one were to come amongst you with great acclaim, promising great phenomenal powers, great wealth, great success, without much effort on your part, how many would realize that there walked the emissary of the Shadow? Often those so used are wholly unconscious of such use; they are proud and claim to know all things and the unwise ones follow.

Brotherhood is a true reflection of a spiritual fact. Each for all, and all for each, forgetting self and thinking only of the good of the world, and of each other, will bring to you realization of the Truth of Divine Law and of the Real Teacher.

Whenever you hear a teacher, so-called, attacking another, you may know by this sign that he is not of the "Elect."

Initiation is a gradual process; its culmination requires certain periods of time for study and preparation. And as always, since the beginning of time, each aspirant is forced to face the old choice: personal advantage or spiritual attainment, which? When you choose your little self and its desires, you close the inner doors. And strange as it may seem, the closing of the inner doors closes outer opportunity that the aspirant will never know would have become his.

The life of Truth, Kindness, Purity, obedience to the Laws of your country, thinking more of others than you do of yourself, is

the life that becomes immortal. The personality that cannot sacrifice its animal nature to its Divine Self, becomes a life that is lost to the Great Self, for in the worlds of purity and mastery and light, these lesser things are not. Each must choose which way he will walk, and to each will come the opportunity to prove his choice. To ask for the help of a Master and then to live a life that makes it impossible for the Master to give that help, is to prove yourself something of a hypocrite. These may seem hard words, but they are uttered in kindness, for only as you can be awakened to your bondage and your lack of insight, can you be induced to struggle out of that bondage toward the Light of your Divinity. And we who see clearly much that we fain would not see, never judge nor condemn, we only hold out helping hands with loving, understanding hearts, for we, too, have gone that way, and we too have won the victories that you must win.

In times of difficulty, if you have made it possible by your loyalty and service, we are with you and may often be permitted to lift some of the burden that is proving too heavy for you to bear. Often we may minimize forces that would prove harmful, and often Mother gathers your inner self into arms of love and comfort. Every soul must have love, for it is to the soul body what the blood stream is to the physical body; without love, the soul dies.

It is true that the Masters often allow years to pass while testing the hearts and lives of their Disciples, for it is only when they rise triumphantly above all temptations that it is safe to open the Great Inner Doors and admit them.

Those who faithfully take up the work of the Assembly eventually

become teachers and thus help lift the load of ignorance from the human race. But they should also realize that they become responsible for the wrong use by the students of any knowledge entrusted to them. This is part of the reason why so few of the Initiates will teach ordinary man. It binds them and retards their progress sometimes for ages. However there is a great unselfish love that rises in the hearts of some of the Initiates that leads them to make this sacrifice that others may attain. They know they will be misunderstood; yet that love is so strong they go on until the physical form can bear no more, when they are released for a time and half a time.

And now dear students and friends, may your days bring you, not comfort, but the power to understand life and to unfold your own dormant faculties. Seek and you shall find, but you must know how to seek aright. Ask and you shall receive, but though you ask a thousand times, unless that asking is also a giving, silence will be your only answer. Knock and it shall be opened unto you, but who knocks must have the power to see the door when it opens. To become aware of the reality of the Adept World and its life about you, you must enter that Door. If there is the likeness of quality builded in your own heart, you may stand in the presence of the Master and know Him. Thus to recognize an Adept, you must have become like him in heart, aspiration, or mind, for then He can draw aside the veil between you and for a moment you may glimpse the transcendence which you yourself shall one day attain and "Enter In."

This Assembly welcomes to its ranks all who sincerely seek to learn and to live rightly.

Sherifa.

TO THE EARNEST ASPIRANT

Sooner or later to every earnest aspirant comes the deep conviction that peace is his supreme necessity; that only in freedom from the surging emotions that so long have swept like devastating billows across his personality can he do work that will conform to his ideal. Yet almost inevitably will he whose karma brings him near the gateway of the probationary path, find that no tranquil, placid life has been outlined for him by Those who Know and execute the Law. Uncertainty, sudden changes, sharp contrasts, divided by the dizzying abyss of doubt and fear, mark the uneven tenor of his way.

Every hope he holds, every plan he makes, every new relationship entering his life, will be but another hostage to fortune; another test of his weakness; another call for self-control. Few indeed may be the days unshaded by storm clouds; brief the periods of unthreatened calm, and, the most striking feature of it all is, that often when the crisis is passed, the tragedy of it is seen to have been an illusion; there was no danger of disruption, though the very foundations of his personal life had seemed to tremble and yield.

Again and again he will find himself between two contending factions, with dear and trusted friends on either side; helpless, fearing, shrinking from the shock of conflict, he suffers the pain of a hundred battles. Liberal enough he may be to see the right on both sides, yet not strong enough, nor wise enough, to show the right to others and end the strife.

Trials of this nature must be regarded as pre-initiatory tests devised not so much by the manipulation of the factors of his outward life, as by the distorted view he is led to take of seemingly untoward events; and by his response to these emotional fluctuations, may he gauge the state of his ~~own~~ soul growth. Not only from without is his peace imperiled, but within his own personality will he find contradictions and conflicts which will undermine his best intentions and disperse his energy. He well may say:

"Within my earthly temple, there's a crowd;
There's one that's humble and there's one that's proud;
There's one that's heart-broken for his sins,
And one that, unrepentant, sits and grins."

But from the many diverse factors of the self, he must choose the highest and cling unflinching to that, putting aside all others however alluring. That which is highest in his power will not be on the line of least resistance. Supreme effort is the price of every onward step, - for the path lies uphill all the way.

The action and reaction, swift and extreme, occasioned by the agony of suspense and fear, and the ecstatic bliss of relief as the crisis passes and all is seen to be well, will, as nothing else can do, teach the unreality, the impermanence of this change-ful life.

Steadied and calmed by suffering, he will be more able and more ready to cut his way out of the jungle of illusion, using the unswerving weapon of non-attachment. Each step in this direction leads him nearer that stable and permanent center from which he can, clear-eyed and unshaken, look out upon the world and choose his work; making the best use of the talents that are

his, unsheltered by prejudice and free from the promptings of the lower self.

To reach and identify himself with this center will be the most difficult, and at the same time the most important work of this period of his evolution. It will be difficult because it is a turning of the whole tide of life. The forces which hitherto flowed outward from center to circumference, must now turn upon themselves and return to their Source. The divine energy which, through him, has long dispersed itself in all the countless activities of ordinary life, must now be indrawn and centralized until, within the heart, there burns the light unquenchable. No longer in bondage to a hundred ties of expectation, life assumes a far different aspect. It at once becomes more simple and more profound. Its simplicity will appear in all the outer vestures of his being; in all his dealings with the world, because behind simplicity of life will lie simplicity of motive, singleness of aim.

To himself, the first evidence of the activity of this center will be the consciousness of a new indwelling spirit; the realization of his own duality; a duality made up on one hand of the host of emotions and ambitions which act through the lower mind, and on the other by that alter ego in whom he sees the master of them all, who sits in calm exalted judgment over all the others. The ONE to whom fear, in all its numerous and insidious forms, is but a word forgotten. The ONE who can wait in calm, unflinching certainty, because the eternal years of GOD are His.

To The Earnest Aspirant--4

When the lower mind instinctively turns to the higher for refuge and guidance; when the man feels a deep confidence in the Self, that is the Self of all, within him, he will begin dimly, remotely, to realize the peace that is founded on eternal things; to feel the strength and wisdom of the Great Self and to enjoy a complete and unflinching faith in the ultimate triumph of the work it wills to do; faith in the wisdom of its workings in his own life, and willingly, gladly, will he resign himself to the law.

It may be many lives before he is passion-proof, free from the luggage of human, transitory sentiments, but a time will soon come when he will know that he is stronger; when he may find himself lifted upon a spent world of emotion that seems to have rolled in from ages gone, feeling its waning strength, knowing what its power and passion must once have been, yet it can no longer engulf him and fling him bruised and exhausted upon the shore. Safely shall he ride these billows guided by the light that no wind can extinguish, until he enters the harbor of peace that knows no storms, safe at last.

Script: Kahanti
Corrigit: "
7-24-59

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Script: Padma Karpo
Corrigit: Padma Karpo

UNIVERSAL LAW OF CYCLES (CONT'D)

In the Secret Doctrine we have the reproduction of an ancient Hindu calendar that has nothing occult about it, hence is available to all. Four great cycles are named therein: the Kali, or black cycle, in which we are now living, the Treta cycle, the Dwapara, and the Satya. We are told that the black cycle is 432,000 years in length, that the others are still longer, and that the four, united, make a Manvantara, or a period of Cosmic activity. These cycles in conjunction with their twilights, (equal in length to 1/5th of themselves) are accurately based upon the procession of the equinoxes; that is to say, they are divisible, without remainder, by 29,920. Thus the black age is equal to 20 precessional years, the next to forty, the next to 60, the next to 80, thus the whole period of cosmic activity, or the Manvantara, is exactly equal to 200 precessional years. The still larger cycles, such as the day and night of Brahma, follow the same rule, and I would venture the prediction that when our scientists have been able to measure an arc of the circle of the sun around his unknown center, it will be found to correspond with this day and night of Brahma. Note that each precessional year is unlike all other precessional years that have gone before it, inasmuch as it occurs in some new depth of space into which we have been dragged by the sun in his own circle around his central sun. It is disobedience to these majestic changes that causes humanities to sink into barbarism and arise from it more resplendent than before; that each spot upon the earth becomes hospitable to men, then lapses into frozen repulsion. It is in obedience to these changes, which have their spiritual as well as their material meaning, that man has so painfully groped for his soul and so slowly enters into his heritage. Then remember, that all these

movements are reflected downward into man; that within the limits of his life, every celestial movement finds its counterpart, and that the law of time proportion, of periodicity, that governs the spheres, governs him also. As above, so below.

Indeed the believer in the cyclic progress of humanity need not stand upon the defensive. When we eat oranges in winter and grapes in summer we are doing homage to Apollo, and acclaiming his course through the skies. Hardly a fact of our social life but speaks of our dependence upon the heavenly bodies. The equinoctial gales strew our shores with wrecks and bring misery to many. The deserts that now refuse sustenance to the jackal, once supported teeming civilizations, and even in temperate climes we find the rock markings that prove the passage of once mighty glaciers. We speak of the indolence of those of the sunny south and the hardihood of the colder north, but as the sun passes on his way through the equinoxes, that same sunny south shall be ice-bound, and the northern lands shall be bathed in perpetual warmth. Always the south will be the forcing house of civilizations whose energy will presently be sapped by luxury, born of the sun, and will fall before the assaults of hardier and hungrier men of the north. It is always the Solar God who stands at the helm, and Karma is captain of the ship. Every degree on the ecliptic circle marks the stroke of the pendulum of time. Every degree has its meaning, and the whole majestic process is epitomized in the life of man. The wise man attunes himself to the law. The fool kicks against it.

It is given to no one among us to throw the plummet line of research to the Depths of the cyclic law. Veil after veil may lift, but veil after veil remains. Sometimes we can discern a cycle, but cannot understand its cause. For instance, there is a cycle in which trade

depression manifests outwardly, and this seems to correspond with the period of solar spots. This is about a thirteen year cycle. Solar spots produce electrical disturbances, and when two cycles of like nature correspond, they may stimulate volcanoes and earthquakes, and these are of the same quality as bodily eruptions, and are produced by the same psychic causes. The surface of the earth, like the surface of the body, throws off the poisons produced by wrong thinking and wrong action.

There is another cycle of 100 years, that has a peculiar bearing upon the life of humanity. We are told that at the end of every century there is a spiritual awakening throughout the world, and that the wires of spirituality are set athrill under a new touch.

I want to draw your attention to a paradoxical fact in this connection; an inflow of spirituality always means social unrest, revolutions, wars. Nothing has so frightful a dynamic and rending force as a new idea, a collective aspiration. The tiger within us is chained, not so much by conscience, as by habit, and by polarity of mind. A new idea destroys canons of conduct and the force of precedent. Weaken the force of a convention and you invite an inflow.

But new ideas must come, and hurricanes in their wake, and they seem to come at the end or at the beginning of a new cycle, and they are guided by some cyclic stellar law we do not seem to understand. An eminent alienist has said, that toward the end of every century there seems to be an inflow of consciousness to the race, and under its strain weak minds break down and collapse. Go back 130 odd years, to the end of the 18th century, and you have the French Revolution. France had a new idea! She dreamed dreams of human fraternity, and she went mad under the strain. At that time the Occultists of Europe were gathered at Paris. It was through them that the New Force came. It was they who crystallized

the aspirations of a nation into the then strange formula: "Liberty, Equality, Fraternity." They directed the storm, and to a certain extent, they were overwhelmed by it, for it passed beyond their control. None the less they put an end to the reign of terror, inspiring Vergniaud with the sublime eloquence that overthrew Robespierre in the convention. They created Napoleon in order to do that. Theirs was the project to fashion a United States of Europe, and they gave their illumination to Napoleon and pledged themselves to sustain him, as long as he renounced the dream of a Napoleonic empire. They would have no more dynasties in France, and they would have saved Marie Antoinette had she been willing to renounce the throne for her children. When Napoleon divorced Josephine, they forsook him and he fell.

Trace that cyclic law back through history. Christ said: "I come to bring, not peace, but a sword," and the fall of Jerusalem, the hideous decay and destruction of Rome, marked the bloody path of a new revelation throughout the ancient world. Take the Reformation in Germany. Luther began to teach at the end of his century. He was but the battering ram used by the occultist, Melancthon, pupil of the Spanish adept, Althotas. Luther broke down the moulds of mind, he tore men from their traditions, he divorced them from their conventions and precedents. Then came the peasants war; it had to come; the people had new ideas. They had been shown that many of the objects of their reverence were actually despicable, and they lost reverence for everything. What else could be expected. New wine must be poured, and if poured into old bottles, they will burst. That war was a protest against the exactions of corporations, the high cost of living, usury, ecclesiastical law, interest on loans, and so on. Then came the advent of the Rosicrucians, the crusades of Paracelsus, of Boehme, the appearance of the alchemists, and again, we find the

working of an orderly law. We find that whenever the door to spiritual freedom has been opened, men have recognized also their material slavery, and with bloodstained fingers have fought the tyrant, and praised God for the right to die.

Did a new idea come into the world in the last of the 19th century? Note for yourselves the new consciousness that has driven men mad, for never was insanity so prevalent as now. The new ideas have been accepted ^{by the wise} as a new light, lighting the way to the chamber of the king -- a light that never was on sea nor land. And it has been distorted by the foolish, but also it has penetrated to the dark places of our underworld, and the sudden dreamers have turned uneasily in their sleep as though tortured by a far-off vision of what might be. The rain falleth alike on the just and the unjust. Those who have spiritual ideals can translate them into a new consciousness of beautiful visions of good-will toward men, but also there are those whose ideals are of rapine and destruction. It is the same force, the same consciousness, but we ourselves create the media through which it must shine, either for good or ill.

At the present time we have the conjunction of two important cycles, the end of the first 5000 years of Kali Yuga, the black age, and we have the 2000 year cycle, the passage of the sun at the vernal equinox from the sign of the fishes into that of Aquarius, the water bearer. It is a Messianic cycle, and if we could look at our own times from a distance, so as to get a true perspective, we should see how colossal are the changes that threaten us, and many have, in fact, taken place since 1900. Christianity has held the field for 2000 years, and now, like Emperor Julian, we can look out into the world of visions and see it falling to pieces. We see a vast, incoherent system of spiritual thought growing up in our midst, unnumbered by creeds and dogmas, presaging good.

But against it are arrayed all the forces of outworn evils and degens. There is hardly a nation but is tottering upon the brink of war or revolution. The whole continent is a vast arsenal in which every man toils, not for comfort and the arts, but that he may add to the store of murderous weapons with which to slay his brother man. Never before has there been such fierce hostility between classes and castes. Never before have ethical restraints been so flouted and despised. Truly it is a prospect to discourage all who have not learned that the world is still governed by Law, and that there is no power in the universe that can withstand the onward progress of a spiritual evolution. The stars in their courses fight for us as for Sisera, and was it not written, "He maketh the wrath of man to serve him?" For,

Out of the darkness shineth the Light of the
Glorified Triple Star,
Into the hearts of humanity,
Raising the pulse of its hidden heart
And driving the shadows into the darkness of the Great Abyss.

Script: Palma Karpe
Corrigit: Palma Karpe
10-5-1949

FRIENDSHIP

There are comparatively few true friendships in the world, because few men are true enough to themselves to have true friendships. Friendship cannot thrive in an atmosphere of deceit, for unless there is honesty of expression, friendship cannot live. Man is his own best friend when he is truest in his friendships.

Mind attracts mind and complements mind. The finding of a friend is like the coming to life of another side of one's own mental self. Friendship will not be perfect, because minds are not perfect. Both have innumerable faults and shortcomings and neither can reasonably expect that his friend should show that perfection to which he, himself, has not attained. Friendship cannot be bargained for. Acquaintances may be chosen, but friendships arrange themselves, for friends are drawn together as naturally as a magnet attracts iron.

Friendship forbids the surrender of opinions, acquiescence to unreasonable requests, or a blind following of the other's lead. It requires one to value his own beliefs, to be independent in thought and to offer reasonable remonstrance and resistance to all that is not right. Friendship requires strength to stand alone if need be.

In reading a good book, a feeling of kindness and rapport is often awakened by the author when he unveils, in living words, a thought that we have long harbored. It is as though we had voiced it and we are glad it has been given form in words. Centuries may have passed since the author walked the earth, but he still lives for us. He is in our home with us and is our friend.

With strangers we cannot be ourselves. They will not let us for they too feel diffident, unknown. With our friends we cannot help being ourselves for they know us. With them, explanations are unnecessary. They understand.

People who speak or think about friendship belong to two classes; those who consider it to be a relationship of the senses, and those who speak of it as a relationship of the mind. Men who perceive friendship to be of the mind are of two kinds; one, who knows it to be of the spirit, the other who thinks of it as intellectual. Those who regard it as being of the senses are also of two kinds; one who feels it to be a relationship of sentiment, to gratify desires and emotions, and others who reckon it as a physical asset. The latter determines what a man is worth in money and possessions and sees what prestige a friendship formed with him would give. He looks at friendship in a matter of fact way, for what it is worth to him, and he estimates it without emotion or sentiment. What he CALLS friendship lasts as long as his friend retains his possessions, but it ends if they are lost. He is sorry his friend has lost his fortune, and he his friend, but at once he looks for another one with money to take his place. It is almost irreverent to speak of friendship thus.

The greater number of those who speak of friendship belong to the second kind of the first class. The nature of their friendship is psychic and of the senses. This applies to those who have a community of interest, are governed by their emotions, and yearn for personal associations. Psychic and desire friendships change and end when the nature of the particular desire which is the bond between them, changes.

The mind acts through the desires, yet that which is of the physical or desire worlds can never understand friendship. Friendship is of the mind, not of body, personality, money, possessions, desires or emotions. Sympathy and understanding of mind with mind is the beginning of real friendship. This kind of friendship is always the result of a mental appreciation of the quality of each other, similar purposes, thoughts and ideals. Friendship stands above likes, faults and tendencies, and may be formed between the lowly and the eminent, as well as between those of equal education and station in life, yet they act so as to allow equal freedom of mind even though differing in method. A personality may be abrupt, even rude, and with habits objectional to his friend, who in turn will voice this fact, and this will be equally objectional to the other. But the common ideal and the likeness of mind will cause them to repair any rupture their jarring personalities may set in motion. Many friendships are formed which may seem strange. A personality with peculiar and even unattractive habits may veil a mind of great worth, and another with a mind well-trained, whose manners are those of polite society, will balance the lack in the first, and a great friendship be formed.

Friendship of a spiritual nature is based upon knowledge of relationship of mind with mind. This knowledge is not feeling, not opinion, nor the result of the cogitations of the mind. It is a calm, firm, deep-seated conviction that results from a long series of such relationships. It does not depend upon religious forms and is not made up of pious thoughts, though these may prove to be the strongest bond between them. Spiritual friendship is greater than any religious form. Creeds and forms must pass, but spiritual friendships will live on forever. Thus the two essentials of Friendship are, first,

that the thought and action of one are for the best interests and well-being of the other; and second, that each allows the other a perfect freedom in thought and action.

Within the Universal mind there is the divine plan, that each mind shall learn its own divinity, and the divinity of other minds, and finally the Unity of all. This knowledge commences with friendship, with the recognition of kindredness. True friendship extends from one to more, until one becomes a friend to all. This must be learned while man is still in the personality, for he then learns that friendship is not of the personality, the mask, but of the mind, the wearer and user of the personality. As he extends his friendship, he learns to know the spiritual nature of the mind, and then he knows of universal friendship, and he becomes a friend of everything that lives. Om, Mani, Padme, Hum, the sunrise has come, the dewdrop slips into the shining sea.

OUR LORD THE SUN

Our Sun is a world of glorious Light; our Earth is a world of darkness. Our Sun is a Son of God and the Saviour of our dark earth world. We are lighted by His Intelligence, warmed by His Love, inspired by His beauty, and uplifted by His selflessness. His radiance rests alike on king and slave, on rose and thistle; His love warms and gives light and life to both equally. His Light awakens understanding in each earth form according to its degree of evolution. Our Sun, the Son of God, is a Lord of Life and Death; His light saves our planet from total darkness and cold, and consequently from annihilation. To our Sun-Son, the Christos of God and Ruler of our Solar system, should go from each one, at sunrise and sunset, Reverence and Adoration, recognition and thankfulness for love, light and life.

When our sun rises in his majesty, and shines beneficently upon our world, we greet him happily. As the day moves on and He rises high in the heavens, his warmth that was so blessed in the morning, becomes too intense and we hide from its heat. So it is with the Great Ones, the Christs of God, the Masters. At the first meeting we are thrilled with delight, but as with the sun, the continued outflow of their divine energies becomes hard to bear, and we seek the darkness of absence and rest. Clouds cover the face of our sun and we are grateful. Their veilings bring us comfort at the moment. So, when the Great Ones withdraw themselves within the carapace of selfhood, or personality, leaving only the outer man, the cloud before the Holy One, functioning, for the moment we are glad and relieved.

How lonely are They who seek to illumine man; how heartbreaking it must be to see him shrink from the glory they fain would share with him. Yet one day he will not shrink, but will stand before the Central Flame, and, taking endurance by the hand, he will enter that flame, and endure its searching power, until his evils and impurities are all burned away, and he steps from that Flame, a Victor.

We think of our sun as separate, and a long ways from us, but this is not so. To stand in the sun-light is to stand within His Aura, to be at-one with Him. But our consciousness is so bound by our notions of distance and separateness, that we cannot thrust it out into the depths of space sufficiently to realize our unity. Stand within the rays of the sun, let your hands rest quietly in its light, focus your consciousness in that light, and if you are sensitive, or awake, you will realize that those rays of light are an actual substance, and you will feel that you are touching a greatly loved 'Something.' That 'Something' is the actual Body of Light of our Glorious Lord, the Son of God. Link yourself in thought with His Light, know that you stand within his Ever-Presence, and know that He but awaits your Recognition of Him to lift your consciousness from a sense of distance to that of immediacy, of at-one-ment with Him. You then may find yourself observing our universe from the Heart of the Son, instead of from the periphery of the earth, and you then may realize that you are alive forevermore in that Great Central Heart of our Lord and Saviour, our Sun.

Meditate at sunset and concentrate upon His Glory; let your love flow selflessly to Him; then observe the auric colors of the Son reflect your love in gorgeous shades of rose color. Concentrate upon Devotion, let it flow forth, and behold the lovely blues reflect it back to you. At first you may think that the colors are not a return flow to you of

thought and feeling, but ask someone near who is also watching the setting sun, what colors are dominant in the sun's glow, and you will discover how very different they appear to that one. The Color Language becomes a mode of communication between us and the Great Master. Very little is known at present concerning the color language outside of certain Initiations. But colors and shadings have each their significance, and perhaps in advanced degrees we may one day be allowed to reveal the color language, or significance, for study and for conscious communion. Carefully watch your own feelings during a sunset meditation, and, if possible, observe the colors that emit. The language of deep feeling, those selfless feelings that flow ever on to others, and the color language, are one.

When the rays of the sun are burning hot, as at high-noon, protect yourself, for they are burning up the impurities in the atmosphere, or aura, of the earth. Too much fire destroys, but the softer fires of the rising and setting sun, do not. The cycles of rising and setting are the points of perfect balance, when silence and peace are dominant; thus all on earth should meditate in utter quiet at these periods.

Clouds, sleep, even death, are blessings in disguise. The storm, with its thunder and lightning, clears the atmosphere, and brings peace and happiness to the lesser beings of this world.

Those who are drawn first this way, and then that way, who suffer hope, then despair, who battle evil and seek good, will one day ^{LEARN} ~~learn~~ that these conditions are but teachers, leading the sufferers even on to the Life that transcends duality. The cessation of the battle between the pairs of opposites may be symbolized by the first twilight just after the sun disappears beyond the horizon, for this time of peace is the period when neither light nor dark dominate, but merge into a one, a soft, neutral Light that reveals both, yet is neither.

In the twilight, we find contentment and we are happy, yet is it but momentary, for the twilight fades quickly, and night comes on apace. Night is the symbol of that most difficult of all Initiations, when the sense world, and the memory world, and the form worlds, all disappear, and only the abstract world of primordial substance remains. Yet the few short twilight moments are those of deep insight, when, for an instant, we are permitted to lift the veil of illusion and glimpse the Reality awaiting us on that day/^{when}we, Kings of all we survey, float above the worlds of space and time.

When the Initiations of both Sun and Moon are passed, we stand, Rulers of our Universe, at-one with That which gave us birth, the Supreme Life, Will and Consciousness of the Lords of the Cosmic Realms. And, what then? you may wonder, but that cannot be told. Suffice to say that there are dimensions within dimensions; eternities within eternities, each eternity a dimension, each dimension a complete cycle of universes and rounds, planes and degrees, and so on.

Cosmic Degrees transcend human degrees, as the sun transcends the moon. And who, we ask, are we that we should aspire to so great a life, so transcendent a consciousness? We in our real selves are all that. We are the Light of the Universe, we are the Universe, and we are that Supreme over-shadowing All-ness in our inner potentialities. One day, when our long pilgrimage through matter has ceased, we will have this great Realization and know our individual work and find our individual place in the Cosmic Plan for Man.

Our Lord, the Sun, never changes insofar as we can observe, and our Earth circles round about Him in its orbit, following his Will for us. Thus has he arranged periods of work and periods of rest, for his earth children are not yet able to live constantly in His Light, as their

sleeping stage has not yet been transcended. One day we will be All-Light and All-Awake, and follow in his footsteps as perfected humans on the way to Sun-ship, Lights in the Heavens that illumine the Paths of those who come after. Then the Cosmic Degrees and Orders will open and reveal the fullness we have prepared in our infancy without knowing what we were doing. But before that time we will have mastered those earth degrees of high import, and received instructions preparing us for our conscious connection with the Divine Cosmic Plan.

And so, each morning in the Light of the Sun, adore and concentrate on the rising upward to the heights with Him in consciousness, and at twilight, meditate and reverence that which descends in the spaces beyond us to give Light and love to other peoples we do not see, but of whom we have heard. Man is born, rises to his height and descends to disappear beyond the threshold called Death, but he appears before other peoples in other realms of life, to build in his planetary system that which he has learned while incarnate as man. And as the Sun rises, and repeats his cycle each so-called day, so man rises again, incarnates in matter, and struggles upward to his height, then slowly again descends into the Realms of Peace and Loveliness, to meditate over what he has learned in his earth day and prepare to rise still higher when his next life-cycle dawns. So the cycles are ever repeated until the Divinity within rises, and mastering the dual forms of force, unifies with the Supreme Primordial Self, then passes inward when his last earth day comes to return no more, to this school of initiation, unless he chooses to return as an Avatar.

Great Souls are seldom recognized, are always alone, often misunderstood, but you may know them by their lives, and their spoken words of wisdom and love and warning.

Let your Light shine in the deep and the dark;
Let your Life grow in power and in Joy;
Let the thunders of nations be cast into the Abyss of Forgetfulness.
That the world-pain may cease, and man at last find that Peace
that knows not war and sorrow. So Be It!

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 Let your life grow in power and in joy;
 Let the thunders of nations be cast into the Abyss of Forgetfulness.
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 That knows not war and sorrow. So be it!



Script: Padma Karpo
 Corrigit: Padma Karpo
 10-25-1942

I AND ME

I am the casket, you are the Jewels therein, Children of Mine. Jewels so priceless, so rare, so beautiful! Ah, if only your close-shut eyes might open and see what lies therein. Patiently, tenderly, ceaselessly, I polish my jewels, now by the Red Fire, now by the Blue. Slowly, surely, steadily, the edges soften, the colors brighten, the lines straighten. Wisely, lovingly, powerfully, I weld you into a ONE.

"Into a One"! What long ages of endeavor lie behind us, and still longer ages of glorious effort lie before us, as we forge ahead into that ONE. But even as day passes into night and night rises into day again, so at last will we pass from the deeps of self and separateness, into the fathomless Self of Oneness.

This long ladder of life which we descend and ascend, again and again, incarnation after incarnation, will one day lose its charm and its value and, consciously, we will pass into other realms of experience. Until then, as each earth life recedes, born on a Ray of Light, we must review, not only our immediate past, but all those pasts from which the present has come. It is a terrible courage one must gain, to stand and look upon the Record he has wrought; that Record, whereon our every word, and thought, and deed, imprinted stand, eternally!

Since every word, and thought and deed remain eternally reflected upon the ever-living mirror of the soul, shall we not

try to remember this when words spring forth, tinged with that force which will hurt another soul; when thoughts unkind, impure, condemnatory, seek to etch their pictures on that fair soul, and, CEASE?

Imagination, desire and will, these are the instruments with which we form our thoughts, words and deeds into the stones for our individual temples, our Nirmanakaya Robe for ~~the Divinity~~, the Heavenly Man. When we awake to the fact that we ARE Creators, that our environments, our very forms, are pictures of those creative efforts, then indeed do we go to work in earnest and put in order our Temple, to purify and beautify and build so true to line, that other hands may build thereon.

When the soul first awakens to a consciousness of its Divinity, and finds, that locked within itself lies this Divine Creative Power, awaiting only Its direction and right use, it faces a severe testing. What has It the RIGHT to create? How may It presume to take even a step towards consciously throwing into Form, that which will live eternally? Falteringly, it reaches out its hands for guidance, only to find that it must wrest the answer from Itself. During its first effort to guide, or understand, this power it has found, often it clasps hands with fear, that most deadly enemy of the Soul. But the Light does come, and, even as a child learns by burning its tiny hands, that the stove is hot, so we older children learn how to use, and how NOT to use, the Divine Powers.

It is then that, consciously or unconsciously, we face a Moment of Choice, a moment when the two Paths lie directly before

us, the apparently narrow, dark and stony path, and the seemingly broad, beautiful and happy path.

If we begin to use the Divine Power to create things for ourselves, to attract to us those things which will further our personal ambitions, or use it to influence others to think as we think, or as we wish them to think, or to do that which we think they should do, instead of leaving them in complete freedom to do or think as they may choose, then indeed have we taken the broad seemingly happy way that leads into darkness and self.

Perhaps a so-called success letter, printed in a popular magazine, will illustrate this principle of action in its grossest form. I do not give the wording, but the idea. It ran like this: A woman had long wanted a home in a certain location. One day while riding on the train, she saw nestled in the foot-hills, exactly the house she wanted. She got off at the station, found the agent and inquired the name of the people living there. They proved to be the owners. She wrote them, asking permission to buy the house. The reply indicated that this house was their dream of home, come true after many years of saving and sacrifice, and they could no more think of parting with it than with a child. So, wrote this woman, I quietly went to work, affirming this house as mine, and I kept on working, knowing that the law would be made manifest, that it could not fail. After many months, I received a letter from the owner offering me the house, saying that he felt he must sell it to me. She bought the house. I read of that incident

with amazement, not that she had succeeded, that is easy, but that she had been so blind; she had stolen that house by using the higher forces of will, mind and desire, just as deliberately as if she had taken a moving outfit and carried it off physically. Truly fools step in where angels fear to tread. These same powers can be used much more subtly and anything affirmed by the right method until it is ours, but, as the One known as the Master H. has said:

If, by the exercise of the power of affirmation a man has succeeded in drawing to himself a large share of the wealth of the world, the positive forces aroused by the amassing of that wealth, will bring into action the opposing or negative forces, and these will take from him, something in his nature, which is exactly an equivalent to the wealth he has thus secured. It may be honor, intellect, health, sight, hearing, but whatever its nature, the balance will be struck exactly, for natural law cannot swerve from exact justice.

How then can we work? How use this great Creative triangle, or Key, as we walk the path toward conscious Creatorship? I think in this way only: Abstractly, as radiant forces flowing to All, as qualities to arouse others of like nature by contact, as Healing power flowing within the law indicated by, "Not my will, but Thy will be done," as Color, if the color sense has been perfected and a knowledge of its meaning and use attained. Then it seems that one becomes connected with the Divine Plan, and its Image as existing in the heavens, appears in the Blue-white Light before you. Then you will know what step to take,

what you may dare to hold in your individual imaging faculty, fill with desire and concentrate by will into form.

In attempting to live the life, the aspirant is often brought face to face with that curious paradox, wherein he must keep inviolate his own inner freedom and yet fulfill his duties in the world. There are times when the two courses seem as far apart as the poles. Yet always I think, the way will be found to be One. You may remember how the young neophyte in the story "Brother of the Third Degree" was tested by those in authority, warned against taking certain steps he had planned, and how, because he believed within himself he was doing right, for his motive was pure, he went on and found that by being true to his own innermost perception of right, he had been most true and most obedient to them, and had won. We cannot all think alike; it is not intended, nor desirable that we should except in principle, for from the diverse aspects of Truth flashed forth by us all, will be woven an inner beauty and perfection that otherwise might not be known. If we make the mistake of thinking that each student, who does not think as we do, is headed for destruction, we are making the same mistake the orthodox religionists made when they thought that anyone who did not think as Calvin, or Luther, or Wesley did, was headed straight for Hell. There is grave danger in those points of view and loss of power to think clearly in the Light. It is much better to think out fully one tiny thought ourselves than to repeat pages of the thoughts of others, no matter how great the thoughts of that other may be.

The Great Assembly is a replica of the Universal plan; in it is a place for every soul polarizing to the White Ray. When a soul is ready to commence the Great Work, he is drawn to us. May each one recognize his opportunity and seek further is our wish. There is One who said:

"Oftimes I come amongst you and you know me not."

May those who truly seek, know and be prepared when the hour strikes.

Sherifa
1918

is made in the
" : : : : :
20-11-8

The Great Assembly is a body of the Universal Church in
a place for every soul belonging to the White Way.
and is ready to receive the Great Work, as is given to us.
May each one recognize the opportunity and seek further in our

vision. There is one who said:

"Sometimes I come amongst you and you know me not."

Let those who truly seek, know and be prepared when the

hour strikes.

8-11-39

Script: Kshanti
Corrigit: "
8-11-39

AS IT WAS IN THE BEGINNING

When the world was young a man and woman walked in it, for a time, hand in hand. It seemed that life had been given to them for pleasure only. As they journeyed together, a wide road, bordered with flowers, stretched ahead of them as far as the eye could reach.

Perhaps the little stream that sang its way over the stones by the roadside was not very pure; perhaps poisonous snakes hid among the fragrant flowers; but they were too happy to care. The moon hung low to guide their feet through enchanted ways by night; the sun shone warm upon their path by day, and they cared not where their journey's end lay.

One day they came to a great pit by the side of the road. Together they stood gazing down into its depths. Seething black clouds rolled up from it, lightnings flashed, thunder's roar mingled with what sounded like cries of human anguish. As they looked down into the darkness, of a sudden the earth crumbled away from the place where they stood. The man pushed the woman away from him and leaped to safety. She held up her arms and cried out to him to save her. But he was standing afar off, where the ground seemed firm. In another moment the clouds had closed over her and the man went along the flower-decked road, alone, alone.

Left to her fate, the woman felt herself falling down, down through the awful darkness. Faces distorted by suffering met her view; wild cries and curses fell on her terrified ears. She wandered distraught among the gruesome shapes until, in the distance, she saw one whose head bore the marks of thorns, and who, with scarred hands, ministered to miserable wretches that crowded to him for comfort.

And while she was yet a long way off, the woman cried: "Master, save me."

He answered: "No one can deliver another from the pains of hell."

And the woman said: "But I am not like these other poor creatures here, for I was but standing at the brink of the pit, when one put forth his hand and pushed me down."

With a stern voice, he of the thorn marks said: "Woman, no one can put another into hell. Those who linger over the mouth of the pit will fall."

The woman fell on her face, and in bitterness cried: "Help me! Show me some way that leads forth from this place, that I may set my feet on it. Can I never know the light of heaven because I have fallen so low?"

And he answered: "Woman, the ladder by which most souls climb the steep ascent to heaven has its first rungs set in the nethermost parts of hell. Truly it were better to be in hell than to live like the beasts that perish. The thought of heaven never came to you when your feet were set in pleasant places."

Fear fell heavy upon the soul of the woman. And it was given her to see herself as she really was. In the noisesome shapes that surrounded her she saw the likeness of all the evil things she had done. The evil thoughts that had peopled her mind she beheld now grown to the semblance of living things. In loneliness and sorrow the woman walked the length and breadth of that dread land, and to the very bottom of the abyss.

At last, one day, when hope had well-nigh fled, one who loved little children came to her and laid a helpless infant in her arms. In anguish the woman cried: "I am not fit; pray give this child to one who lives in the sunshine. Down herewith me, he cannot learn as do happy children."

But he who gave it said: "God's love, which is justice also,

reaches even into hell. So shall you live, that of your sins you may build a ladder by which you can mount to heaven's gate, and the hand of a little child shall lie in yours."

Then hope awoke and fluttered in the woman's heart, like a butterfly's wing when the spirit of life bursts its chrysalis and sets it free.

Long and tender care the woman gave the child. Almost it seemed that she had ceased to see there were other unhappy beings around her who needed comfort, or other little children even as hers, so anxiously also she labored to build the ladder which was to bear her feet to liberation. In dreams she saw the ladder completed; each rung was made of a sin which she had overcome. Its upper end disappeared in the clouds, where sometimes she caught the faint gleam of a star, like as that when at noonday one stands at the bottom of a deep well and gazes up into the blue. Many times the woman tried to ascend, but the rungs gave way, and back she fell, and had to gather strength to begin the climb anew.

One day, overcome by disappointment, she was sitting at the foot of the ladder when a master passed that way. And he asked: "Woman, why do you grieve?"

"Because I cannot climb my ladder," she answered. "It is good to look upon; it reaches to the very clouds; its rungs are built of the sins I have overcome and washed clean with my tears of repentance, yet they will not bear up my feet. What shall I do? I long to go with my child into the sunshine, to be away from all the sin and sorrow of this unhappy place and the wretched creatures who dwell here?"

And he said: "But what of your brothers and your sisters and of other little children here who languish for the sunshine of happiness? What have you done to help them to freedom?"

The woman's voice faltered as she answered: "Nothing have I done. My time has been given to the care of my child, and in building the ladder up which I am to mount with him to heaven."

And he said: "Heaven would be a lonely place of selfishness were each one to labor for his perfection only. It is better to be a step by which another climbs."

Then a great light shown upon the woman; and love, which is charity, came to dwell in her. She journeyed in the land of shadows. Where ever there was the sound of sorrow and suffering, there was she to relieve it. And her face became radiant as the morning, for in her heart hell had no place.

L O V E

If asked what one quality alone Man could least survive without, one would be forced to affirm, "Love." For life in its primal state, or even primordial consciousness, must of necessity embrace, be more than, or be sustained by, Love. The very inherent nature of consciousness to perpetuate itself is, upon analysis, a characteristic of love as we understand it. It is said there are only two immortal emotions, love and hate; but resolved to infinity, Love alone remains. Hate, in time, destroys the very vehicle which carries its force, whereas love perpetuates the vestures of its children as time moves into duration. Even though hate may continue to survive as a force in every period of manifestation, yet no entity activated by hate can outlive a Mahamanvantara.

The great teachers of mankind are of one mind in positing Love as the prime requisite of all spiritual attainment. Some, to be sure, have stressed knowledge, but not one has ever stated that knowledge without love would lead to the goal. Without love, compassion, which is the perfection of love, is unattainable. Nor without it is progress, civilization, happiness, sympathy, comfort, or even hate possible. In order to hate a thing, one must love something else which is the cause of the hatred. Yes, even beautiful release of death is not possible without love. When death, that temporary sleep, arrives with its respite from pain, it is because the compassionate ones have nodded and said, "He has borne enough for this time."

But is there not differentiation in love also? To be sure, and a definite line of demarcation between its two major aspects. Even the newest neophyte must learn to discern pure, universal love from temporal, carnal, or selfish love. His first lesson, ere he begins to walk instead of to toddle on the Path, is to learn that when he draws unto himself the substance of Universal Love, by virtue of practising it in part, he creates gradually a better vehicle, capable of holding it in fuller measure.

Consciousness grows only by expansion, by inclusion rather than exclusion. So it is with love. It must extend its embrace to even the meanest creature. Edwin Markham quite aptly expressed this phase of love in the lines--

"He drew a circle which shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win:
We drew a circle that took him in!"

Why are cruelties perpetrated? They are nothing but the result of abnormalities, which were incipiently the frustrations of love and consequent inability to weather its lack in the personality.

No substitute can take the place of love. Let us strive to inculcate it into our very marrow. Let us say to it, O Love, I implore you, command you, cajole you, simulate indifference to entice you to come to me; I call to you, bargain with you, anything, to get you to take up your abode in my heart! And I care not whether you come in tattered garments or in silks; but somehow or other I know that when you do come, it will be in regal attire.

How shall we recognize this transforming power of love? In the first epistle of John, we read: "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. If a man say, "I love God", and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

There have been no modifications of this. No scripture has ever suggested that it would be equal in power or force to love only one's neighbors who were of a lovable sort. There is no compromise. But how can we, without being hypocrites, love that which is detestable, revolting, and undesirable? We can do it by recognizing and loving the pure spark of Divinity imprisoned within the repellant outer covering.

Has it ever occurred to you why the very thing from which we run away pursues us tenaciously? Why our problems are never solved by evading them? Why the things that annoy us are so recurrent? You are running away from Love. It is Love knocking at your door and trying to tell you, to advise you, to learn your lesson in the simplest way rather than to learn it later at a greater expense.

"But this ocean of love," says Emerson, "though beautiful, is only one scene in our play. In the procession of the soul from within outward, it enlarges its circles ever like the pebble thrown into the pond, or the light proceeding from an orb."

What a pity more people do not practice sending forth radiations of love! If half the people of the world could be induced to send forth one tiny radiation of love simultaneously, the whole

L o v e--4

course of history would be changed. And a vastly smaller group, on a higher level, with positive, spiritual force, can send forth vibrations that will affect their children's children.

As expressed in the words of Gibran, let us learn the function and purpose of Love--

"For even as Love crowns you, so shall he crucify you.
Even as he is for your growth, so is he for your pruning.
Even as he ascends to your height and caresses your
tenderest branches that quiver in the sun,
So shall he descend to your roots and shake them in
their clinging to the earth.
Like sheaves of corn he gathers you unto himself.
He threshes you to make you naked. He sifts you to
free you from your husks.
He grinds you to whiteness.
He kneads you until you are pliant; and then he
assigns you to his sacred fire, that you may become
sacred bread for God's sacred feast.
All these things shall Love do unto you that you may
know the secrets of your heart, and in that knowledge
become a fragment of Life's Heart."

Joe. H. Goldspring
April 1938

Script:Kahanti
Corrigit: "
8-9-39

A STUDY IN METAPHYSICS

The word "metaphysics" conveys to the ordinary or average mind something mysterious; something altogether theoretical, hypothetical, imaginative, and outside of possible, practical everyday experience.

Now metaphysics, in the broadest sense of the word, in the sense of thinking above the mere surface of physical phenomena, is simply the Soul of physics, for it enters into every visible thing in the physical universe. It is the Key to the mystery of matter, and to the significance of material human existence.

Metaphysics is the mode of human reason which typifies the thought essence which was, "before the world was;" it is the human reflection of Wisdom; it is the inside of everything that has an outside; the basis of explanation of everything that needs explaining. In its relation to the visible world, metaphysics is, to the mind, as sunlight is to vegetation. It makes alive and intelligible what otherwise must forever remain dead and enigmatical. It unveils the moral inventions of men, and lays bare the naked truth concerning divine intention, in a universe seemingly bereft of divinity.

Metaphysics is not alone applicable to spiritual and occult sciences, but to material things and conditions; to politics and business, to elemental existences, and to all the sciences that are supposed to explain life under the sun. It interprets the meaning of the minds of mortals, and the mystery of the human body. It solves the riddle of life, and dissolves the cause of death.

We generally recognize the definition of metaphysics as, ontology, or the science of being, but as if being were wholly invisible, and

bearing little or no relation to the external, natural, tangible, workaday world. We recognize the metaphysics of mathematics, of politics, of morals; but we do not as readily think of the metaphysical atmosphere of universal mind, that influences and makes possible the perfection of objective things, as, for instance, the mechanical wonders that spring up in the world of utilities.

This is the Age of Metaphysics; hence, indirectly, the age of mechanical invention. The metaphysical world and the mechanical world go hand in hand, as soul and body, like the in and out of man himself. Physical inventions, one and all, are devices let down from a higher realm, and they silently but surely lead thought out of mind into matter. Like the pictures projected by the cinematograph, there is nothing in all the visible universe that is not the pictured Art of Mind in Action. This fact inspired the statement: "All is Mind and its infinite manifestation."

Materiality is the inverted image of spiritual truth, and all so-called evil is due to this inversion. Therefore there is no evil but inversion, or delusion, or illusion, consequently there is no evil at all.

The pessimist will not admit that evil is a chimera, nor that the world is approaching perfection. To the pessimist it may be suggested that the seeming evil and destructive forces, which are apparent to the senses, are great and present opportunities for the exercise of his expert judgment. The man who sees the evil of the world and does nothing to make the world better, or, rather, is making no effort to see the world as it really is in truth, should be willing to keep silent. To say the least, it is not good form to hobnob with society that you are willing to scandalize. Lucifer had more gentlemanly behavior than that; we are informed on good authority that he went to hell when he got tired

of heaven. Thus it would seem that even Lucifer has some good points in his favor; he was consistent in his choice of associates.

The reason that evil persists in the world is due, not to the reality of evil, but to the evil consciousness of evil, which continually personifies evil. Jesus saw the human personifications of evil, but only with his eyes. That is why he instantly reduced evil to its native nothingness. "Which of you convinces me of sin" was his challenge to believers in the reality of evil. He viewed mental and physical action in the light of metaphysical understanding. He looked beneath appearances, and he saw the perfect universe, where the notions of good and evil cease to seem to exist.

We are in the habit of thinking only on the surface of things, very much as we walk over a bridge and know nothing of the laws which underlie the structure and support it. In like manner, we experience something we call good and evil, without seeking to know the underlying influences that create, augment and sustain them.

We are bound and blinded by the interpretations of the senses, and the senses interpret nothing truly; the senses perceive appearances, not truths. Hence we live in a world of appearances; an unreal world right in the presence of Reality. We experience hell and death where heaven and life reign alone and supreme. We create nightmares of experience out of the fabrics of our own sense inventions, and call our creations "this world" in contradistinction to some imaginary future world, which we conjure out of our day-dreams of mortality. And all the while, God's sun is shining upon the only real world there is, the world of perfection immersed in the illusory world man today sees. All nature is dreaming a different and glorious dream, in harmony with the music of the spheres. Mortals call the music "discord," and interpret life in terms of death and decay. We know it to be beauty and perfection and joy ineffable.

of heaven. Time is worth something even though it has some good points in its favor; he was consistent in his choice of associates.

The reason that evil exists in the world is due, not to the reality of evil, but to the evil consequences of evil, which continually persecutes evil. I say that the human personification of evil, but only with his eyes. That is why he has not yet been reduced to the native nobility. "What of you consequences of sin and his challenge to believe in the reality of evil. He raised mental and physical action in the light of metaphysical understanding. He found them in appearance and he saw the perfect universe, where the notion of good and evil cease to seem to exist.

He was in the habit of thinking only on the surface of things, very much as we walk over a bridge and know nothing of the laws which govern the structure and support of it. In like manner, he experienced something he called good and evil, without seeking to know the underlying influences that created, sustained and created them. He was bound and blinded by the interpretation of the senses, and the senses interpreted nothing truly; the senses perceive appearances, not truth. Hence he lives in a world of appearances; an unreal world right in the presence of reality. He experienced hell and death without having and life with all its joys and sorrows. He created nightmares of experience out of the fabric of his own sense inventions, and called his creations "this world" an identification to some reality, false world, which we continue out of our day-dreams of reality. And all the while, God's sun is shining upon the only real world there is, the world of perfection, immersed in the liberty world man today sees. All nature is glorified in different and glorious dress, in harmony with the music of the spheres. "God's sun and moon" and interpret life in terms of death.

Scriptit: Padma Karpo
Corrigit: Padma Karpo
11-27-1942

THE WINDS OF DESTINY

Your Todays make your Tomorrows. Look carefully back over your life of Today, observe your acts, your reactions; your thoughts, their resultant emotions and events, and you will be able to perceive something of your destiny, in so far as your future Today, and your next Incarnate Tomorrow, may bring it forth.

Let us think of a long past Yesterday, or of your last incarnate Yesterday and see, from the events that already have taken place, and by studying the tendencies of your present personality, its powers and weaknesses as well, if we can decide what your personality was dominantly in that last yesterday.

If, for instance, you were a sensation type, wedded to the objective world, desiring its pleasures and its things of form, then, in your today, you would have those tendencies dominant in your present personality, but, finally, having experienced their emptiness during earth life and your period of recapitulation between births, you would have made certain decisions regarding them, and the battle in this incarnation would be between that which you had sown yesterday and the resolution of your soul to ascend to a higher plane of life and thought in this Today. As long as the battle rages, the Destiny you had chosen would be swept by winds of desire and by an imperfect working out of your choice. But, as soon as the condition is conquered, first through clearly understanding it, second by transforming those qualities in yourself, then your true Destiny would commence to unfold, followed by a victorious life, lived in the Light of Divine understanding, upheld by the Divine Will, and manifesting Divinity as Man.

Destiny is always a matter of Choice. Each life points clearly toward its underlying Purpose, and that again is reflected by the High Note of the present incarnation. We must not judge our Individuality by the low points of the personality, but by its high points and its sustained living. The low points are but the shadows of the higher attainments, and shadows are but empty nothings. Shadows, left to themselves, just fade away into the nothingness which they are. But back of every shadow lies a light, and as soon as that light focuses in a point of balance, the shadow ceases to be. As a form, perfectly balanced, at the center of a light casts no shadow, so man's so-called evils and mistakes, which cling around him as elemental powers, fall away into nothingness, the moment he finds the point of perfect balance, in the center of his Divinity, for we are the Light, and have but wandered from our orbit for a little time, in order that we may learn to recognize our Reality, and take our own place in the Great Life.

Light is Consciousness, or rather the Aura of Consciousness. Light veils itself in form, casts its shadow upon the primordial archetypal substance, and sleeps as mineral. Breaking up into the matter of earth and into the first stiff vegetable substance, brings it to the dreaming state. As the vegetable substance commences to yield forms, and finally blooms, and fruits, the dream state becomes the waking state, unconscious, yet a sleeping-waking state. As the vegetable merges into the animal, consciousness of being awake unfolds, but no personal awareness yet exists. Then follows the higher animal, called man, although the savage races are in some respects less fine and noble than the higher animals, the dog and horse, for instance, yet they are much higher in the evolutionary scheme, since they have a sort of self-conscious-

ness. Through much suffering, caused by fighting, loss, and the difficulty of getting what his animal nature desires, man slowly awakens, more and more to conscious self-life. Today, incarnate among men, are all grades of unfolded consciousness, from the lowest, barely aware savage, to the highest Master, the God-Conscious Man. The difference between the latter and the ordinary man of the world is as great as that between the ordinary man and the savage. The lowest man, in respect to quality, is much less God-like than the highest of the animals. A fine dog knows unselfish love and will follow his Master, who is his God, to death. He often is a real gentleman in all his acts. I have seen a dog, greet with grave courtesy visitors in the home, and often they are cleaner, than many men. Their sex instincts are for the generation of their species, and they are without false shame or greed. Only a dog that has been starved as a puppy, eats greedily, and we have seen evolved highclass men, do likewise. So we may say that the highest of the kingdom below man, already reflects qualities that the finer men reflect. The destiny of some animals that are individualizing today, will be great indeed. We, in the next manvantara, will be to them, as today the Masters are to us, guiding their evolution and working for their best good.

To begin the work of discovering your pasts and penetrating into your futures, tends to open the door to conscious recovery of many important incarnations. This corresponds to a conscious recapitulation of many lives, and makes more conscious decision, and work in the line of your chosen destiny, possible, thus speeding the day, when incarnation in earth matter ceases to be required. Man then graduates from the College of Earth Life, to enter the subtle worlds of unfoldment which lead to the Interstellar Life.

Students forget to look carefully at the steps intervening between their NOW and the Timeless World of Reality, which they enter as a reward for rising, overcoming and transforming matter into its Divine Estate. Never hesitate to look forward and vision as greatly and as nobly as your mind can conceive. But, equally important, is it to study discriminately your present abilities and your powers of performance, in order to learn what is the next step you must take, the next lesson you must master, that you may step forward on the ladder of life, and pass your grade in the School of Life and move forward. There finally comes the Great Day when you penetrate the Primordial substance with your consciousness and find yourself a Center of Conscious- Light and Life within that Primordial One, forced to Go Out no more, ^{that means to be free from} knowing, too, all those still unconscious of their Oneness and of their Divine Destiny as part of your Greater Self. Thus even the least becomes a tiny spark of your Real Self, working towards the great Awakening in which is a Great Communion of Ineffable Bliss and Unspeakable Majesty, Glory and Beauty.

Study yourselves. You are each and all an incarnation of Beauty; are you beautiful? (Pause) You are an incarnation of Perfection; are you Perfect? (Pause) You are an incarnation of Light; are you Wise? (Pause) You are an incarnation of Divinely glorious Love; Are you filled with its warmth, its magnetism, its joy?

Study yourself in the Light of your chosen Destiny. Study the Winds that blow upon that Choice. Those winds reveal the past and the future; the cold North Wind, opposition; the East Wind, Light; the South Wind, Love; and the West Wind, Success and Attainment.

Every event, every thought, every friendship, reveals YOU to yourself. And if you have been so fortunate, as to have been accepted

in the Great Assembly as a student, by its Leaders personally, you may be glad indeed, for you have come a long way and have found the entrance to the Doors between the limited, selfish, personal life and the limitless life of Timeless Majesty.

Do not fail to make every effort to pass those doors. The Teacher can only give to you as you give to the Teacher. Give your finest and receive the finest; give half-heartedly, and receive a small portion. Give with your whole heart of your life and substance, and receive All. The Illumined Teacher is consciously rooted in The One Source, and to give your little all is to be received by Him and rooted in His All.

Everything is earned in the occult life; none pass the doors to the limitless worlds of expression unless they have been limitless in their efforts to pass those Doors.

Appreciation, pure love, discrimination, loyalty and generosity are Five Keys. Turn them all, and behold the personal man transformed into the God-Man, the mortal into the Immortal, the finite into the Infinite.

May you find the power to turn those Keys.

George Karpis : ffd:ms
George Karpis : ffd:ms
8-21-31

in the Great Assembly as a student, by its Teachers personally, you may
be glad indeed, for you have come a long way and have found the entrance
to the doors between the limited, selfish, personal life and the limit-
less life of the eternal law.

Do not fail to make every effort to pass these doors. The teacher
can only give to you as you give to the teacher. Give your finest and
receive the finest; give half-heartedly, and receive a small portion.
Give with your whole heart, your life and energies, and receive all.
The finished teacher is consciously rooted in the One Course, and so
give your little all to be received by him and rooted in all.
Everything is earned in the occult life; none pass the doors to
the limitless worlds of expression unless they have been initiated in
their efforts to pass these doors.
Appreciation, pure love, discrimination, loyalty and generosity
are the keys. Turn them all, and behold the personal can be transformed
into the God-Man, the mortal into the immortal, the finite into the
infinite.
May you stand the gates to turn these keys.

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