SELF-REALIZATION THRU THE ART OF SYMBOLS

The first and foremost requisite for the student who seeks Self-realization is the ability acquired by repeated effort to interpret the events of daily life in the Light of Cosmic Reality. In other words, to correlate through the right use of the Key of Symbolism, the minute' with the great, the particular with the Universal, the individual with the Cosmic processes of life and of consciousness.

The Great Mysteries of universal scope can be revealed to the tyro in symbolism only through their enactment in particulars. Students live constantly in the midst of vitalized shadows of great Realities, yet they fail, somehow, to grasp aright the power to interpret and live through the vital shadow to the Universal Reality. The shadow is the dim entrance to the Life beyond shadow, yet to the awakened soul it is something more; it is the Revealor, the Initiator, and is, therefore, welcomed, studied, penetrated and transcended. By the power of Penetration the student enters and moves over a line of correlation through the shadow to the hidden values of Reality.

A symbol is an ideogram. The universe itself is a symbol; man is a symbol; water, trees, animals are symbols. "The mind of the Father hath shown symbols throughout the world."

Symbolism is initiatory; it starts one towards living ideas. In its study we must be prepared to give up exactness and allow our minds free play, for the revelation to the personal man must correspond to a "feeling of rightness" within, else we may go astray in our efforts to understand the withinness symbols picture or indicate. Do not attempt

to get at the meaning of a symbol by studying it from without, but rather take it into the substance of your mind and let it reveal itself to you. Do not confuse Symbols with Symbolical language. Symbols of cosmic import taken into the mind, set in motion the mental substance, and feed the soul, as it were, with the force of which the symbol is the power or point of contact. Take the triangle, for instance, symbol of the Trinity, the Higher self, of Wisdom, Love and Power, place it in your mind by imaging it there, and then mentally watch it, seeing it alive as it were, and note the sensations that unfold as a result. They should be ecstatic and thus feed, stimulate and build the mental bodies. All great symbols do this. The Swastika, symbol of creative fire in action, taken into the mind and imaged as whirling, will re-arrange all its activities, alter its currents and rebuild it to accord with a perfect cosmic order in action. Cosmic symbols indicate creative powers in action. These powers always act in accord with the Divine Plan, namely, according to specific types or patterns. By uniting with them in thought, by imaging them and gazing with adoration upon them, we vitalize the root-substance of our own individual cosmos with the force and power they represent. But the student should hold the mind calm and still and let the symbol form the mind substance without thinking. Each symbol so moulded will eventually set in motion ideas in the lower mind which in their turn will expand and unfold just as fully as the student permits. Later it may even be possible to bring the root-idea into action through the body. It is also useful to pose the body in symbolic attitudes, to develop the Art of creative sense.

Symbolism is the language of the Adepts, and is the first step from the language of man to that of the Gods. It connects the individ-

ual with the Cosmos, the man-body with the world-body. We may sense its breathing and the pulsing of its heart through the correspondences between the two, if we have but learned to listen with our "feeling sense." When the mind of the student is "fired" by Spirit, it immediately moulds into symbols, mind substance. This power brings with it the power of understanding, for symbols connect up substance and spirit.

They who have passed beyond the introductory exercises become the natural Disciples of the Absolute, self-taught, receiving directly wisdom in full measure from the Infinite Source.

RECOLLECTION

There can be no recollection of the ordinary events of any life when re-incarnation takes place, unless those events were performed as a sacrifice to the higher or immortal self within. That we may understand in what manner this may be accomplished, for the present purpose let us consider "action" as arising from two sources---the personal and the individual---and take into consideration the very patent fact that an actor can have no recollection of having done that which he did not do!

The personal self is dependent for its conscious existence upon the personal brain in which it arises--not necessarily a physical brain, but one that is personal in its nature, no matter what its constitution. From this it is evident that the consciousness of self, with such a foundation, has no existence per se, and that its continuity must be broken when the brain upon which it is dependent is destroyed. Therefore actions having their source in the personal consciousness---all those ordinary events of life done for the sake of the personal self--are consciously connected only with the lower self which is the actor and who ceases to be when the personal brain is dissolved; consequently there is nothing which goes over to the future incarnation to recollect what has been done, no continuous thread of self-consciousness extends between, through which the experiences of the next life can be connected with those of the life preceding. For it must not be forgotten that the

PERSONAL self of any incarnation has never existed before; that is, as the ACTOR, it has never done anything previous to its present life and cannot, of course, have any memory of that which it has never experienced, for those actions alone live in the higher memory that are fastened to the Ego through usefulness to the divine soul of things.

All actions are performed from one of two standpoints: They are either done with a desire to please the personal self, or else they are performed with a determination to do what is right, what is one's duty, and thus are devoid of personal desire. The term duty covers all those actions which the lower self performs as a sacrifice to its Father-in-Heaven, the Reincarnating Ego. Whether in eating, drinking or sleeping; whether in attending to one's business, or in mixing with people; if one is doing these things as his duty to LIFE, he is acting in accordance with his higher spiritual nature.

It is said, "the fool chooses to do that which is agreeable through lust of self; the wise man chooses that which is good through desire for Wisdom." This is true of the smallest action. If for a whole day, one does what he <u>desires</u> to do, rather than what he <u>should</u> do in every moment, on looking back over that day it seems wasted, even though every minute may appear to have been happy. Similarly, looking back over a day in which action has been performed as a duty and there has been warfare against personal desire for pleasure in each moment, that day, although seemingly unhappy, nevertheless proves to be <u>alive</u>; everything that has been done has spiritual vitality in it and thus it is fastened to the higher or Egoic self. This makes

it immortal, for when actions have their being in the individual consciousness, the sense of conscious identity is not dependent upon the personal brain and is not lost when that brain disappears. The lower self is not regarded as the actor, but is recognized as the pale and temporary reflection of the real Actor, that Self which called forth all preceding personalities and will call forth others in cycles of time yet to come. Therefore, the consciousness of Self is identified with that which continues without break from incarnation to incarnation, and therein is established the Thread, the connecting link through which the experiences of the next life can be joined to those of the present life and thus become Recollections. The Actor in the present, under those conditions, will be the Actor in the future, who knows himself and can recall his past lives in their fullness.

NOTE: The words on this page with a dash under them are to be emphasized when read.

H.E.S.

NOTE: April Service is Easter. Plan flowers and songs in advance.

Scripsit:Kshanti
Corrigit:Dana
4.1.34

DEVACHAN

Devachan is called the "Land of the Gods" and the "Heaven World." It is a state of life, or experience, which follows that of so-called Death, after the disintegration of the lower vehicles. For then the departed Ego withdraws into himself, and enters into the glory and beauty of Devachanic life and bliss. At last the struggle between the higher and lower selves is over and they are again in that Celestial World where naught of pain, nor ugliness, nor disappointment, nor separation from loved ones exists.

The Keynote of Devachan is Satisfaction: all hopes and ambitions are herein fulfilled, and an intense ecstacy wells up within the Soul. Every creature is happy and the longings of his being are fulfilled. Devachan is a world wherein the Law of Life is Response to every Aspiration of the Ego. Since the sorrows, evils, disappointments, failures, hatreds, and so on, have been expurgated and expiated in the states of life preceding Devachan, only the happiness, successes, loves and aspirations are left, and since the Law of the State of Consciousness and Life called Devachan is immediate response to all such, we may imagine something of the bliss that awaits us.

When we become Devachaneas, we experience a tremendous spiritual vitality, something like that possessed by a happy, healthy, innocent child, only it is accentuated a thousand times. This of course indicates that the substance of which the Devachanic plane is composed is moving at an intensely rapid rate of vibration, and

is of a different order than that of preceding planes of being. It is a plane wherein the Omnipresence is intimately present, where it pulsates within and about one with ceaseless activity; the senses are not separated into sight and hearing, etc.; they become synthetic; one is all hearing; all seeing, all feeling; one is, in other words, a being of cosmic-sensing. To desire is to receive that which one desires, but nothing can be desired that is less than good, for that power was left behind in Kama-Loka, the world of separation between the good and evil in each one. To think in Devachan is to realize; and to have appreciated beauty in the earth worlds is to have builded a power to think it and thus know it in Devachan. Naturally those who have unfolded great loves, great thoughts, great powers of service and of understanding while on earth, enter far more deeply into the bliss of Devachan; for this world has a seven-fold division, and we are preparing for either the first, or mayhap the seventh, according to our efforts here and now. If we transcend the fourth division of Devachan, then all knowledge is ours for the taking. Nothing lies hidden if we can but find the power to seek it, to think of it, or ask for it. To so do, places it before us, or rather opens it within our consciousness. Nothing is hidden in the higher levels of Devachan. Every event in the World of Time lies before us to observe, since the Akashic Records are no longer hidden should we desire to read them. Any event in history, from the creation of the earth, to the last war, may be observed for it is accurately recorded. No historian, no politician, can falsely twist these records; every truth is recorded exactly as it is; only on the

Astral screen, as in the lower planes of life, can falsity and deceit find a form within which to hide. The joy of knowing Truth, at last is ours. None can deceive us, for here there is no power, no thought apart from Truth. If you stand above the fourth plane of Devachan, then your own line of lives unrolls before you like a scroll, at your will, but in any event before you leave Devachan that scroll, containing the revelation of both the good and evil you have done in your past lives will be unrolled and you may observe the Karma you have made for yourself, and thus have within the memory of the Ego, as it returns for re-birth in material form, a consciousness of what must be repaid and what must be endured and what must be done in order to press a step further on the path of progress. Then do you unerringly take your own place in evolution during your next earth life. This only occurs when the Ego is prepared to take its future in its own hands and work out its evolution according to its will.

When one enters Devachan the first experience is a consciousness of unutterable bliss, and of power. He finds himself in a world of light and love and joy, of ever changing color and sound, but so utterly different from the physical plane that one is unable to say it in words. The Light of Devachan is living Light; golden, rose,violet hues are everywhere. One seems to be floating in consciousness, in a sea of love, of beauty, yet every wave of thought, or of delight in this beauty changes it, for it vibrates to and reflects the finest essences of the Neophyte himself. You may either live in your own Devachanic world, silently, studying and unfolding all of your unfulfilled hopes and desires of a pure

nature, or you may mingle with others and share thoughts and consciousness at will. None will misunderstand you here, for all is made clear. If the neophyte is a philosopher and wishes to study the plane itself, apart from the influence of his own essence upon it, then all thought must stop and from an utterly silent point of observation, he, with mind stilled, becomes the Witness. But the still mind must not be confused with a negative mind; it is just the opposite of that, for it is instead a positive stillness that is under full control, by will and intent. As one observes the beauty of color and form about him, he presently discovers that all this glorious color, motion and form that he has just observed and moved so ecstatically within is filled with meaning and then he begins to understand it, for it is the color language of Beings much higher in the scale of evolution than himself. With effort, he begins to practise this beautiful language and finds that he can win the power to speak with, or rather to exchange consciousness with, those super-human inhabitants.

Let us briefly consider life as it is experienced on the seven sub-planes of Devachan.

The first sub-plane is entered from that higher division of the Astral world, wherein all belonging to the life of duality and separateness has disintegrated and been left behind.

But we must first have clearly in our minds two facts; there are four levels of Devachan which are called Rupa levels, wherein a man lives within his own thoughts, still identifying himself with his personality and his experiences in the life he has just left.

If he is an undeveloped entity his life in Devachan will be limited, for only an unselfish love or aspiration can give consciousness here. But it is on the first level, or plane, of Devachan that the disembodied entity comes into contact with his Ego, which lives on the Arupa levels or planes. These are three in number and are called formless for want of the right word. They are not in reality formless, for the Egos exist on these high spiritual planes, and nothing exists without form; but here the substance that veils form is so ethereal, or transcendently delicate, that unless the Ego is an evolved Being it is unaware of experience or form.

Savages would have practically no consciousness above the lower astral level after death, and the undeveloped man but little more, the second astral level perhaps. And so on upward. As a man progresses his astral life grows shorter after death until, when intellectually and spiritually awakened, he reaches the higher world, called Devachan. This Devachanic world is that one just above the Astral world. With the progress made in each life, the soul attains to higher and higher levels of conscious being, during these great periods of assimilation and happiness between death and re-birth. Then comes the "Great Day," when even Life in Devachan with its aspirations fulfilled and its joys and lessons fully assimilated, is transcended, and the great world of actuality, or Reality, apart from the illusions of personal aspirations and existence, opens its doors. We call that world the Adept world. There we live in full Realization and in Power to BE. There the different dimensions of manifestation or consciousness are without

any separating divisions. From Within, we are conscious within the ALL at will.

Since we can only unfold that which has been sown within our consciousness during our earth lives, is it not well to make the great attempt to understand life as it really is upon those planes of existence wherein we spend so much of the time allotted us in a single Manvantara? Here is where the great service of the Masters to humanity is observed, for as constituent atoms of the race earn the right to the attention and training of one of these Great Beings, then some of His superhuman knowledge touches us, and as we give it to others and assist in the work of uplifting and enlightening all those with whom we are aligned, then indeed does He allow us to enter deeper and deeper within His Thought and Heart and Being.

Scripsit:Kshanti
Corrigit: "
2-12-40

SUB-PLANES OF DEVACHAN

It has been said that the Life of Devachan is a great illusion, but it should be borne in mind, that its only illusion inheres in the personality and when that is dissipated, no illusion remains, for the dissipation of the personality is but another way of expressing the union of that which was the personal man with the Ego. We should bear in mind too, that the present moment in most cases is but an illusion, for life on earth is still more unreal than it is in Devachan. Our conception of the life around us is usually so imperfect, so inaccurate, (for what does man know of the whole of life, of what lies behind the forms he sees?) that it is indeed the veriest illusion only.

Devachan is literally all thought essence; to think is to form its thought substance into observable forms. Remembering this forming power of the thinking man upon the thought essence of which Devachan is composed will clarify the so-called illusory nature of Devachan. Does anything exist for us, except that which we are able to observe? If we were without minds, could we know anything? Think over these questions and then think of that which occurs and makes Devachan and you will begin to see that its illusions are far less than those of the earth world.

It often is said; here we have our friends actually with us, but in Devachan we only think we have them with us. In reality, here on earth we scarcely even know those nearest and dearest to us; we have a conception of them, but there are many aspects to the character of our dear ones of which we know nothing. Suppose that the Light of Devachan

were turned upon our dearest; in that revealing light, he might prove totally unknown to us, for the least part of us is revealed on earth. But as the man becomes more real in himself, the image of him in his friend's Devachan becomes more real too, for the more highly a man is developed spiritually the more truly is his friend's image of him in Devachan alive, for then the Higher Self of man sends a Ray of itself into that image until it becomes a truer reflection of his real self than the man still upon earth can possibly be. For the man on earth is but a gross physical body, while the image in Devachan is a beloved ideal. Often an Adept may use this beloved form through which to speak and instruct the one passing through the Devachanic interlude. Thus does the true love of one for another often become the step by which we climb into a greater life than we have ever known. When an event occurs such as is above outlined, the personality on earth is thus helped and grows in unselfishness and understanding. It is a great privilege to win the love or friendship of an evolved soul, for that love carries us onward and upward as our friend, teacher or dearest one, rises and progresses in either this life or in the one after death.

And should the living man have evolved his consciousness sufficiently to be at-one with his Ego while still in earth life, he can enter at will into the image made of himself by his friend in Devachan and converse with that friend on that high level, thus the devachanic dream or illusion is one no longer.

Those who have learned something of the power of the Mayavarupic body will understand what powers lie within this simple statement.

Our forms are unreal, but we are of the veriest Reality; we build many forms and live therein, but when liberation and realization come to us, then we know those forms for what they are, houses we have built for the purpose of gaining experience in the worlds of form, and nothing more. When the house gets old and worn out, we tear it down and build a better one, but we do it gladly; knowing what it signifies, we build better next time, and with a free hand stand ruler of our house and not a slave bound by the house itself.

The four sub-divisions of Devachan are planes of conscious experience; the first has the least consciousness, as, for instance, a gross man whose only bit of unselfishness has been his love for his daughter. On this first level he is with her, and his love grows, his happiness increases as he does things for her that cause her to respond to that love, and when she looks up to him as a noble being, his height of ecstacy is reached, and he returns to earth life with a remembrance of that joy that leads him to try to unfold a more unselfish outlook and effort.

On the second sub-plane, we find those who have lived a life of love with their families and friends, here those ideal sweethearts and friends are all that they can possibly hope them to be and thus through their highest dreams they learn a great lesson which serves to act as a guide throughout their next incarnation. Thus do we progress, little by little.

On the third sub-plane, our love reaches out to others, to our neighbors and our environment, for it contains a bit of that higher love that recognizes all life as worthy of consideration. Here men seek to

help forward the enterprises of their communities, make good church members, or members of charitable organizations. They try to help the poor, may even belong to humane societies, etc. Thus do they climb towards a higher state of life.

In the fourth division, true religious devotion rules. That love which does not think of self, but of love to God, to Deity, to Krishna or Christ, Allah or Buddha, as the case may be. Adoration, purity of feeling and an ardent desire to do something for Him, lead to a prolonged Devachan. Here also are found those unselfish men who seek high philosophic or scientific truths for the sake of service to man. Here Occult students may be found, and those who seek to help the world, but who have not yet won the power to be of real service. The painter, the sculptor, the musician, too, may be found here if they have worked unselfishly for love of their art, or of humanity, rather than that they should be famous, wealthy or successful.

A story is told of a great astronomer on this plane, who sat lost in ecstatic contemplation of the vast panorama of stars and suns, the whirling nebulae and constantly forming systems of worlds, and one of his greatest joys consisted in listening to the great stately rythms of music that pealed and vibrated throughout the universe.

Another is told of a great musician listening to, studying and writing down as best he could, the grand harmonies that poured upon him from the heaven-worlds. Great waves of Divinely inspired music vibrated about him and he sat in ecstacy absorbing its essence, its rythm, its power, and in his next day of time, he was called, Wagner.

Scripsit:Kshanti
Corrigit:Dana
7.1.34

WISDOM AND LAW

I wonder how many people accept the teaching of the Law of what is called "Karma" without stopping to think what it really means? Most of us refuse the teaching that there is a Glorious Being called God sitting on a magnificent golden throne, as wholly impossible, yet we turn and accept the thought that there is a law which punishes man for wrong thoughts and acts, without stopping to think or wonder how a law can punish. It is true that there is a law called the Karmic Law which acts very definitely in the Lives of men, but it is a Law of Harmony, so how can a Law of Harmony punish? It is we who punish ourselves because we do not think and act in accordance with that Law of Harmony.

Let us turn to the Secret Doctrine and see what it says in regard to this law; but before we do so, it might be well to find out why we can so wholly rely upon the teachings of the Secret Doctrine. It is because it contains the Wisdom and Truths of the Ages. This accumulation of Wisdom required the work of Initiated Seers and Prophets throughout thousands of generations. These men penetrated into the very heart and soul of Nature in order that they might check and verify the traditions passed down orally from one early race to another, of the teachings of higher and exalted beings who were guiding infant humanity throughout its period of cyclic evolution. This work was performed by men who had developed their physical, mental, psychic, and spiritual natures to the utmost possible degree, and the work and evidence obtained by one was not accepted and recorded until it had been checked and rechecked by others, the evidence of each one being obtained so as to stand absolutely independent of the work of the other; therefore, when

one hears quoted any of the teachings of the Secret Doctrine, he may know that he is getting true Wisdom without the taint of personal ideas.

The second of the three fundamental principles established by the Secret Doctrine is: "The Eternity of the Universe in toto as a boundless plane; periodically the playground of numberless Universes incessantly manifesting and disappearing, called 'the manifesting stars', and the 'sparks of Eternity'. This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe."

From this fundamental we can see and understand that Karmic Law is the ultimate law of the Universe, the source, fount and origin of all other laws of nature. It is ceaseless in its operation, and bears alike upon planets, systems of planets, races, nations, families and individuals. No spot or being in the universe is exempt from the operation of Karma, but all alike are held under its sway. It is the law of cause and effect, the Great Law of Creation and Destruction, evolution and involution, which is the outbreathing and inbreathing of the Great Absolute. This inbreathing and outbreathing is eternally manifesting in every phase of creation, from the very highest down to the very lowest. This we can prove for ourselves in the lives of men and in nature herself. For instance, we can see the repetition of the Breath of Parabrahm in the inhalation and exhalation of the breath of

man and in the lives of the creatures of the lesser kingdoms. Physical science now says that plants and vegetation breathe. In Nature herself we can see this movement in the ebb and flow of the tide. There are innumberable such correspondences which may be observed on every plane.

What has all this to do with the actual punishment of man for his deeds and thoughts? Let us see if we can get away from our physical natures for a few moments and go back again to the original source of all things, which is, you might say, a vast sea of consciousness, moving incessantly and eternally in perfect rhythm and harmony. Try to get the fact established in mind, that life is all consciousness, that there is no such thing as empty space. If there are those who cannot get the idea of consciousness, then first imagine a great body of water flowing ever onward, undisturbed by object or sound, nothing but the rhythmical movement of ever gliding onward. When we project a thought, sound, or movement into that sea of consciousness, we disturb its rhythmical movement; the molecules and atoms are thrown out of their natural position and it is their effort to regain their natural former state and position which causes the reaction, back to us, of the same thought or act we sent out and this produces the results which we call Karma.

That there is actual truth in that esoteric teaching of cause and effect we can prove here on the physical plane.

There is not one of you, perhaps, who has not at some time in his childhood been in the mountains, or perhaps down in some deep canyon where the distance between the walls of the canyon was not so great, and there has shouted at the top of his voice just to hear the echo as it reverberated back and forth, and back and forth until it finally died away, not knowing that in doing this he was

proving the existence of one of the fundamental, universal laws. By the energy released at the time he shouted, the molecules of the atmosphere were thrown violently out of their equilibrium, carrying with them the sound of the voice and, after reaching the outer extremtiy of the canyon walls, came rolling back again only to go out and back again until the energy which was released was entirely dissipated and the molecules finally came to rest in the undisturbed atmosphere.

In this experience we have been the creator and have been at the source, or point of beginning, as the sound travelled out on the waves of vibration we set in motion. It is another interesting experience to be at the outer extremity and actually know the time when the sound was released and wait for it to travel to you. If you want this experience go sometime where there is a display of fireworks, but remain at a distance of a mile or so away. When one is at a distance, the streak of light of the exploded rocket is far up in the air <u>before</u> the sound of the explosion reaches you. In this instance you would be the recipient of those vibrations which were set in motion from a particular point quite some distance away. There are many just such interesting and simple ways in which we can prove the absolute truth of the working of this Great Universal Law.

Every thought and act on every plane produces disturbances in the balanced harmony of the universe and vibrations so produced will continue to roll back and forth, if the area is limited, until equilibrium and harmony are restored by the reconverging to that same point of all the forces that were set in motion by them. Here you have proof that the consequences of a man's deeds, thoughts and acts must react upon himself with the same force with which

they were set in motion. Therefore, it cannot be the Law which punishes, but it is we who punish ourselves according to whether we work with, or in harmony with, the Law.

We actually create with our thoughts. The atmosphere about us is filled with the living creations of man's thoughts. We cannot think anything without the mind substance taking the form of that about which we are thinking and it draws into that form, or mold, substance of its own kind or rate of vibration, and thus is given life in accordance with the strength of the thought as it is released from the brain. These creations of our own minds are inseparably connected with us. There is no possible escape from them. There again we have another repetition on the lower planes of a fact of the higher planes, for although we may appear to the outer senses to be separate from that source from which we emanated, we are not so. We are all connected with that Source by invisible lines of Light and it is these lines of Light by which we ultimately travel back to that Source. As has previously been said, the creations of our minds are so connected with us, and they become centers of energy called Skandhas, which remain in the region called Kama Loka and, by the law of attraction, are drawn to us when we reincarnate. (Reincarnation and Karma are twin subjects and it is difficult to speak of one without taking the other into consideration, for each is absolutely essential to the other.)

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Scripsit: ETP
Corrigit: ETP
2/26/41

THE METAPHYSICAL SEARCH

There is a class of students, that is apparently a growing class, who wander about from lecturer to lecturer, from teacher to teacher, and who seem to have lost the capacity for concentrated and continuous study in any field. Each new lecturer in a community draws these students, but it is doubtful whether he is ever able to render them any important service for the reason that they do not apply themselves in that continued and devoted manner, without which there is no forcing of any door to new domains of knowledge. This type of student seems to think that intellectual and spiritual values can be brought to him and made his simply by the efforts of the teacher, in much the way that the possession of material objects can be acquired. There is no greater mistake. No receiving in the grasping spirit of a beggar nor seeking to purchase with money alone can ever open the barriers save by persistent devotion and effort on his part. With this devotion and effort exerted by the student, the teacher can give direction and assistance which is invaluable, but otherwise he is helpless to do so.

He who would acquire knowledge must give himself to the search. If in his real center he stands back, or aloof as it were, and hopes to acquire spiritual values through a judicious use of his accumulated material possessions, he will receive just what he gives. He has given a shell, for that is all that material things by themselves are, and in return he will receive a shell.

The Teacher is powerless to change this law. If, however, the student devotes himself and puts forth his best effort, then, and then only, he has opened the door to knowledge.

The superficial wanderer from pillar to post, seeking after occult knowledge, is on a vain search and can never hope to touch more than the shell of things. He may receive from the lecturers amusement, personal magnetism, and possibly an intellectual treat, but that is all. He will not have come one step nearer self-knowledge, which alone satisfies the yearning of the soul.

But perhaps the student will say, "How am I to know which fields of thought and activity are genuine, and meet my inner yearnings, if I do not try out the different lecturers and teachers with their various offerings? This is a valid question. One who has realized that the system of values in which he has found himself is inadequate should by all means search for that which will give the yearned-for soul-satisfaction. Until one has found himself it is right to "prove all things," but the metaphysical tramp forgets the rest of the Pauline command, "Hold fast to that which is true." for the essence of proof lies in <u>self-effort</u>. When the student in his search has found that which brings him Light, then there he should stick until he has clearly proven to himself that he is in the wrong place. Then he should definitely sever his connection, and devotedly transfer himself to whatever other place seems to be his true spiritual home. But it is the sheerest folly to take any step of this kind hastily. Never, after having chosen a spiritual home, should a student shift his emplacement

save after serious consideration over an extended period of time. Remember that Truth has nothing to fear from a careful and extended critical examination, and only the impulses of the lower or Kamic nature require haste.

In any work genuinely devoted to the awakening of spiritual consciousness, there must be a training which strips away the weaknesses of the lower nature. This is not a pleasant process either for the student or the teacher, but it must be done if any progress is to be made. The student's egotism will almost certainly be offended from time to time, pet foibles that stand in his way will be pruned off, personal opinions that are more or less out of line with truth will be opposed, yet everything of real value that the student has will remain, and will become stronger in the process because of the purging of contaminating weaknesses. Facing this process, the offended ego ism of the student may say, "this is wrong, this is false, I will go elsewhere, I want the truth." And the student mistaking the voice of the personal ego for the voice of the Self, all too often follows the lead of his lower nature. The personal ego is a great deceiver and can easily ape, in a false usage, the forms of wisdom and virtue. Let the student beware and be keen in his use of discrimination, else he may be following a personal devil under the camouflage of a god.

There are means by which the student can discriminate between the voice of the personal ego and that of the real Self. One very important differentiation lies in the fact that the

personal ego is easily filled with anger, a feeling of offense and resentment, while with the real Self these emotions are unknown. Course of action chosen under the influence of these feelings are almost inevitably wrong. The wise student will make it a rigid rule never to choose a course of action when under the influence of these feelings, but wait until calmness and time have cleared his inner vision. If, then, he really is in the presence of something that for him, at any rate, is wrong, that fact will be determined as a calm and clear judgment without feelings of anger, resentment, etc. Then in such case he should follow the course indicated to his consciousness.

But playing fast and loose is absolutely wrong. The only student that will make any progress is the one who gives himself with single-pointed application in the field he has chosen. All students should bear this in mind. There are a number who have done so and they have made real progress. But there are others who have shown themselves very weak. Let those be warned in time. They must change their attitude or the course of occult nature will sever them from the associations which will most effectively bring to them that which will satisfy their soul hunger.

personal ego is easily filled with anger, a feeling of offence and resentment, while at the real self those emotions are unknown. Courses of action chosen under the influence of these feelings are almost inevitably wrong. The wise student will seek a right rule over to choose a course of action when under the influence of these feelings, but work until calmness and time have cleared his inner vision. If, then, he really is in the presence of something that is right, at any rate, he knows that that will be determined as a fair and clear judgment without feelings of anger, resentment, etc. Then in such case he should follow the course indicated by his consciousness.

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Scripsit: Padma Karpo
Corrigit: Padma Karpo
5-2-1943

SECRET KNOWLEDGE

The Sanscrit terms for this are "BodiDharma" and "The Gupta Vidya" which means literally the Secret or Hidden Knowledge of the Adepts. It is our plan to place before you, in a series of simplified statements, instructions that take up the basic aspects of this Hidden Knowledge. Naturally only those aspects which you may be able to comprehend as a group, will be given. There are those amongst you who could go more deeply into the initiatory basis of this secret occult science, but they must await the day when instruction in higher degrees may be followed by personal training.

What is Wisdom? When the occult student has made his own the knowledge that is placed before him; when through obedience to law he has unfolded compassion for all creatures, and thus is prepared to wield the powers that go with these attainments then is Wisdom born. Wisdom is in reality that Intuitive Knowledge, often called Direct Knowing, that the Trinity of Knowledge, Love and Power, confers upon its devotees.

There is a Knowledge in the custody of the Adepts which has proven infallible, and we use that term with intent, for that knowledge has been garnered down ages of Time by those highly trained souls who have given all that we may attain. No pearl of truth was included in that body of knowledge that had not been verified by hundreds who had willingly walked over the same dangerous trail and and returned with like report. These Pearls of Truth are as the Living Beating Hearts of Men long since left the earth evolution, and they are the only safe guides for those of us who must, whether

we will or not, follow that same dark trail. Therefore, TAKE KNOWLEDGE, you who hear the words read you today, for life is short, time flees onward with swifter feet than you realize, and on comes the Day when you, too, must take that trail. Will you be prepared by having within your memory those Pearls of Truth so freely given you? Or will you find yourself with Lamp unlit, obliged to tread the wine press in darkness, alone? Yours the choice; we can only state those truths; you must listen and absorb them.

Do you dislike Philosophy? Science? Ethics? Then learn to LOVE them before the night time of your life falls upon you. In them lie the Essences of Power and Insight.

The Wisdom Religion is the union of the True Basis of all Religions, Philosophies; Sciences and Ethics. Words, you have been told again and again, are creative, are but veils of substance covering powers and essences which may assume the forms to which they correspond. Therefore--GET WORDS! Increase your vocabulary; learn to know and love these tiny messengers of the Finer more Subtle Worlds. How else shall you be able to enter those worlds and prepare to live therein when the Day of physical change comes to you?

Many times have we said to you; the only difference between man and animal lies in the CONSCIOUS USE OF MIND. The word "Man" comes from the Sanscrit word, "Manas, " or mind. Man is developing Mind. In the evolutionary process he has passed through the mineral, the inert stages of consciousness; the vegetable, the sleeping stages; the animal, the dreaming stages; to the human, the awakening stages of consciousness and power. From the lowest savage to the most highly evolved man the difference is as great as from the vegetable to the

savage.

A true understanding of life as it exists throughout our solar system reveals a Love so Divinely Compassionate surrounding and protecting infant humanity that just to glimpse its heavenly loveliness is to fall upon the face in sacrificial worship. The wiser the man becomes, the more selflessly he radiates pure love.

The Wisdom Religion as a Science considers things, material or spiritual, as composed of two elements: Matter, or form, and the Energy, or Life that plays through form. These elements are outpourings of the Sun, the Logos of our Solar System. There are however, three outpourings, namely, the Essence which becomes substance or matter, of which the worlds and the planes, of finer or grosser substances as the case may be, are composed therein; one of Energy, or Will, which manifests as Life within all forms; and also one called Love, which animates the Egos and sustains them as they pass through the evolutionary processes that take place in least and great, from gross to fine, from atom to Planetary, from savage to God.

It should be remembered that Nature, as we are able to perceive her with our limited sense organs, is only a portion of Nature in her totality. That which we now see may be considered as the negative side, while the finer, hidden aspects may be considered as the positive side, and thus are more expressive of her Reality. To become aware of this hidden side of Nature requires a period of training in principles and in group action, and finally, acceptance by a personal teacher who will act as Guru, until that day when you are worthy of that higher step, called personal Chelaship. This cannot occur until you have learned how to live in the world, yet be not of it, and have unfolded the inner faculties according to law and proven

yourself able to serve.

The Occult Science postulates matter as existing in seven states or gradations of attenuation; as, for instance, from gross matter, as rock, to finer matter as clay, water, oil, air, gas, ether, etc. It also postulates a Law of Seven as governing our evolution. Seven planets, Seven chains, seven globes to each chain, seven rounds, seven races, seven sub-races, seven principles, seven bodies, seven tones, seven colors, seven days, seven tattwas, seven syllables to the Sacred Word, etc.

The planets evolving under direction of our Solar Logos, the Sun, are Mercury, Jupiter, Venus, Saturn, Mars and Earth.

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Scripsit: M.S.
Corrigit: M. S.
3-22-41

Six 4 parts - complete

P.S. 11

~~1st Degree~~, Series No. ~~17~~, O. of A. Guardian of Flame

Part I

THE GREAT QUEST

"Occultism is not the pursuit of happiness as men understand the word; for the first step is sacrifice, the second, renunciation."

Occultism is the narrow way that leads out of all human experience.

The continuity and evolution of the religious sentiment in mankind, as differing from the ephemeral theologies of each form of religion, is an idea which is attracting the attention of thinking men, but vague speculations as to what constitutes that "something" which is admitted to be the underlying basis of all creeds, and the still vaguer hopes that the wider faith to come may be a more potent impetus to high thinking and right living than those of the past have been, can only be matters of interest to the cultured minority who have drifted from the old anchor of dogmatic theology, and have not yet found the wider harbor of rest where the longings of heart and intellect would again find fruition in a system of thought which would satisfy both alike.

That such a system of thought now exists in the world, and has existed through the countless ages of past time, is a fact which must surely strike those capable of receiving it with the deep enthusiasm of worship, and the capability of wisdom, which the reception of it implies, must always be regarded by them as their greatest glory, for "what greatness is greater than wisdom?" And in proportion as each one realizes the inestimable value of this "pearl of great price" will be his endeavors to make others sharers of it with him.

The field which this system of thought, this wisdom-religion covers, is of so stupendous an extent, and can be approached from so many points of view that it is bewildering to know where to start in any attempt at definition, for the roads to men's hearts and minds differ ad infinitum, and the fervency and many-sidedness of a Saint Paul are wanted to carry home the truth by "being all things to all men."

The conviction, too, that truth and knowledge are relative terms and that the Absolute cannot be comprehended, still less expressed, by ordinary men--convictions which the wider-minded even in the religious world are beginning to grasp--must always tend to veil dogmatic utterance in more or less mystic terms, but though the philosophically-minded may realize vividly this relativity of knowledge, it should make him the more anxious to enable others to see the truth as he sees it. But there are many steps in the ladder. The dim mind of an African savage is incapable of appreciating the thoughts of an educated European, just as the same average European can by no possibility grasp the sublime ideas of an Eastern Sage. Every height of knowledge and spirituality has been won at the sword's point in past incarnations, but the first duty of those who have attained fresh light is to attempt to give some of their knowledge to those who are not yet fit to stand where they stand.

Educated as one has been in the liberal atmosphere of Western culture where free discussion of any new formula is not only permissible but obligatory, and where the veil of secrecy has the savour of imposture, it is hard at first to understand the reasons for the secrecy that has obtained in past ages, and the severe penalties attached

by Occult Fraternities to any infringement of that secrecy. A little consideration of the subject must demonstrate two satisfactory reasons. The first is that the Divine Wisdom itself--the Light destined to illuminate cycle after cycle in the progressive evolution of this planet and this race of men--must not run the faintest risk of being extinguished; that the minute number of men who have proved themselves capable of outstripping the race, and of prematurely evolving the God-like attributes fitting them to become custodians of this Divine Wisdom, must be so guarded that the Torch of Truth may never fail to be passed on from generation to generation.

Religionists may contend that their special form of faith provides all the light that humanity needs, but apart from the fact that many forms co-exist in the world at the same time--which of itself is proof that no one form is suited for all mankind--it must be apparent that every religion is continually undergoing change, and as a fact, however pure it may have been at the outset, it is inevitably destined to perish through inherent corruption. How necessary therefore, that the Divine Wisdom should remain an ever ready source for the periodical regeneration of Humanity!

Now we who live in this age of free discussion can form but dim conceptions of what bigotry and intolerance really mean. The culmination of this little cycle of civilization is going on so fast that the comparatively mild prejudices and intolerances of the beginning of the last century are rapidly being lost to view--while the records of the dark ages left by historians are so steeped in cruelty that even the few who read them find difficulty in giving credence to a record that

pictures men in the character of devils. But this cruelty and intolerance are just what had to be guarded against by the secret fraternities, whose duty was to educate the disciples in spiritual knowledge and in the mysteries of the hidden forces of Nature.

The second reason is that until the cumulative culture of past eras began to produce a generation capable of grasping deeper truths, the wider diffusions of the true philosophy among the herd of men could only have been productive of harm to them; indeed, the cynical indifference of flippant sarcasm with which works dealing with this wider philosophy of life have, as a rule, so far been treated, raises the doubt, a doubt which, we understand, was even felt by some of the more advanced in the Hierarchy of Wisdom, whether the promulgation to the world of the Secret Doctrine of the ages has not been premature and has truly resulted in a little more than "casting of pearls before swine."

Scripsit:Dana

P.S. Parts II, III, IV

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THE GREAT QUEST, Cont'd

Part II

The veil of secrecy, it is true, is only being partially lifted now. The real "mysteries" are guarded as jealously today as they ever were, and until each man has proved, by facing and conquering the personal human nature in him, that he is incapable of using for any personal end the powers with which he may be entrusted, he will never be endowed by the guardians of the secrets, with the knowledge that brings such powers in its train.

This is the fundamental reason for the care with which the "mysteries" are guarded. It will probably not appear conclusive to the pleasure-loving generation of today, who are incapable of understanding what concentration means. Nevertheless it is a fact that intellectual culture, if backed by unwavering WILL, may step over the line and may acquire powers which are the appanage of the gods. This achievement was known in past ages by the name of magic--the seizure of Divine powers by hands which were by no means Divine! The awful calamity to mankind of the possession of such powers by men, ready to use them for their own personal ends, may at least be dimly imagined. The student of occult literature will find, in the strife which culminated in the submergence of Atlantis, a case in point.

In marked contrast to the Aspirants after magical powers stands the small minority whose sole aim is spiritual knowledge apart from the attainment of any powers whatever. "Union" is their watchword--partial union, or knowledge of their Higher Self, and, far off in the heights beyond, complete union of that Higher Self with the Supreme--but the

first step in the training teaches that though the powers themselves may not be desired, they cannot be avoided. The mystery of man's higher nature, of what is commonly called the soul, is so intimately connected with the mystery of Nature's hidden forces that the REAL KNOWLEDGE of the former necessarily entails control over the latter. This is what the blind religionist has no conception of! The mediaeval saint indeed, by the intensity of concentration, unconsciously acquires some of the powers referred to, which the populace of the day rightly ascribed to holiness of life. But the life of the devout modern religionist, sunk in the same ignorance, but without the mediaeval saint's concentration, sums itself up in more vague aspiration! A little knowledge of the spiritual science is apparently, therefore, the very first necessity to give point to the devotion.

But to return to ordinary humanity, it must be apparent that any premature unsettling of the faith of the multitude can only be productive of harm. For the Secret Doctrine deals with a vastly wider range than the subjective sphere of reward or punishment following each earth-life; and how could men barely capable of grasping or of acting up to the simplest rules of morality or religion, be fit recipients of its exalted Philosophy--its counsels of Perfection? It is like expecting the ordinary humanity to be actuated by the same motives as those which guide the Redeemers of the Race! True, every man has within him the germ and potentiality of Deity, but the great majority of men will never desire complete emancipation, but will rest satisfied with earthly life, to which they will unceasingly return, sorrowing and rejoicing alternately in its sorrows and its joys.

And we who have undertaken the Great Quest, shall we ever attain? For it is written: "Great ones fall back from the threshold unable to sustain the weight of their responsibility, unable to pass on". It is something at all events to have had our eyes opened, to know that

> "We suffer from ourselves, none else compels,
> None other holds us that we live and die,
> And whirl upon the Wheel and hug and kiss its spokes of Agony,
> Its tire of tears, its nave of nothingness."

Can it be possible that the ardent dedication of life, and the fervency with which the Occult doctrine was at first seized and worshipped, constituted in reality an Initiation which made it impossible for the Neophyte to return to the ordinary worldly life he lived before? And is it possible that the constantly recurring anguish which, apparently without the slightest cause, spontaneously invades the soul, is in reality the inevitable result of this Initiation, and is directly administered by the hand of a Master?

It is only on the hypothesis of some conscious external agent who can strike at will each time some different chord of pain, and can, at the same time, make the sufferer aware of the object with which the pain is inflicted, that this awful suffering of the soul can be accounted for. It matters not very much whether the Master be an individual man--our teacher may be one with whom we may be destined even in this life to come into close relationship--or whether it be our own Higher Self, of whom the lower self has no consciousness as yet, but which sits apart in the hidden sanctuary of our being, looking down from its serene height on the strife of the battle, guiding the life towards its greatness. One of these two it must be. On any other hypothesis life is too hideously empty for words to paint!

It is easy to talk in a glib way of the killing out of all earthly desire, but to be forced for days together to realize the blankness of desolation is an awful experience to go through. But through it all, deep down, is the conviction that greater strength and courage are being gained; that the lesson is being rightly learned, and the ultimate end and object of it all takes form before the outer vision as the Great Renunciation--Renunciation not of earthly possessions merely, but of life, of character, of very being, of all that constitutes the KNOWN self. But this is but the first step, the initial trial that has to be endured before its lesson can be rightly learned. If such experience constitutes but the first glimmering of vision on the subtle planes, what experiences must remain in store when the eyes are completely opened! Gladly would the disciple return to the old life, could he but find rest or peace in it, but though the Great Quest more than ever takes the shape of hope, it is the only possible Path open to humanity.
The ability to consciously step over into a fixed place of peace depends upon the strength of the seeker. When the cup of earthly experience---the experience of the senses and the emotions---has been drunk to the dregs, it is Destiny itself, no mere individual choice, that opens the doors to experience in the Great Unknown.

"No man desires to see that Light which illumines the spaceless soul until pain and sorrow and despair have driven him away from the life of ordinary humanity. First he wears out pleasure; then he wears out pain--till, at last, his eyes become incapable of tears."

Scripsit:Dana

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

THE GREAT QUEST
Cont'd.

"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."

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

First there is the Valley of the Quest; painful and toilsome is that valley; and there for years mayest thou dwell, striping 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 Essenceof 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 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

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 him self 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 whe 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 Neophyte 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 ~~Kkkkkkk~~ 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 ofer 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 "Ascention" attains Nirvana. Thus is the Son of Man destined to become "perfect through suffering". This is the Path, of Humanity.

THE GREAT QUEST
Cont'd

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 hisbeing 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 therethe fever of personal longings or desires; no longer is there any rebellion nor distress; no longer any hunger for pleasure nor dread of pain. It is like a great calm 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 ~~the~~ 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 in

ferior, 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 voluptuary 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 canonized 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 appetities, 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 commu ication 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 comprehand 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 creato;
Thy splendor fills all space with rays divine,
Thou art, and wert, and shall be, Glorious! Great!
Light-giving, Life-sustaining Potentate."

THE GREAT QUEST

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The field which this system of thought, this wisdom-religion covers, is of so stupendous an extent, and can be approached from so many points of view that it is bewildering to know where to start in any attempt at

definition, for the roads to men's hearts and minds differ ad infinitum, and the fervency and many-sidedness of a Saint Paul are wanted to carry home the truth by "being all things to all men."

The conviction, too, that truth and knowledge are relative terms and that the Absolute cannot be comprehended, still less expressed, by ordinary men--convictions which the wider-minded even in the religious world are beginning to grasp--must always tend to veil dogmatic utterance in more or less mystic terms, but though the philosophically-minded may realize vividly this relativity of knowledge, it should make him the more anxious to enable others to see the truth as he sees it. But there are many steps in the ladder. The dim mind of an African savage is incapable of appreciating the thoughts of an educated European, just as the same average European can by no possibility grasp the sublime ideas of an Eastern Sage. Every height of knowledge and spirituality has been won at the sword's point in past incarnations, but the first duty of those who have attained fresh light is to attempt to give some of their knowledge to those who are not yet fit to stand where they stand.

Educated as one has been in the liberal atmosphere of Western culture where free discussion of any new formula is not only permissable but obligatory, and where the veil of secrecy has the savour of imposture, it is hard at first to understand the reasons for the secrecy that has obtained in past ages, and the severe penalties attached by Occult Fraternities to any infringement of that secrecy. A little consideration of the subject must demonstrate two satisfactory reasons.

The first is that the Divine Wisdom itself--the Light destined to illuminate cycle after cycle in the progressive evolution of this planet and this race of men--must not run the faintest risk of being extinguished; that the minute' number of men who have proved themselves capable of outstripping the race, and of prematurely evolving the God-like attributes fitting them to become custodians of this Divine Wisdom, must be so guarded that the Torch of Truth may never fail to be passed on from generation to generation.

Religionists may contend that their special form of faith provides all the light that humanity needs, but apart from the fact that many forms co-exist in the world at the same time--which of itself is proof that no one form is suited for all mankind--it must be apparent that every religion is continually undergoing change, and as a fact, however pure it may have been at the outset, it is inevitably destined to perish through inherent corruption. How necessary therefore, that the Divine Wisdom should remain an over ready source for the periodical regeneration of Humanity!

Now we who live in this age of free discussion can form but dim conceptions of what bigotry and intolerance really mean. The culmination of this little cycle of civilization is going on so fast that the comparatively mild prejudices and intolerances of the beginning of the last century are rapidly being lost to view--while the records of the dark ages left by historians are so steeped in cruelty that even the few who read them find difficulty in giving credence to a record that pictures men in the character of devils. But this cruelty and intolerance are just what had to be guarded against by the secret fraternities,

whose duty was to educate the disciples in spiritual knowledge and in the mysteries of the hidden forces of Nature.

The second reason is that until the cumulative culture of past eras began to produce a generation capable of grasping deeper truths, the wider diffusions of the true philosophy among the herd of men could only have been productive of harm to them; indeed, the cynical indifference or flippant sarcasm with which works dealing with this wider philosophy of life have, as a rule, so far been treated, raises the doubt, a doubt which, we understand, was even felt by some of the more advanced in the Hierarchy of Wisdom, whether the promulgation to the world of the Secret Doctrine of the ages has not been premature and has truly resulted in a little more than "casting of pearls before swine."

The veil of secrecy, it is true, is only being partially lifted now. The real "mysteries" are guarded as jealously today as they ever were, and until each man has proved, by facing and conquering the personal human nature in him, that he is incapable of using for any personal end the powers with which he may be entrusted, he will never be endowed by the guardians of the secrets, with the knowledge that brings such powers in its train.

This is the fundamental reason for the care with which the "mysteries" are guarded. It will probably not appear conclusive to the pleasure-loving generation of today, who are incapable of understanding what concentration means. Nevertheless it is a fact that intellectual culture, if backed by unwavering WILL, may step over the line and may acquire powers which are the appanage of the gods. This achievement was known in past ages by the name of magic--the seizure of Divine

powers by hands which were by no means Divine! The awful calamity to mankind of the possession of such powers by men, ready to use them for their own personal ends, may at least be dimly imagined. The student of occult literature will find, in the strife which culminated in the submergence of Atlantis, a case in point.

In marked contrast to the Aspirants after magical powers stands the small minority whose sole aim is spiritual knowledge apart from the attainment of any powers whatever. "Union" is their watchword--partial union, or knowledge of their Higher Self, and, far off in the heights beyond, complete union of that Higher Self with the Supreme--but the first step in the training teaches that though the powers themselves may not be desired, they cannot be avoided. The mystery of man's higher nature, of what is commonly called the soul, is so intimately connected with the mystery of Nature's hidden forces that the REAL KNOWLEDGE of the former necessarily entails control over the latter. This is what the blind religionist has no conception of! The mediaeval saint indeed, by the intensity of concentration, unconsciously acquires some of the powers referred to, which the populace of the day rightly ascribed to holiness of life. But the life of the devout modern religionist, sunk in the same ignorance, but without the mediaeval saint's concentration, sums itself up in mere vague aspiration! A little knowledge of the spiritual science is apparently, therefore, the very first necessity to give point to the devotion.

But to return to ordinary humanity, it must be apparent that any premature unsettling of the faith of the multitude can only be produc-

tive of harm. For the Secret Doctrine deals with a vastly wider range than the subjective sphere of reward or punishment following each earth-life; and how could men barely capable of grasping or of acting up to the simplest rules of morality or religion, be fit recipients of its exalted Philosophy--its counsels of Perfection? It is like expecting the ordinary humanity to be actuated by the same motives as those which guide the Redeemers of the Race! True, every man has within him the germ and potentiality of Deity, but the great majority of men will never desire complete emancipation, but will rest satisfied with earthly life, to which they will unceasingly return, sorrowing and rejoicing alternately in its sorrows and its joys.

And we who have undertaken the Great Quest, shall we ever attain? For it is written: "Great ones fall back from the threshold unable to sustain the weight of their responsibility, unable to pass on." It is something at all events to have had our eyes opened, to know that

"We suffer from ourselves, none else compels,
None other holds us that we live and die,
And whirl upon the Wheel and hug and kiss its spokes of Agony,
Its tire of tears, its nave of nothingness."

Can it be possible that the ardent dedication of life, and the fervency with which the Occult doctrine was at first seized and worshipped, constituted in reality an Initiation which made it impossible for the student to return to the ordinary worldly life he lived before? And is it possible that the constantly recurring anguish which,

apparently without the slightest cause, spontaneously invades the soul, is in reality the inevitable result of this Initiation, and is directly administered by the hand of a Master?

It is only on the hypothesis of some conscious external agent who can strike at will each time some different chord of pain, and can, at the same time, make the sufferer aware of the object with which the pain is inflicted, that this awful suffering of the soul can be accounted for. It matters not very much whether the Master be an individual man--our teacher may be one with whom we may be destined even in this life to come into close relationship--or whether it be our own Higher Self, of whom the lower self has no consciousness as yet, but which sits apart in the hidden sanctuary of our being, looking down from its serene height on the strife of the battle, guiding the life towards its greatness. One of these two it must be. On any other hypothesis life is too hideously empty for words to paint!

It is easy to talk in a glib way of the killing out of all earthly desire, but to be forced for days together to realize the blankness of desolation is an awful experience to go through. But through it all, deep down, is the conviction that greater strength and courage are being gained; that the lesson is being rightly learned, and the ultimate end and object of it all takes form before the outer vision as the Great Renunciation--Renunciation not of earthly possessions merely, but of life, of character, of very being, of <u>all</u> that constitutes the KNOWN self. But this is but the first step, the initial trial that has to be endured before its lesson can be rightly learned. If such experience constitutes but the first glimmering of vision on the subtle planes,

what experiences must remain in store when the eyes are completely opened! Gladly would the disciple return to the old life, could he but find rest or peace in it, but though the Great Quest more than ever takes the shape of hope, it is the only possible Path open to humanity. The ability to consciously step over into a fixed place of peace depends upon the strength of the seeker. When the cup of earthly experience--the experience of the senses and the emotions--has been drunk to the dregs, it is Destiny itself, no more individual choice, that opens the doors to experience in the Great Unknown.

"No man desires to see that Light which illumines the spaceless soul until pain and sorrow and despair have driven him away from the life of ordinary humanity. First he wears out pleasure; then he wears out pain--till, at last, his eyes become incapable of tears."

Scripsit: E.B.
Corrigit: F.B.
2-26-41

SEX IN RELATION TO THE SPIRITUAL LIFE

In the broadest sense sex is polarization and thus on all planes of Consciousness, save that of Absolute Consciousness, there is manifestation of sex. The masculine sex is regarded as a synonym for the positive pole and the feminine for the negative and hence the former corresponds to Spirit and the latter to Matter. There is no question here of superiority in the absolute sense as both Spirit and Matter are essential aspects of Absolute Being. But relative to a type of function one or the other sex generally stands superior. The sexes are not equal in the strict sense, as they are not interchangeable in function, but they may be called equivalent to each other in the mathematical sense, just as a triangle may be equivalent to a square so far as area is concerned, but the two are never equal as they cannot be made to coincide. Failure to recognize this fact is probably the prime cause for the break-down of true co-operation between the sexes that is so marked in America today.

The complex entity which we call man has a triune nature, i.e., Spiritual, Manasic and Animal. Sex in the more familiar sense is an animal differentiation. But the distinction exists also in the Manasic sense. By correspondence the same differentiation should hold on the plane of Spiritual Soul but the understanding of its significance is beyond our present level of consciousness. Now an individual who is masculine physically may or may not have the same sex-polarization on the manasic plane, and vice versa. The result is that we see some men who are more fundamentally feminine than they are masculine and also

women who are more masculine than they are feminine. There are thus not two but four types as follows:

Positive-positive (subtly and physically masculine)
Negative-positive (subtly feminine and physically masculine)
Positive-negative (subtly masculine and physically feminine)
Negative-negative (subtly and physically feminine)

The masculine-feminine relationship in the manasic sense is of real importance for spiritual or occult work. The masculine function is to plant the seed of the idea while the feminine is to receive it and give it embodiment. Either a man or a woman may, in principle, serve the first function provided they are positive in the manasic sense, though in general this work has been done by men. (In the Theosophical movement H.P.B. was the visible carrier but behind her stood the Masters who were men.) Both men and women may serve in the second function of embodying the idea. Thus the Chela is feminine with respect to his Guru, in spite of the fact that most chelas following occult discipline are men.

Physical sex is animal, primarily, and should be disregarded in a spiritual work. It probably cannot be disregarded for occult work in the strict sense, for the discipline necessary for the development of occult powers requires an almost perfect mastery of the emotional nature. Since this nature is stronger in women than in men normally it is harder for them to face the rigors of the discipline. Yet it is historically a fact that women have succeeded in qualifying for adeptship, but for the feminine sex the path is more difficult and more dangerous than for men owing to the greater emotional instability of

the former. In as much as the period of chelaship leading to adeptship usually involves several incarnations and it is only in the last of the chelaship series that the individual attains adeptship, it may very well be that the Ego, who is the real Chela, may take several feminine embodiments before the last one in which he faces the crucial trial. The soul-education requires experiences in both the masculine and feminine forms, so in this sense it is a matter of indifference whether the individual is a man or woman. But, so far as work toward spiritualization is concerned, physical sex is in no sense an instrument or a barrier.

In the higher Yoga the animal body and its functions are not regarded as instruments to effect Realization. The Key to this Realization does not hinge on physical eating, breathing or sex function. Restraint of the appetites is very important. This is not primarily a problem of the physical but of the Kamic nature. It is not a virtue to injure the body by austerity. Buddha experimented with this and definitely pronounced against it. But on the other hand indulgence of appetite is even more injurious. The best attitude to cultivate is a deep-seated indifference to the animal nature. Do what is necessary for that nature, but spend as little thought as possible in the sense of loathing or pleasing anticipation and memory concerning any physical satisfaction. The point is to regard the body and the Kamic nature merely as a servant in the sense of a menial. The highly cultured master of an aristocratic household is just with respect to the real needs of his servants and requires of the latter that they should perform their part and then stay in their place. The great bulk of his

thought-life is devoted to quite other concerns. This is the attitude the student should take toward his lower nature. He should regard himself as far too lofty an aristocrat to drop to the servant's level in his consciousness. And before all things he should never bow down before, or otherwise unduly exalt, physical sex.

There is such a thing as sex-magic in which physical sex is employed. The Masters most certainly frown upon this practice. It is much employed in the dark side of the Tantrik practices and various forms of negative magic. The student should be very careful not to let his Kamic nature seduce him into some of these practices. It is very easy to stumble at this point. I know of no better practical rule to safeguard the student in this respect than a consistent refusal to exalt or glorify anything in his nature which he holds in common with the animal kingdom below man. Strive toward and glorify that within the human nature which no animal can possess. It is thus we raise our desires upward toward the "gods" (or Masters if you please) and away from the animals. Thus as Keyserling has said: "All human progress depends on the capacity of bearing the lower kinds of tensions and translating them into tensions of a higher order."

Scripsit: Kshanti
Corrigit: Dana
12.2.34

INFALLIBILITY

Of all the hopeless quests, that for infallibility is the most soul-wearying.

Pilgrims who have followed this dancing will-o-the-wisp have found themselves in deserts or quagmires, from which they have not escaped, by simply refusing to look at their surroundings. It has lead nations into desolating wars and cycles of darkness and degeneration. Fanaticism, bred from blind confidence in the only "True Church," or the only "True Prophet," or the "Inspired and infallible Word of God," twisted the thumb-screws of the Inquisition, sharpened the sword of the Moslem against the "Infidel dogs", and lit the fagots under Servetus.

These material cruelties are the logical outcome of any system of thought based on an assertion of infallibility. According to such "religions" the enemies of God are destined to destruction anyhow, and it is better that they should be forcibly "converted" or else destroyed at once, than remain to lead others astray.

Even where this point is not reached, the dogma of infallibility intensifies selfishness, builds up the boundaries of sects, and interposes a dense obstacle between the personal consciousness and the Ray which shines down into each one, either dimly or brightly, according to his past.

Moral or intellectual laziness impels us to demand an infallible prophet or "Master" whose teachings we may blindly follow. The Divine Ray leads us to doubt, not for the sake of doubting, but that we may compare and test all things; for it is itself both the love of truth and the light of truth. It will grow brighter as we use it, and our mistakes will be fewer and less serious. These mistakes are due, not to the light, but to the clouds which are within the lower nature; this lower nature is our task, not to get rid of, but to perfect. As the clouds condense in rain and the rain is built into living things under the unclouded sun, so I believe that the chaotic and unorganized portions of our nature will be perfected after many lives, and become a part of that particular garden-spot of the universe of consciousness which it was our duty to cultivate. The man who accepts the dogma of infallibility builds a darkening roof over his own garden, and expects it to grow by the light which falls somewhere else.

The young student who listens to the lectures of some learned professor, of even what may be an "exact" science, will be very foolish if he imagines that his teacher is infallible. Even an Einstein or a Michelson may, through inadvertence, make an arithmetical error, which the youngest pupil could detect. At times he will make more serious mistakes as he approaches, in its highest branches, the limits of his own knowledge. The pupil will receive final benefit only as he grasps the truth himself, with his own inner nature, and knows that it is the truth, irrespective of the authority of the teacher.

But it does not follow that the teaching must be assimilated at once or rejected. That would be illogical and absurd, would condemn us to practical isolation. If we cannot understand some teaching, but have reason to respect the source from which it came, we note it down, think it over, and endeavor to connect it with those things we have already verified by the light of reason, intuition, or experience. The wise pupil may revere and love his teacher without considering him infallible; he will not fly from the extreme of credulity to that which cavils at once at each hard saying; and he will not grovel at his Master's feet. Any pupil may at some time equal or exceed that Master.

In like manner we have reason to believe in the existence of the Elder Brothers of humanity, and their messengers and representatives, without believing in the infallibility of either.

The great Teachers have persistently warned us that the guiding Ray, the still small voice, the kingdom to be won, the Higher Ego, the Master, is to be sought within and not with a "lo here" or a "lo there." All that the OUTER teacher can do is to STIR US up to pay attention to the Light within. All that we can do with outer teachings is to test them by this light.

Our statures may be small, our backs bowed and hunched with slavish worship, but let us stand as nearly upright as we can. This does not imply a strutting self-conceit. True self-respect, while recognizing present failings and unfinished work, will keep us from the attitude of a Pecksniff, that of a worshipper before the little tin god of personality.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
5-27-1943

REASON AND INTUITION

The two most important aspects of Manas are Reason and Intuition. There is a tendency to regard these two as being in conflict and as a matter of fact such is the case to a considerable degree, but fundamentally they are complementary. It is not possible to realize Truth both as an integrated whole and purged from error without the co-ordinated action of both Reason and Intuition. The relation between these two is somewhat like the relation between man and woman. The Life Stream cannot be maintained by men alone, nor by women alone, but only by the combination of the two. Yet at the same time there is an eternal conflict between the masculine and feminine principles. And it is good that such conflict should exist for, by this means, going-to-seed in either the masculine or feminine direction is prevented. The best state, from the standpoint of the highest good, is one in which the balance of power between the two is about equal. The same principle applies in the conflict between Reason and Intuition. It is not well that either should occupy a position of too great ascendency with respect to the other.

The similarity between the Reason-Intuition and man-woman complexes is more than an analogy. On what we might call the natural levels Reason is more unfolded in man and Intuition in woman. Occult man combines these two and thus is fundamentally Androgyne, whatever sex the physical body may happen to have. On the natural level man and woman unite to produce the physical child. At the threshold to birth of the occult man, men and women serve each other as carriers of Reason and

Intuition for the birth of the joint quality, which we may call Reason-Intuition, which is really the birth of the Christ-child or Buddhi-Manas. This higher relationship between men and women is not physiological, but, as awakening of the higher level is apt to stir the natural level, there is a temptation to misinterpret this relationship in physiological terms. Many have been the failures at this point. Students should place a sleepless sentinel on guard to watch themselves until they pass the critical point and their forces are so raised that they are sustained easily on the higher level. With the vast majority of human beings the center of gravity is physical sex and students are not exceptions to this rule until they have passed the critical point. The center of gravity can become the synthesis of Reason and Intuition and when this point is reached the power of physiological sex becomes entirely subordinate and can no longer tempt. Physiological sex is the acme of the principle of Kama and it does not willingly accept abnegation of ascendancy. Before it will acquiesce in dethronement, it will wage its hardest and most subtle fight, so students should stand night and day vigilantly on guard.

In the highest sense of the terms, Reason is the Form of Truth and Intuition the Essence of Truth. Thus Reason actually is feminine, though manifested most by those incarnated in masculine bodies; while Intuition is masculine yet more active among women. The rationale of this is, that he who is man physiologically is woman in a subtle sense, and likewise in the case of woman the subtle nature is masculine. Or, in other terms, we might say that the typical mind of a woman is masculine in function, while man's mind is a feminine entity. Characteristic

differences in the functioning of men and women illustrate this point. It should be borne in mind that the existent or manifest aspect of anything is feminine. Pure masculinity is eternally unmanifest. Now women are much more exacting in matters of external order than are men and this is simply for the reason that on this external plane they are feminine. Thus, whereas man is a very crude and careless housekeeper, as a rule, woman requires that things shall be just so down to the last detail in the hanging of curtains and the last speck of dust. But on the mental plane all this is reversed. In thinking generally women are just as satisfied with unfinished and crude results as men are in their own housekeeping and other external matters. On the other hand, men are relatively exacting on this plane of mind. Hence it is men who have made the finished and polished structures in science, philosophy, mathematics and most art, for it is on this plane that the nature of men is feminine or formal. If the men and women among students will bear this fact in mind it will help them to understand each other.

We know much more about Reason than we do of Intuition and the reason for this is that the former is structural and therefore apparent. Thus it can be studied more easily. We have thus a high development of logic by means of which we can readily distinguish between true and false reasoning. We have not yet evolved anything like a logic of Intuition. (The "Tertium Organum" was an effort in this direction, but as a matter of fact the best we have for throwing light on this Third Organ of thought is the "Secret Doctrine." This is one of the reasons why it is so important for students to study devotedly this

latter book.) Now because we do not have a logic of Intuition we lack adequate technique for distinguishing between true and false intuitions. If Intuition happens to avoid its pitfalls it is the shortest road to Truth. But by itself it is a dangerous road since the dominantly intuitive person is not guarded against his mistakes and thus will jump into error with the same intensity and thoroughness with which, on the other hand, he leaps to the peak of Spiritual Perception. Highly intuitive types thus tend to be very extreme in whatever direction they go. At times they will be thoroughly and astonishingly right and at others just as thoroughly wrong. Typically they are unable to hold an intermediate position of suspended judgment. So while the shortest possible road to the goal is that of pure Intuition, there are very few who are lucky enough to find this way. More often Intuition leads to a zigzag course of quick enough jumps, but the number of false steps makes the road a very long one, and so on the average it is not the shortest path. In contrast the process of Reason seems very slow, but so far as it goes it is sure of itself and is much more self-conscious than Intuition. Reason knows its pitfalls and is guarded against them, and therein lies its strength. But due to its formal nature, Reason by itself can never break through the limits of Form. Hence no one ever attained Spiritual Liberation through Reason divorced from Intuition. Pure Intuition can do this and therein lies its superiority to Reason in the pure form. On the other hand, pure Intuition does not build self-consciousness nor understanding mastery, so likewise here we see the superiority of Reason. Pure Intuition <u>may</u> effect non-self-conscious synthesis with <u>Brahman</u>, but this is not the highest goal.

The highest goal is that of a self-conscious being, consciously at-one with the Atman. Now this can be attained only through the union of Reason and Intuition. Thus only is mastery of the worlds within and without attained. It is not the shortest road to Realization but it is the sure road of the middle-way. Further, man has two paths open to him, beside the one which leads down to darkness. One leads to the Devas, the other to the Dhyan Chohans. The great goal is the latter. These are more than men and more than Masters, for Masters still are men. Masters of high degree are greater than Devas, but they are still less than Dhyan Chohans, until in the fullness of time they graduate from the human cycle and become such themselves. Devas may be highly spiritual but they are not self-conscious creators in the Divine Hierarchy. Only the Dhyan Chohans attain this high level. Now to attain the latter level requires self-consciousness in addition to Realization. Hence this, the greatest of all Paths, requires not Reason alone nor Intuition alone, but the two united. To those of the more purely intuitive type it may seem a slow road, but it is a sure road and the only road to the highest goal.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
2-29-1940

THE NEW TESTAMENT AND THE RESURRECTION

The word "resurrection" is a translation of the Greek anastasis, which, according to lexicographers has two apparently opposite meanings. One is, a standing up, or a rising up; the other is, a laying waste, overthrow, destruction, ruin. The true idea of the resurrection of a man is evidently founded on the union of these two meanings — a rising up, and a dissolution; the rising up of the spiritual body out of the natural body, and the dissolution of the latter. The term resurrection may be used in various senses, but always involving these two things, a rising up and a dissolution. For example, the calyx of a flower fades away as the delicate forms and tints unfold from within. The chrysalis suffers a kind of death as the butterfly emerges from it to expand its wings and breathe the open air of heaven. When the embryo chick peeks open the shell in which it is enclosed, and a new world opens before it, giving use and activity to its newly awakened senses, it then casts off its oval covering which can be of no more use to it, and the shell is destroyed forever as a shell. When a grain of wheat is sown its germination will depend on its dissolution. If it does not die, no resurrection can take place; but on its dissolution the vital principle within it comes forth into a new life of similar form.

All these things and ten thousand more are images of the resurrection of man. All things in nature relate to man, evolved into existence for him, are adapted to his use, and bear in them-

selves a certain likeness and image of him; therefore every resurrection in nature is a kind of image and symbol of the human resurrection. Our Lord revealed this truth in part when He said "The hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a grain of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit." As the tender sprout rises up out of the dissolving kernel, so our Lord ascended above all that was earthly and susceptible to sufferings and temptations, and unfolded into the Divine.

Paul too says, "That which thou sowest is not quickened except it die." "It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. A natural body is sown; a spiritual body is raised. If there is a natural body, there is also a spiritual body." According to Swedenborg, the spiritual body is usually completely separated from the physical body about the third day after apparent death. The senses and faculties are then fully awake on a higher plane of consciousness. This transition is the resurrection.

The natural body is a clod of earth. In this material soil we are planted and enjoy a short period of our existence. We see only material objects and have no sensible perception of a world of substantial realities above the plane of senses. By and by we rise above the soil into the sunshine and balmy air of the spiritual world. This is a true <u>anastasis</u> — a putting off of the material and a rising above it. This is strictly consistent with the laws of Divine Order. The same laws that produce an oak

from an acorn, that raise a butterfly from the chrysalis, also bring forth the spiritual body from the physical. Divine law is the same everywhere though manifested in myriads of forms. Resurrection in plant and animal life are images of resurrections in human life, for all are born of the same laws.

In a certain sense the resurrection of a regenerating man is perpetual, or a continuous series of resurrections. Beginning with the earliest unfoldings of his individualized existence it continues through the eternal ages. Every time he overcomes an evil desire and rises above it he passes through a resurrection as to love. Every time he learns a new truth and obeys it a certain falsity is put away and destroyed; this is a resurrection as to truth. The rising out of and above evils of life and errors of thought is a true resurrection. This resurrection is signified by the words of the Master, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." (John V, 24, 25.)

The regenerating man is continually passing through resurrections; continually rising out of evils and illusions, and passing on to higher spheres. The rising of the spiritual body out of the natural body, and the opening of its senses in the spiritual world, is one among the innumerable resurrections and transformations through which he passes; apparently conspicuous

among them because most tangible, addressing itself to the senses, and involving change of objective conditions. This change must, to many at least, be a very happy one; for the spiritual body is a more perfect organ of life than the earthly body. It is substantial, not material; its organism is more delicate, its senses more acute, its delineations more definite; it is living, real and immortal.

To this inner body Paul referred when he said, "Though our outward man perish, yet our inward man is renewed day by day . . . . While we look not at the things that are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (II Cor. IV, 16; V, 1.) This inner body, not built up and sustained by the labor of hands, was compared to the tabernacle which the Israelites pitched in the wilderness and carried in their journey; while the "house of God" — the temple — which Solomon afterwards built in the holy land after the pattern of the tabernacle, but more substantial and magnificent and intended for a permanent house, is made the symbol of our "spiritual body," which is "eternal in the heavens."

It is evident that the Israelites' descent into Egypt, their bondage there, their emancipation and wilderness journey, and their life of freedom in Canaan, are symbols of the soul's descent into matter, its terrestrial bondage and experiences, its journey and conflicts in regeneration, its ascent out of the

limitations and illusions of matter, and its freer and broader and happier life on the higher planes of consciousness.

Rev. J. S. David
From "The Word"
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NOTE: Bible references of quotations not to be read at Service. For use in study, and in case anyone should ask for them.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
6-9-1945

RELIGION IN RELIGIONS

Long ere man was able to formulate "I think, therefore I am," he was conscious of this fact. In this knowledge of his identity, he was also vaguely aware of a tie which bound him to a source other than the physical origin of his being. Intangible, illusive, and dim as was this knowledge, it was nevertheless, innately, inherently, real. The mystery of birth, the certainty of death, were the visible factors that compelled the most primitive thinking human to know and to feel that he was related to the Unknown. This relation is the cause of the exhibitions of religions, and is really what is understood by us, though most incipiently, as "fellowship with God". This makes Man to be "God's expression", and God to be "man's inspiration". Hence the religious intuitions of all mankind are one.

All religions have their ultimate in a superior ideation, a Superior Being, to whom one holds himself responsible for the intrinsic motive of his acts; be these acts the result of fear, the outcome of plannings for personal gain, or the cause of straightforwardness in dealing with Life's affairs.

Man can clearly conceive the physical world about him. The thinking man finds this to be a world of effects; and he instinctively searches for causes. Reason back as far as he may, he is always conscious that the original cause is to him unknown; hence in relation to what is beyond his ken, man relies on feeling and on belief. Thus Faith comes to be the sub-stratum of his relation to the Unknown; and we doubt whether the Unknown is ever really, hopelessly felt by us to be the Unknowable, since we are too sure of its being. Faith transcends positive knowledge. It does not

contradict the knowledge which is implied in the Unknown; therefore "faith is the substance of things hoped for, the evidence of things not seen". This faith in us comes from within, not from without. It is the basic guiding principle in all religions.

One of three things has ever held a leading place in the evolution of the race. Each of these leading ideas incorporates a search for truth; they are known as religion, philosophy and material science. Religion expresses the innermost realm of one's self. It assumes multitudinous forms; but we never lose sight of our responsibility to that in ourselves which we set higher than all else; and the tie which draws us, binds us, and unites us to the higher, is the manifest religious impulse.

Therefore religion represents a force, and as such, is part of the Immanence which is the Eternal. As a Force, religion may act for weal or woe. Its influence is potent, mighty. We all know how often this power acted as the destructive cause in family life, in national and international economics and as a great legacy to futurity.

Because religion is self-existent, it manifests both subjectively and objectively. Subjectively it may lead to true communion with the That of our aspirations; it also often disguises reason and exhibits in guises that seem incomprehensible to the rational mind. Objectively it may show in a wholesome, good life; or it may crystallize in forms of worship, dogmas, creeds, etc., which give rise to separation each from the other. Hence we have so many forms of religion.

There are no iron bound rules of castes in true religion; this the great Teachers have ever preached, practiced and maintained. There need be no mystery in our religious throb. It is

a part of the God-wisdom as is the emanation of worlds, the evolution of man, and the Principles of Being, but the entire knowledge of these things is as yet unknown to us. No one can know the whole truth; each contributes but a very little to the general store of knowledge. Religion is a part of our evolution in the Time-spirit. The principles of being become intelligible to man very slowly. We are most apt to lay too much stress, too much definition, too much final authority on the formulations of the PAST. In such a vital thing to his welfare as religion, man seems almost to have closed his vision to change or advancement.

Unalterable tradition points as clearly to a truth as does smoke to a fire; but the humanities of the past are represented by the we of today and the we of today are the embodiment of the past plus its experiences; so our view of applied knowledge must be wider than that of the past. We cannot be true to our destiny unless we move upward and outward out of the past.

Religion relates us to the spiritual region which is the world of causes. Since we are functioning on the plane of results, which set up causes for future results, we are not without mistakes many and grievous, when we endeavor to find Truth at or near its source. Metaphysics and speculative philosophies take up much of our time, and crowd out that innermost power of insight which is nearer to us. We mistake information for knowledge and with all our ability fail to get understanding.

Our inability through our short-sighted intellection to distinguish its essence in a principle, is why religion too often unbalances mentality. We reason "as below, so above". This dictum is true when we know the essentials of the "below" and of the "above"; but, since we know the "below" only through our

senses, we have a most faulty premise when we affirm of the "above". We really therefore fail to see the forest since we are so busy studying a few trees. The failing to view religion in its entirety causes narrowness of vision, and obstinacy of opinion which begets bigotry.

Progress, evolution in spirituality, make for freedom of thought in religion. By spirituality we mean getting nearer to the source of our Being. We Westerners, as a heritage of the past, are most tenacious of our religious opinions. In all other matters we give opinions their due, in that they, for the time being, are subject to change as our viewpoint changes. But our religion, being so much a matter of observance crystallized in our receptive state, makes us fail in self assertion in such a vital thing to us as our religion. We do not so often choose our own religious views as we accept, adopt and adapt them.

Oriental metaphysics are not valueless; their study is not wasted time; the Eastern philosophies have elaborated noble, convincing and applicable ideas of religion. That which deals with all conditions of mankind in a simple and direct way is the Lords Song called the Bhagavad Gita. "Come unto me" is its call too. It offers no intermediaries, no ante-chambers on the road to that "Me".

True religion is intensely practical. We ourselves create a bugbear when we assume that such is not the case. As well expect the Board of Health to say sanitary measures are not practical, as for our twentieth century to claim the impracticability of a truly religious life. The outcome of true religion shows itself in sanemess. Its inspiration is communion with the Highest. The balance wheel to this communion lies in the fruitage of good

w_ill to others, alertness in altruism, a willingness and a non-shrinking from sacrifice for the good of the whole.

These ideas are not utopian; are they too advanced for today's world ways? If we are in dire distress we expect, often exact, such sacrificial dealings from others. True Utopian ideals are as much in our very make-up as in the air we breathe and the water we drink. But our education tends to make us satisfied with talking, or listening to others talk, rather than working actively and giving selflessly. Communion with God is but a momentary rest by the way, a strengthener, a wayshower.

Neither greed, arrogance, passivity or hurt feelings make for advance in life. "Love your neighbor as yourself" is requisite. The inward source of the power to do this is "Love the Lord they God with all they heart, with all they mind and strength". This establishes a co-relation, a co-consciousness with the Divine Source of our Being, for the "visible is but the emanation of the invisible".

In religion man is but a child. We are all children in the kindergarten of God, and, as children, our besetting hindrances is our love of and for tangible things. We are prone to substitute the form for the significance we really seek. And that Significance is the very essence of the God, the Source we seek to understand.

The times in which we live are those of action. Mankind is inextricably bound up in a struggle to reach God. Some are in places of honor, others are in felon's cells; some are highly evolved and others have a long way yet to go ere the Door to the Divine Way can open to them.

Living the life in accord with one's religious belief, brings

the experiences that in due time yield the fruit of the spirit. Keeping in sympathetic touch with humanity acts as a great power. Whenever man, woman, or child resolves to lead a pure and wise life, beneficent influences are set in motion which have unsuspected results on their own lives for no act is ever lost.

Uprightness of purpose and sympathy with others bring harmony out of discord, thus helping to overcome the heresy of separateness and establish that inner unity which correlates man with his source. The brightness which illumines such an one shines by its own light, for all who will to see.

One's religion is the revelation of his true self. Outward forms and assertions mean much, but are as nothing to the true self within. The "mind has a thousand eyes, a thousand forms of religion, the heart but one", the secret path of selfless love.

The True Religion is that fundamental agreement which is found at the heart of all religious forms, the One the Two and the Three, or the Triangle, from which is reflected the basic substance of the manifested universe. God, the Father, the Son, and the Holy Ghost. The first, second and third Logoi. Osiris, Isis, Horus. - Brahma, Vishnu, Shiva. - Wisdom, Love, Power. - Light, Sound, Color. - Sun, Moon, Planet. The Three from which emanate the universe, that illumined Book of God's Thought, which is revealed in all its majestic significance to the Neophyte who gives that he may open his heart to receive. This then is his Religion.

Scripsit: ETP
Corrigit: ETP
3/21/41

THE CENTRAL SUN

On the twenty-first day of December, the sun, whose days have been getting shorter since the twenty-first of June, begins the winter solstice, in the sign Capricorn, the tenth sign of the zodiac. The three days following were devoted by the ancients to religious rites. At midnight of the twenty-fourth, which is the beginning of the twenty-fifth, as the constellation known as the Celestial Virgin or Virgo, the sixth sign of the zodiac, arose above the horizon, they chanted songs of praise and it was then announced that the God of Day was born; that he would be the Saviour of the world from darkness, misery and death. On the twenty-fifth of December, the Romans held a festival of joy — their solar festival — in honor of the birth of the God of Day, and the games at the circus began amid great rejoicing.

This God of Day, the Saviour of the world, was the child of whom the virgin Isis called herself the mother in that inscription on the Temple of Sais which said — "The fruit which I have begotten is the Sun." This season (Christmas-tide) was celebrated not only by the Romans, but by the ancients of all times, when the immaculate Virgin Nature — Isis — Maya — Mare — Mary — was said to have given birth to the Sun of Righteousness, the God of Day, the Saviour of the world.

The birthplace is described differently by different peoples. The Egyptians speak of it as a cave or casket, the Persians said it was a grotto, the Christians claim it was a

manger. In all the mysteries, however, the idea of each was preserved, for it was from the sanctuary or sacred cave that the Initiate, the Twice-Born, the Glorified, was born, and it was his duty to go out into the world to preach and to teach, and, by the light of the truth which was in him, comfort the sorrowing and distressed; to heal the diseased and lame, and to save the people from the darkness of ignorance or death.

Steeped in commercialism, scholasticism, and the materialism of theology the world makes light of these ancient beliefs.

The sun is a symbol of the Christos, the central, spiritual and Invisible Sun, whose presence in the body is to save it from dissolution and death. The planets are the principles which call into existence the appearance of the visible body as the physical universe, and while this physical body or universe shall last the Spiritual Sun will make its presence felt. The solar phenomena were, therefore, indicative of the times and seasons when this Christic principle could best manifest itself to the consciousness of man; and the Christmas season was one of the important times when the sacred rites were performed in the Mysteries.

No one who has given the subject any thought can fail to see the fact that the story of the nativity of either Jesus, Zoroaster, Buddha, Krishna, Horus, Hercules, or any of the Saviours of the world, is the characteristic and descriptive story of the journey of the sun through the twelve signs of the zodiac. As in the journey of the sun, so it is with every Saviour; he is born, persecuted, preaches the gospel of salva-

tion, increases in might and power, comforts, heals, enlivens and enlightens the world, is crucified, dies and is buried, to be reborn and resurrected in his might and power and glory. To deny this fact is to proclaim our own ignorance or to declare ourselves intolerant and bigoted.

"But," complains the sectarian nervously and fearfully, "should I admit this to be a fact it will do away with my hope and promise of redemption and salvation." "Admit this," says the exultant follower of materialism, failing to see into the heart of the one whom he considers to be his opponent, and not thinking of the pain which he is giving and the hope which he is removing from that believer, "admit this and you pronounce the doom of all sects and religions. They will crumble away and disappear as will a snow-field beneath the scorching sun."

To both, sectarian and materialist, we reply: It is more noble to admit the truth even though it should cause the fetishes and idols which we have built up between the light and us to be removed and leave us bare, than to continue to believe in a world of darkness peopled by invisible monsters. But some phase of the truth is stated by the religionist, and some by the follower of materialism. Each is, however, an extremist; each thinks it his bounden duty to convince the other of his error and to convert him to his own belief. There is a mutual ground for them. If each will put himself in the other's place, he will find that that which he lacks to complete his faith, the other has.

The christian need not fear that he will lose his religion should he accept facts. The materialist need not fear that

he will lose his facts if he accepts religion. Nothing that is worth the keeping can be lost by one who really seeks the truth. And if the truth really is the object of the search of the man of religion and the man of facts, what then can either take away from the other?

If the religionist will acknowledge the cold hard facts of the materialist, they will destroy his heaven with its pearly gates around the idols which he has there enshrined, dispel the ever-gathering cloud-like fancies of his overheated passions, and calm the troubled spirits in a hell, the fires of which are burning up those enemies who would not accept his faith and follow the doctrines which he believed. Having removed the unrealities, he will find that after the burning up of the idols and rubbish, there is left a living presence which cannot be described by music, chisel or brush.

If the materialist will put himself in the place of the sincere religionist, he will find that there springs up within him a power, a light, a fire, which enables him to assume responsibilities, to perform his duties, to ensoul the machinery of nature, and to comprehend the principles on which this machinery runs, to burn up the prejudices and pride of his cold, hard facts, and to transform them into the vestures, manifestations and witnesses of the truth of the ever-living spirit.

To admit that the life of Christ is a duplicate of the journey of the sun, does not mean that the christian need be a mere astronomer, forswear his Christ and become an apostate. Nor has the christian -- or the believer in any other religion -- any right to corner the market on the salvation of souls, form

a trust and monopoly of his religious scheme, and try to dole out salvation to a hungry world by compelling it to buy his wares.

Break down the barriers! Away with all trusts that would shut out the universal light! All earth bathes in the light of one sun, and her children partake of as much of its light as they can. No race or people can monopolize this light. All recognize that the sun is the same for all. But the sun is seen through the physical eyes only. It warms the physical body and infuses life into all animate things.

There is another, an Invisible Sun, of which our sun is but the symbol. No man can look on the Invisible Sun and remain mortal. By this light the consciousness of the material is transmuted into the consciousness of the spiritual. This is the Christ, who saves from ignorance and death him who primarily accepts, and finally realizes the Light.

People are now sufficiently enlightened in the science of astronomy to know that the sun performs its offices not by any sacrifices and prayers which a degenerate or ignorant race might offer, but in obedience to cosmic law. According to this law all other bodies in space are working harmoniously. The teachers who appear from time to time in the world are simply the servants of this law which is beyond the comprehension of a finite mind.

The mere fact that we are born in a family of the Christian faith does not give us the right to call ourselves christians. Nor do we have a monopoly or any special right or privilege in Christ. We have the right to speak of ourselves as christians only when the spirit of Christ, which is the principle of Christ,

declares itself through us in thought and speech and action. It announces itself; it is not announced. We know it is not of the senses, yet we see it, hear it and touch it, for it penetrates, permeates and sustains all things. It is as near as it is distant. It supports and elevates, and when we are in the depths it is there to lift us up. It cannot be described, yet it appears in every good thought and deed. It is the faith of the strong, the love of the compassionate, and the silence of the wise. It is the spirit of forgiveness, the prompter in all acts of unselfishness, mercy and justice, and in all beings it is the intelligent, unifying Principle.

As all things in the universe are working harmoniously and according to a common law, so the very lives we lead are shaping to a given end. When we lose sight of the underlying principle, things on the surface seem to all appearances to be in confusion. But on returning to the principle we understand the effects.

We are not, as we fancy, living in a world of reality. We are asleep in a world of shadows. Our slumber is now and then excited or disturbed by some dream or nightmare caused by changing shadows. But the soul cannot always sleep. There must be an awakening in the land of shadows. At times some messenger comes, and with a potent touch, bids us awake and engage in our real life work. The soul thus aroused may arise and perform its duties, or, enchanted by the spell of the dreams, it may return to the land of shadows and slumber on. It slumbers on and dreams, yet its dreams will be disturbed by the memory of its awakening until the shadows will themselves conspire to force it into its own realm, and then, with pain and trembling it will begin its work.

Duty drudgingly performed is a work of labor, and blinds the soul to the lessons which duties teach. Duty willingly performed is a work of love, and reveals to the performer the truth of the lesson which it brings.

Every human being is a messenger, a son of the Invisible Sun, a Saviour of the world through whom the Christ principle is shining, to the extent that he understands and realizes the ever-living consciousness within. From one who is conscious of this Consciousness, we may have the true Christmas gift, if this is what we seek. The Christmas Presence is the entrance leading to the undying eternal life. This Presence may come while we are still in shadow-land. It will awaken the sleeper from his dreams and enable him to be unafraid of the surrounding shadows. Knowing the shadows to be shadows he is not afraid when they would seem to enfold and overwhelm him.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
6-18-1943

THE PSYCHOLOGY OF INSANITY

Insanity is greatly on the increase in the most highly civilized Western countries. It affects all classes but is more prevalent among the highly educated and refined, the leisurely and the well-to-do, than among the lowly. Many of the most brilliant minds have become, practically without warning, unbalanced, and, strange as it may sound, many great names in history, and many well know living characters, for all their powers, their learning and reputation, could not pass an inquirendo de lunatico.

Examined from a medical standpoint it is certain that many of the great movements in history could only have been inspired by madness, as for example, the Crusades — madness which afflicted whole populations during centuries. So with the periodic outbreaks of persecution for witchcraft. So with numberless other delusions and hallucinations which have overpowered the normal mentalities of masses of people, including the virtuous and intelligent, as well as the weak, the wicked and the ignorant. How many of the canonized Saints of Roman Catholicism were simply religious madmen? And how about those who canonized them, and those who worship them and their images and their bones? How about any man, or set of men, who would persecute others for opinion's sake? Are they sane or insane?

It is astonishing, once an investigation is begun, to see what monstrous beliefs and conduct has passed current not merely as sane, but as holy and ordained of Deity. One does not need to linger with

pious reprobation over the bloody and licentious rites of many of the old pagan faiths. He can find modern instances of subjects so sanctified by universal hallucination that he who questioned their equity, their justice, their sanity, was himself regarded and treated as insane — as dangerously insane. Instance human slavery; instance the "divine right" of Kings; instance the "divine rights" once exercised for centuries and still claimed by the Roman Hierarchy; instance the Lordship exercised and claimed by the male man over his female counterpart; instance the actual prevalence of the divine rights of property over the rights of humanity; instance vivisection and capital punishment in principle as well as in practice; instance the final argument of states as well as individuals that "might makes right." Are these beliefs and practices, and countless others which will occur to any man upon reflection, are they evidences of sanity or of mental and moral perversion?

Whether we name it possession, or obsession, delusion, hallucination, or revelation, our language and our history are full of evidences that men's minds are subject to strange influences, the nature of which is not understood even by the most profound students. Ranging all the way from individual aberration on some one point or subject, to complete derangement of all the psychological faculties, from the temporary to the chronic, from rare cases to the engulfment of whole populations, it remains today as always, that insanity is a baffling mystery indeed, however much has been achieved in the segregation, the treatment and care of the unbalanced.

Although cases of insanity, complete or partial, are all too abundant in ordinary secular existence, it is in the field called religious that is always to be found the largest harvest of this unnatural crop. One who studies the pathology of religious devotees is soon forced to the conclusion either that Humanity en masse is chronically deranged, or that by far the larger number of saints and seers, the founders of sects, cults, and their dogmas and rites, were and are insane. The evidence in every case is direct and first hand, and is to be found in the teachings, the conduct and practices, the claims and professions made, when viewed in the light of the accumulated experience and wisdom of the most enlightened of the race.

"Who can minister to a mind diseased?" is more than a dramatic question; it is the problem of the ages for the true Humanitarian. In any sustained attempt to become such a true Philanthropist, the student of Human Nature will be well-advised, very early in his career, to take the most profound precautions lest he himself <u>unwillingly</u> become infected with the very disease he seeks to understand in order to alleviate and cure its victims. His first steps in investigation should teach him that those who thus lose their mental and moral balance do so <u>unconsciously</u> to themselves. Using a single word, for the sake of brevity, to cover ALL classes and degrees of insanity, how can the man who has already lost his Discrimination, know, or even admit, argumenti gratia, that he has lost it? No sane man holds to any universally self-evident conviction or perception with greater tenacity than every insane man holds to his mania. The insane man is simply no more open to argument touching his particular delusion, or his own sanity, than a normal man would be open to argument on the commonest unquestioned actual fact.

The student will soon come to ask himself, in order to make correct diagnosis: What is the dividing line between sanity and insanity, between balanced and unbalanced minds? What are the characteristic marks of the sane and the insane? How is Discrimination to be used in this most important of all problems?

Removing the subject from the field of the personal, the controversial, the religious, to that of pathology, of diagnosis pure and simple, confusion begins to lessen, for the signs of sanity and insanity are unmistakable when one sets out to find the facts, quite apart from whatever the facts may fit — in other words, sets out to identify symptoms, not who may exhibit them.

The marks of sanity and insanity are accurately set forth in the sixteenth chapter of the Bhagavad-Gita. The oft-mentioned but seldom pondered "thirty-two marks of the perfect Buddha" are the net signature of PERFECT sanity. Western men may find them as explicitly notated in the Sermon on the Mount. If there is such a state as Sanity — poise, balance, equilibrium in all circumstances and conditions external and internal — then Sanity is the characteristic of such Beings as Buddha, Jesus and others like them, of their Teachings and their conduct. Insanity, in whatever degree of permanence or impermanence, whether slight, immediate, or beyond measure, that is, complete, is unmistakably indicated by the degree of departure from Sanity as thus identified. Until the Equilibrium, mental and moral, has passed from stable to unstable, from unstable to entire loss, temporary or final, it is always possible for the individual thus shaken to regain his poise, to become once more relatively or positively Sane.

The insane man, having lost his equilibrium, is upset, is literally up side down psychologically, and hence, of necessity, sees all things reversed -- exactly contrary to their true meaning and relation. The more he is devoted by nature, the more he is under the illusion of internal compulsion to restore the world to balance.

In the Teachings of the Wisdom Religion, to "lose one's balance" has a scientific valuation. It refers and relates to the middle or fourth principle in the seven-fold human constitution, the balance principle of the seven. It also refers to the fourth round of evolving humanity, which is the Round of Balance. It is in this Fourth Principle and Round that it is to be determined by the individual and by mankind whether the Way shall go up or down -- up to perfect sanity, that is to Mastery or Buddhahood; or down, that is to insanity, or complete loss of the true Sense of self, replacing it by Egotism.

These cyclic points are reached in the Fourth Race of each round, in the Fourth Round, and in the Fourth Stage of each incarnation, but they all relate to the Fourth Principle in Nature and in Man, not to the physical or spiritual evolution, except as they are corollaries to intellectual or psychic evolution. Either this middle or psychic principle comes under the entire control of the Ego, or the Ego is ABSORBED IN IT.

That such a psychic evolution in respect to certain classes of Egos was and is at hand, was the occasion of the incarnation, the message and mission of H. P. Blavatsky. It is the cycle for the renaissance of the Psychic Principle. It will become increasingly active. The real problem for the individual at large is, therefore, not its suppression, but its

understanding and control. And this is part of the work of the Assembly. Psychic predominance spells the medium, the sensitive, the pseudo-messiah, the cultist. Its REGULATED use, in full understanding and development, spells the Occultist, the genuine Chela of the Masters.

Psychism in full flower is only another word for insanity.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
3-29-40.

THE EQUALITY OF ACTION AND REACTION

The Law of Karma, or the principle of the equality of action and reaction, when traced through all its consequences, opens views which will appear to many persons exceedingly strange and most unexpected. The pulsations of the air, once set in motion by the human voice, cease not to exist with the sounds to which they gave rise. Strong and audible as they may be in the immediate neighborhood of the speaker and at the immediate moment of utterance, their quickly attenuated force soon becomes inaudible to human ears. The motions they have impressed on the particles of one portion of our atmosphere are communicated to constantly increasing numbers, but the total quantity of motion, measured in the same direction, receives no addition. Each atom loses as much as it gives, and regains again from other atoms a portion of those motions which they in turn give up.

The waves of the air thus raised travel about the earth and the ocean's surface, and in less than twenty hours, every atom of its atmosphere takes up the altered movement due to that infinitesimal portion of the primitive motion, which has been conveyed to it through countless channels, and which must continue to influence its path throughout its future existence. But these serial pulses, unseen by the keenest eye, unheard by the acutest ear, unperceived by human senses, are yet demonstrated to exist by human reason; and in some few and limited instances, by calling to our aid the most refined and comprehensive instruments of human thought, their courses are traced and their intensities are measured. If man enjoyed a larger command over mathematical

analysis, his knowledge of these motions would be more extensive, but a being possessed of unbounded knowledge of that science could trace even the minutest consequence of that primary impulse. Such a being, however far exalted above our race, would be immeasurably below our conception of Infinite Intelligence.

But supposing the original conditions of each atom of the earth's atmosphere, as well as all the extraneous causes acting on it, to be given, and supposing also the interference of no new causes, such a being would be able clearly to trace its future but inevitable path, and he would distinctly foresee and might absolutely predict for any, even the remotest period of time, the circumstances and future history of every particle of that atmosphere.

Let us imagine a being invested with such knowledge, examining at a distant epoch the coincidence of the facts with those which his profound analysis had enabled him to predict. If even the slightest deviation existed, he would immediately read in its existence the action of a new cause, and through the aid of the same analysis, tracing this discordance back to its source, he would become aware of the time of its commencement and the point of space at which it originated.

Thus considered, what a strange chaos is this wide atmosphere we breathe! Every atom, impressed with good and with ill, retains at once the motions which philosophers and sages have imparted to it, mixed and combined in ten thousand ways with all that is worthless and base! The air itself is one vast library on whose pages are forever written all that man has ever said or woman whispered. There, in their mutable but unerring characters, mixed with the earliest as well as with the latest sighs of mortality, stand forever recorded vows unredeemed, promises

unfulfilled, perpetuating in the united movements of each particle the testimony of man's changeful will.

But if the air we breathe is the never-failing historian of the sentiments we have uttered, earth, air and ocean are the eternal witnesses of the acts we have done. The same principle of the equality of action and reaction applies to them; whatever movement is communicated to any of their particles is transmitted to all around it, the share of each being diminished by their number, and depending jointly on the number and position of those acted upon by the original source of disturbance. The waves of air, although in many instances perceptible to the organs of hearing, are only rendered visible to the eye by peculiar contrivances; but those of the water offer to the sense of sight the most beautiful illustration of transmitted motion. Everyone who has thrown a pebble into the still waters of a sheltered pool, has seen the circles it has raised gradually expanding in size and as uniformly diminishing in distinctiveness. He may have observed the reflection of those waves from the edges of the pool. He may have noticed also the perfect distinctness with which the two, three or more series of waves each pursues his own unimpeded course when diverging from two, three, or more centres of disturbance. He may have seen that in such cases the particles of water where the waves intersect each other, partake of the movements due to each series.

No motion impressed by natural causes, or by human agency, is ever obliterated. The ripple on the ocean's surface caused by a gentle breeze, or the still water which marks the more immediate track of a ponderous vessel, gliding with scarcely expanded sails over its bosom,

are equally indelible. The momentary waves raised by the passing breeze, apparently born but to die on the spot which saw their birth, leave behind them an endless progeny, which, reviving with diminished energy in other seas, visiting a thousand shores, reflected from each, and perhaps again partially concentrated, will pursue their ceaseless course till ocean be itself annihilated.

The track of every canoe, of every vessel which has yet disturbed the surface of the ocean, whether impelled by manual force or elemental power, remains forever registered in the future movement of all succeeding particles which may occupy its place. The furrow which it left is, indeed, instantly filled up by the closing waters; but they draw after them other and larger portions of the surrounding element, and these again, once moved, communicate motion to others in endless succession.

The solid substance of the globe itself, whether we regard the minutest movement of the soft clay which receives its impression from the foot of animals, or the concussion arising from the fall of mountains rent by earthquakes, equally communicates and retains through all its countless atoms their apportioned shares of the motions so impressed.

Whilst the atmosphere we breathe is the everliving witness of the sentiments we have uttered, the waters and the more solid materials of the globe bear equally enduring testimony of the acts we have committed. If the Almighty stamped on the brow of the earliest murderer the indelible and visible mark of his guilt, he has also established laws by which every succeeding criminal is not less irrevocably chained to the testimony of his crime and acts; for every atom of his mortal frame, through whatever changes its severed particles may migrate, will still retain, adhering to it through every combination, some movement

derived from that very muscular effort by which those acts were perpetrated and accomplished. The soul of the negro, whose fettered body, surviving the living charnel-house of his infected person, was thrown into the sea to lighten the ship, will need at the last great day of human account, no living witness of his earthly agony. When man and all his race shall have disappeared from the face of our planet, ask every particle of air still floating over the unpeopled earth, and it will record the cruel mandate of the tyrant. Interrogate every wave which breaks unimpeded on ten thousand desolate shores, and it will give evidence of the last gurgle of the waters which closed over the head of his dying victim; confront the murderer with every corporeal atom of his immolated slave, and in its still quivering movements he will read the prophet's denunciation of the Jewish King: "Thou art the man, and as thy deeds, so shall thy Karma be."

derived from that very muscular effort by which those subs were perpetrated and accomplished. The soul of the negro, whose tattered body, surviving the living charnel-house of his lacerated person, was thrown into the sea to lighten the ship, will read at the last great day of human accounts, no living witness of his earthly agony. When man and all his race shall have disappeared from the face of our planet, nay every particle of air still floating over the unpeopled earth, and it will record the cruel mandate of the tyrant. Interrogate every wave which breaks unimpeded on ten thousand desolate shores, and it will give evidence of the last gurgle of the waters which closed over the head of his dying victim; confront the murderer with every corporeal atom of his insulated slave, and in its still quivering movements he will read the prophet's denunciation of the Jewish King: "Thou art the man, and as thy deeds, so shall thy Karma be."

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

EXPERIENCE AND MEMORY

The things which are of ordinary every-day occurrence often fail to impress us with their real greatness. Those faculties of man which he uses in his every-day experience he accepts as a matter-of-fact, takes them and their use for granted, and seldom, if ever, marvels at or inquires into their real purpose and import. He usually awakes to their importance and necessity only when threatened with their impairment or complete loss.

The faculty of memory is one of these. That we should have it in our power to recall past sensations and thoughts, and to live over again past experiences; that we should be able to bring back to the mind's eye people, places, and things that have long gone into the past; that we have the ability to revive and rehabilitate old sensations, thoughts, words, deeds, all this is really a most marvellous power, and onethat, were it not for its frequent use and familiarity to us, would justly be classed as divine, as magical or miraculous.

What is memory? Memory in its generally accepted sense is the innate power in thinking beings, and even in animals, of retaining and reproducing sense impressions. By the power of memory we treasure up the sensations, the experiences we have from one moment to another. For instance, through the senses of hearing, seeing, feeling, we receive certain information, yet, if this information were not preserved and carried forward by memory, it would vanish as soon as perceived and leave us as ignorant as if it had never been perceived. One's life would consist of new impressions,

without connection, without continuance. The faculty of acquiring knowledge would be useless without the power of retaining that knowledge, of storing it up for future use. The power of retention would be useless, if we lacked the ability to reproduce that knowledge when we wanted it, to go into our mental storehouse and bring forth the acquired knowledge stored up there. But with the retentive and reproductive power of memory we have a tie which binds and holds together various impressions, experiences, and states of consciousness. Therefore we may conclude that we are what we are through the mysterious link of memory; that our life consists of an endless series of experiences strung together by the thread of memory. Without memory no evolution, no change of matter to higher conditions.

This is memory in its broad general sense. From a philosophical standpoint memory may be grouped under three heads: first, remembrance; second, recollection; and third, reminiscence. We may have been accustomed to regard these three aspects of memory as synonymous, but a little study of each will show that it is not so.

When we examine remembrance, we find that we remember when we have been prompted by some external impression. Some sight or sound will recall to us something which for the time we had forgotten. Under the head of remembrance may be classed instinct, the wonderful instinct by which animals protect and guard themselves from danger. It is memory handed down to them through a long line of ancestors. For instance, a little chicken just out of the egg will shrink and cower at the approach of one of its hereditary enemies -

a hawk. Countless birds having fallen prey to hawks have slowly and gradually stored up the group memory of this phase of danger. This memory is shown in the wonderful instincts, the marvelous deceptions and disguises which animals will assume to guard them from their innumerable habitual perils. Confront them with a new danger and they are unprepared and bewildered. They do not reason about their perils, but act from instinctual impulse in their efforts to preserve their existence and this instinctual impulse is remembrance. Man has lost much of his instinct by reasoning, but the faculty of remembrance is shown in man by habits. We know that many of our actions have, by repetition, become easy, spontaneous, automatic and unconscious. We perform an act once, and it may be difficult, but as we repeat it, it becomes easier until finally we find it has become part of our nature; so much so that it becomes one of those automatic actions which we perform unthinkingly and unconsciously. Once we have, by memory or habit, trained the body to perform certain acts it will continue to do them without instruction or direction from the mind. In walking, for instance, we do not have to place our mind on the movements of our feet. The feet will walk without our attention, yet we know that at one time that was most difficult and required all our attention. It is interesting to watch the attempts of a child learning to walk — how it first learns to balance itself, so it may stand upright alone; then how little by little, cautiously, and after many falls and failures, it manages to put forth one foot while keeping its balance on the other, and, when it has the one firmly set down, how it will lift and put forward the other. Slowly it learns, but once the physical

memory has been attained, there is no further need for thought to perform the act. We do not keep our mind on the movements of our feet while walking. In fact, once the physical memory has been acquired, it is detrimental to progress to keep the mind fixed on the act. We run down a flight of stairs, and if we attempt to put the mind on the action of the feet, to consider that now we must put down one foot, and now the other, the feet become entangled and we will be compelled to stop or fall. Pianists trust much to the physical memory of their fingers; if they stopped to think of each finger in connection with each note to be struck they would not be able to play. The same is true as to reading, writing, and speaking. By physical memory we are able to perform many things better without the conscious assistance of the mind. Now this may seem contrary to some of the admonitions given to enable one to concentrate. We are frequently told that we should only do one thing at a time, and no matter how ordinary the occupation may be, we must keep our mind fixed on that. But it seems to me that once the body is trained to do certain things it may be permitted to perform those acts without interference or attention of the mind. The mind may be elsewhere employed at the same time.

Now as to the second division of memory, which is recollection: To recollect is to recall with some effort of the will that which we have experienced previously, and to bring it into our present consciousness. It is the laborious search into the storehouse of sense impressions and the finding and bringing forth those for which we sought. Recollection is a function peculiar to man. The animals remember, but man alone recollects. To recollect one does

not exert the senses. On the contrary, the senses have to become still. When trying to seek and bring to light some name or occurrence which for the time evades us, we do not look around for some external suggestion, but instead we usually close our eyes and endeavor to withdraw from all distractions while we scurry around in an inner world until the missing subjects be found. Those things which were clearly impressed on our minds we recollect easily. For this, two things are necessary at the time of the impression; one is clear, undivided attention, and the other is the affinity between the subject and the mind. If the subject be pleasing, memory will not be lacking. Many people complain of having poor memories, and regret that they cannot now remember with the accuracy with which they once did. As children they could commit poem after poem to memory, an act they find difficult and well nigh impossible when older. Still those memories as a rule conveyed little or no meaning to us then. I have met some grown people who could repeat verses and paragraphs learned in childhood which are simply a hodge-podge of words. There was no meaning to them. They had committed them to their memory as they sounded to them. It seems that the ambition to memorize so much is not good, for it is very apt to deaden the power of individual, original thought. Of what advantage is it, after all, to repeat page after page of a certain volume if we thereby lessen our power to think clearly and independently for ourselves. It is merely mechanical memorizing, and, like all other work, has its advantages at certain times in our life, but if continued in too long will paralyze the powers of sense perception, imagination, and will. The lack of memory is frequently

caused by inattention. We find old people whose senses lack the power to center on things of the present, living almost constantly in the past. They become garrulous and prosy, and weary us with their continued recollection of their past. The reason is their senses have become so dull and blunt that they cannot pay strict attention to the present, and so they go back into the past. We walk along the street, gazing idly and with mild curiosity, but with little attention on all that goes on before us. So but a faint, dim impression is received. We read hastily the daily papers and the latest books in the same manner, and then wonder at and lament our lack of memory. To get a good clear sense impression is much like taking a picture with a camera. We know the camera must be held steadily or the result will be blurred, hazy, negative. We also know that the camera must be focussed properly. So with the mind — if it be focussed properly on the subject and then held steadily, the result will be a clear, vivid impression, which may be recollected at any time. A thing that has once been clearly outlined and impressed on the mind is never forgotten. It may be lost to the present consciousness for a time, but it is always ready to be brought to light at any time by diligent search. The saying of the old lady that "she never forgot what she remembered" is not very absurd after all.

The third division of memory, the one called reminiscence, is different from either of the two preceding ones. The first, you will recollect, was the act of recalling a sense impression without much effort and usually at the instigation of external impetus;

this was remembrance and was shared by man and animal. The second belonged to man alone and was recollection, the act of searching for a temporary lost sense impression, finding, and bringing it into view again. But the third, reminiscence, is what is called in philosophy soul memory. This is the ability to go direct to the storehouse in which is indelibly engraved the memory, not of the one life alone, but of countless lives, and which is impervious to sleep, death and time. It is the momentary flash of this memory which inspires poets, painters, musicians, sculptors, philosophers, and all genius.

Now the question arises, what is that upon which all these different sense impressions are engraved, more or less clearly and distinctly, as we have directed upon it the attention. It is not the brain, for the brain is merely the registering and reproductive organ for the memory. Besides, science has declared that of all the organs in the physical body the brain is the one which changes most rapidly, and consequently, most frequently. Therefore, on this shifting, constantly changing and disappearing matter it would be impossible to outline a clear picture, and equally impossible to search for and obtain that picture when wanted.

These impressions are indelibly imprinted on the "astral light." For many people the term "astral light" seems to savor of fancy, uncertainty and superstition. Hence they reject the idea without examination. Yet these same people will accept without a murmur not only the dictum of science that every atom in the universe is surrounded by its envelope of ether, but also the further dicta of science that ether is merely a postulation, and is of such infinitely

fine matter that it cannot be cognized by any of our five senses. Look in the dictionary, and there ether is defined as "A supposed medium filling all space, through which the vibrations of light, radiant heat and electric action are propagated. This medium is thought to be more elastic than any ordinary form of matter and to exist throughout all known space, even within the densest bodies." Now this postulation of a substance which cannot be sensed by us, which no one has ever seen or handled, does not make less demands on our credulity than the postulation of the "astral light" of which this ether of science is the lowest aspect. In regard to the "astral light," we may say that thoughts, words, and deeds are therein recorded.

The Akashic Record which is the highest aspect of the astral light contains an unmutilated record of all that was, that is, or that ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book of life, and out of which the dead are judged according to their works. It is, in short, the MEMORY of GOD!

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform. Memory — the despair of the materialist, the enigma of the psychologist, the sphinx of science — is to the student of old philosophies merely a name to express that power which man unconsciously exerts to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for micrographs of the living and the dead, of scenes that we have visited, of

incidents in which we have borne a part, they went to the vast repository where the records of every man's life, as well as every pulsation of the visible cosmos are stored up for all Eternity!

The flash of memory which is traditionally supposed to show a drowningman every long-forgotten scene of his mortal life — as the landscape is revealed to the traveller by intermittent flashes of lightning — is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

So that looking into the past, or indeed into the future, is the faculty of seeing with more or less clearness into this wonderful magical region of reflections where all thoughts, words, and deeds are mirrored in perpetuity.

Now memory seems to be both good and evil. Man is a human soul standing between his divine spirit on the one side and his animal nature on the other, and we find that each of these has its memories, or rather man has the memory of both conditions. Man is drawn to the one side by the memories of his lower animal nature, of his material appetites and desires, and again he is troubled and jogged by his conscience, which is the persistent memory of his higher spiritual nature.

Let him form a good resolution, let him decline to continue along certain paths, and at once the memories of the delights to be had on that road will haunt him. And then, supposing he complies with the temptation, is he then satisfied. No! for then the memory of his other nature will persistently trouble him. He cannot fall back into old ways comfortably. So man is constantly

oscillating between his two memories; those of the desires on the one hand, and those of his spiritual nature on the other. While one holds complete sway, the other cannot act.

Man is man because he forgets that he is a God. We have seen that no impression is entirely forgotten; it is only lost sight of for a time. This consciousness of his divine nature is not completely forgotten by man; it is only temporarily overclouded.

In that divine inextinguishable spark called consciousness, in his temporary aspirations, in his ideals, in his longings to be something different from what he now is, in his dissatisfaction with existing conditions, he proves his higher memory to be the stronger of the two.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
7-25-1943

Is it our Duty to Relieve every Case of Suffering indiscriminately?

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

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

From this, two consequences follow. The first is, that the real purpose of medical art is to cure the disease, not to remove the pain. Either for mere relief to suffering or to facilitate more thorough treatment, anaesthetics are rightly used; but in their use it is never forgotten that pain is but a symptom. The other consequence is that a true physician will refuse to remove pain if the agencies necessary deepen and strengthen the disease and thus ensure worse pain thereafter.

It would be folly to save from suffering for a day, if thereby the patient was subjected to an increase of his malady, and thus to an increase of his sufferings for years. Nor could the charge of cruelty hold against a practitioner who, certain of results, refused to alleviate a temporary anguish at the cost of a permanent disease.

Let us now translate these principles into the moral sphere, and note if their application is not as demonstrable as in the sphere of physics. Here, too, we have the phenomena of injury, mutilation and an apparatus for repair. There is the violation of moral order, the consequent disorganization of moral tissue, the summons to the moral system for its powers of recuperation. So, too, there is the phenomenon of pain, possibly of body as the result of excesses, possibly of soul in the form of conscience. As in the physical system, it is a symptom of disease, of moral disease, and, also, as there, it gives the clue to the part affected and so to the remedy.

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

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

These distinctions are obvious. The defaulting cashier has no title to help; the widow and orphans whose financial prospects he has ruined, have the very greatest. A persistent drunkard cannot expect his consequent poverty to be relieved; his wretched children claim our full compassion. We do not exert ourselves to get a culprit out of jail; yet we would fail in no step to secure the release of the innocent.

We may very well imperil our lives to save the drowning victim of an accident; we should be wrong to endanger our lives to rescue a person attempting suicide. In short the moral quality of a sufferer determines his moral claim, and true beneficence should consider fact as well as sentiment.

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

When, therefore, we feel an impulse to relieve one in trouble, the question whether it is right to dosso or not depends upon the prior questions, whether the trouble has been self-induced, whether the relief would or would not impair the disciplinary purpose of Nature, and whether there are more deserving cases which would be sacrificed if the relief was given. And if all these questions have to be answered in the affirmative, it could be only weakness in intelligence or character which would permit the consequence to be disregarded.

To the student who would serve with wisdom we say: study the eyes, those windows of the soul, and find therein your fullest answer to this problem.

Scripsit:Kshanti
Corrigit: "
2-21-39

PRAYER

He who prays addresses his petition to what he believes to be a power or Being superior to himself. By his prayer he expects to accomplish either one or both of two things; that is, to change the plan of that Being and modify its fulfillment, or else to effect a change in his own attitude toward the Being and His Plan. In either case one must admit that it is a matter personal between the suppliant and that to which the petition is addressed. If the Being addressed is a consciousness, if it is wise and has power, it must be approached by the petitioner upon the plane of his own needs and his own character and on his own behalf. To prefer a request for or on behalf of another would be presumption and unwarranted interference; presumption in that it either implies that the other does not or cannot speak for himself, or else that the Wise Being does not know what ought to be done, or awaits the joining of numbers to influence Him to change His plan as requested. Either alternative is incompatible with omniscience and omnipotence. It would be unwarranted interference, because if infinite wisdom did not know the needs of the finite one, on whose behalf the request is made, surely if the finite petitioner could not know his own relation to God, could any other know it?

If God is that Being in whom there is "no variableness nor shadow of turning," of what avail are prayers which ask Him to change? If the one praying asks Him to do that which already is His purpose, of what avail is it? Is God forgetful or neglectful that he must needs be reminded of his own purposes? Do we find it necessary to pray that the night may follow the day or that the day may precede the night?

If the laws of God on the plane of the material world fulfil themselves without our suggestion or interference, will not God's purpose fulfil itself without our putting forth a hand to steady the ark?

The Infinite changes not either in plan or purpose. The law of the Infinite fulfils itself; the law of man is a rule of expediency.

The traveler climbing the mountain, crossing the gorges, passing through defiles, skirting the brinks of precipitous cliffs, finds himself constantly reaching new viewpoints with an everchanging detail of prospect before him and an ever-broadening and widening panorama behind him, but the mountain remains ever the same. The eternal snows which crown its lofty summit ever reflect the glorious sunlight, while its bestling crags of unyielding granite stand ever firm. The traveler may weary of climbing and content himself among the foothills, or in despair he may perish in some abysmal gulch, or he may persevere, and, overcoming all difficulties, stand exultent on the topmost peak; yet the mountain stands unchanged. The changing panorama, the seemingly shifting scenes, come from no change in the mountain, but from the traveler's moving center of outlook. At different stages of his journey the mountain has appeared to him as if changed and presenting another and yet another aspect, but the changes are not of the mountain. A change in the state of the atmosphere may change the appearance of the mountain; his own physical condition modifies his mental picture of it. If he be weary, its heights seem stupendous and towering, but if he be refreshed and his strength renewed by rest and food, the very summit seems attainable. At best, he toils and climbs, but a small part and never more than half of the mountain can at any time come within his view. He cannot overturn the mountain and look at it. He must become the summit if he would know its grandeur.

God changes not for man. Man changes his view of God, and if he would know God he must identify himself with his highest ideal of God, scale each succeeding peak until he reaches the topmost one of all. God has not changed, but the man has identified himself with God. Prayer will not change God.

No traveler up the mountainside can be eyes for his fellows. He may see only for himself; he may describe for them in words something of what he sees, but they can realize only by seeing with their own eyes. Prayer can bring God near to no one, nor can the prayer of one bring another near to God. The description of one traveler, of what he sees, may inspire in another the determination to see with his own eyes the beauty and grandeur described, but that other must do his own climbing that he may see with his own eyes.

There remains the other purpose of prayer wherein the petitioner seeks to change his own attitude toward God and his plan. This is the only real prayer; all else is unreal and untrue. Any other purpose in prayer is either hypocrisy, presumption, or blasphemy. If one pretends to the power to change God, he is a hypocrite, for in himself he knows that he cannot. If in his ignorance he assumes to advise God, to instruct the Infinite how the affairs of the world should be conducted, he pretends to the possession of knowledge beyond that of God. If he knows the "Most High" and has communed in spirit with the Supreme and offers promises and sacrifices in exchange for expected favors, he blasphemes God.

There is left then for the sacred rite of prayer one true and proper purpose which is the communion of the personal self with the

Divine. Man may begin by communing with his own soul and then man, the soul, may commune with God. How intimate and sacred is that relation of a man to his own soul; the personal every day man of body and mind to the real man--the soul. None else can intervene; none else can enter. Of that inner relationship no man can know aught save his own self, and no man can know his own self save his own self, and no man can know his own self save himself. It is the inner chamber with the shut door. One may speak of it, but he cannot reveal it; and yet there is so subtle a bond of union between all souls that each may know a brother who has so communed.

It is only by communion with his own soul that one may find the path that leads into the presence of God. SOUL is the "only begotten son of God," the mediator between the person and the Divine.

"Can a man by searching find out God?" Yes; when man find his own soul and becomes that soul he may come into the presence of the "Most High". "Flesh and blood cannot inherit the kingdom of God," but that kingdom is of the soul. The body of man is of the earth, the "first Adam, the man of clay," but the soul is the "Lord from Heaven." Life is the great field of opportunity in which the person overcomes and, through that overcoming, unites with the lord from heaven. On the one hand is the animal-man whose natural habitat is the earth, with all the fondness of his nature for the world and the things of the world, and on the other hand is the heavenly man, the soul, and the union of the two is the Man.

Life and experience are the means by which the personal man may

free himself from the brief and fleeting allurements of the sense world, and merge his desires into the aspirations of the soul. The soul ever draws the personal man up toward the higher plane, to itself, and the personal man ever find deep within himself a responsive thrill when, in the silence, he communes with his own soul, in the silence, for in no other way can the man of earth hear the "still small voice".

The body is the temple of the soul and when the man retires within himself, withdraws from the commotion and strife of the outer life into the inner sanctuary, the place of peace, he may hear the voice which is to him the voice of God, and receive the counsel of wisdom and the encouragement of hope. That is prayer and it is true prayer.

As the personal man seeks the sanctuary of his body and communes with the soul, so the soul seeks the shrine of its own being and communes with spirit, with God, with the Supreme. To retire into the secret and sacred place and commune with the Divine, that is the only true prayer. To shut out the distractions of the world and the allurements of sense and in the silence draw near to God, that is true prayer.

God does not draw near to man. Man must draw near to God. God does not "incline his ear to our cry," but we must attend to the voice of God. Jesus said: "Enter into thine inner chamber and shut the door and pray in secret." That is to say, in the silence commune with the Higher Self.

The communion of the personal man with the Higher Self, the Christos, which is himself, is the most sacred privilege, the holiest rite which life affords. The church has lost sight of true prayer because, against

the Master's expressed and plain instruction, it has degraded the sacred rite, by substituting for secret and silent communion the public prayer, and it comes out into the open to ask gifts even as a beggar asks alms.

The Soul is not a beggar. It is endowed with the inalienable rights of the true heir and has only to seek to receive its inheritance. It has neither to beg nor buy, but only to receive its own. It receives that which it places itself in the proper position to receive. When the personal man brings himself into harmony with the soul he receives all that is of the soul. If on the other hand he seeks and asks for the things of the sentient world, he must identify himself with that world and receive the gifts of the senses. Man must identify himself with his God. If his God be of the senses he becomes sensual; if it be of the Spirit he becomes spiritual. If he worship the sense-God he becomes subject to every caprice of the sense desire. If he worship God in spirit and in truth he becomes fixed and unwavering in an abiding faith, and Soul-Communion is his daily receiving and deepest joy.

Scripsit: ELB
Corrigit: ELB
5/1/41

THE FEAR OF DEATH

Does the thought of death contribute more to our happiness or to our misery? I think that no one would care to live eternally on this earth, in this physical body, in this unvarying monotony, yet the larger part of humanity suffers great agony at the thought of death. Wise men advise us to enjoy every moment of our lives without ever thinking of the hereafter; but this practical advice is not satisfying to all. There are men who cannot drink of the cup of joy without remembering that the time must surely come when it will be empty. For them there is no real happiness, because they fear its end. Only that which lasts eternally can give man true satisfaction; everything else is worthless. Man could not endure life without a belief in the immortality of the soul; to them the present time is nothing without a future. Many unhappy ones throw away this life because they cannot believe in a future life. But whether there be eternal existence or non-existence, one thing is certain — all men must die, and this period of transition is shrouded in gloom for the ignorant. It is strange that humanity is not yet accustomed to death, since as long as it has existed its forms have died. Many a person feels cheerless if he lives a few years longer than he anticipated, and I believe that we would have a revolt if our generation dared to live but thirty years longer than is expected of it.

Every day we see people dying around us, and the funeral bells ring as often as the dinner bells. There is mothing more

commonplace than dying, and for all that, no one gets used to it, because dying is not understood. Probably we fear death so much because this personal man has not died several times. Physicians believe that to give birth to a child is more painful than to die, but few women will renounce that happiness for fear of pain.

The processes of birth and death which go on in such a common and symmetrical manner signify everything to man, for they constitute his "to be or not to be." While nature seems to work always for the whole and not to care for the individual, the individual is entirely indifferent to the whole and clings passionately to his own personal being. This is strange. Why is not the law of heredity at work? If fear of death is transmitted, why not also the philosophical perception of its self-evidence? According to the theory of accommodation, beings ought, in the course of time, to adapt themselves to the thought of death, just as the lover of spring-time and youth adapts himself cheerfully to winter and to old age. Is it not better to conform to this inevitable transformation? And why do we not, since, according to the law of nature, death fulfills its purpose? Because we believe that life only fulfills our purpose, not death. It is the terror of dying which is inherited, because strong, passionate and death-hating beings contribute most to the propagation of species. According to a gross-minded perception, the revolt against death is a sign of healthy life; but I must ask why the energetic love of life cannot be combined with fearlessness of death? One who has seen how many people, whether healthy or sick, are in such constant fear of death that they are unable to enjoy life, looks for ways and means to overcome this terrible spectre. He tries to bring home to men's

minds those verities which are apt to take away the fear of death, and to make it insignificant.]

History recalls to our memories the fact that the ancients personified death in the loveliest pictures as a beautiful guardian angel who extinguishes a torch, or as a peaceful, sleeping youth. Modern man has little sympathy with symbols; he thinks that dying is painful, inexpressively painful. He fears and feels death to be like a hangman who violently destroys life; for most men die an unnatural death. They do not pass away from old age, which is as going to sleep in the evening; they do not die at the end of life, but right in the middle of it — and that is painful indeed. But only the suffering of life gives pain, never the coming of death itself. Death is the end of suffering, the cessation of all pain. Pain shows life energy as long as life lasts, and death appears only as the senses become insensible and the mind indifferent. There is no better remedy for pain than death.

The middle ages gave terror to death, and took away from poor humanity all joy of life; for through seeing the terrible deaths of the inquisition, life also appeared terrible. Was this cruelty perpetrated in order to prepare the soul for the hereafter, for all the heavenly joys? By no means; for heaven was believed to be inaccessible to most men, and only eternal damnation was for them. During the middle ages there was no death chamber without a few devils waiting to receive the departing soul in order to cast it into eternal fire. Life was terrible, death was more terrible, and the most terrible of all was the other world. This was the mental

condition of humanity in the centuries gone by. In truth, neither life, nor death, nor the other side are frightful; but only the cruel teaching which filled the hearts of men with a hell of fear, misery and despair. [And this hell idea still exists today — one need only look at persons who cling to the orthodox church. He who has seen people dying does not find that their religion makes any great difference. Some time ago I was in the death chamber of an Atheist, who was conscious to the last moment. With great composure and signs of love towards everybody, he awaited death, and his last words were: "How sweet it is, thus to die."]

The idea of not being is intolerable for children of life, and rightly so. There is undoubtedly a dying, a transformation, but no cessation of being is possible for him whose being is in the spirit. I do not care for the immortality of the materialists. They talk of the immortality of the body that continues to live in the grave, because it there becomes a thousand lives instead of one. Now, to continue life as a worm, or plant, is not interesting. The immortality which can be understood and is worth having, is individual immortality, the indestructibility of the "I" consciousness. We have our daily sufferings, and yet our thinking, our secret anticipation, our prayer is to live eternally. Some have the desire for glory, for knowledge, for beauty; I am longing for life — for eternal life, with sound senses and a pure heart. The old saying, "I come and know not whence; I am and know not who; I go and know not whither; I wonder why I can be so joyful," is apt to make one feel sad. But there is another and much sadder one: "I come from nothing; I am nothing; and I go back to nothing." This sentence has the approval

of many, although it is pure nonsense; for if one is nothing, how can one come and go? If one is nothing, how can he think that he is nothing? I, for my part, cannot be satisfied until I know with absolute certainty that I will live eternally. Of course, I do not mean to say that I should be anxious to have a remembrance of all past delights and sensual pleasures - those perishable things are left behind when we leave the body - but one thing I should like to know through all the eternities to come, and that is the consciousness of the I am.

I believe that the soul never has a moment of unconsciousness, neither in sleep nor in a swoon - though we cannot remember it. To live, to live! It is my firm belief, which I have expressed a hundred times, and which I shall always affirm: my soul is immortal; the consciousness that I am can never be destroyed. Proof of this is that I am. I think, and I write down what I think; consequently I am. And that I am, is to me a sure sign that I always was, and always shall be. For if I am, why should I draw the arbitrary conclusion that I am not, that I ever was not, that I shall not be? And suppose I take it for granted that there was a time when I was not, and that there will be a time when I shall not be, then why should I now, in this very moment be? This is ridiculous, absurd. Logically, it is true that only at this moment can I prove that I am, but this moment always was and ever will be; for this moment is eternity. I feel it very distinctly that time stands still right in the middle of eternity, and that eternity is in myself. One could say, "If eternity were not, then I were not"; or, better, "If I were not, then eternity could not be," because time and space are only forms of

thinking which could not exist without somebody who has the power to think about them. This is dangerous ground, for it leads to the inference that everything outside of myself is not real, but only an idea, an image, a form of my thinking. And with this perception everything is changed as if by magic; for instead of saying, "I am nothing, and the world is everything," we can now say, "I am everything, and the world is nothing."

You may find it a little arrogant to put the self on such a high pedestal. But why should it be my own self of which I am speaking? Why can it not be yours? Yes, you have a perfect right to lift yourself far above all times and all things, to measure you with eternity — if you feel yourself to be in communion with God. And what is the practical conclusion of this meditation? Make yourself good, fearless, joyous; for you shall live eternally.

The fear of death does not arise from real experience, but from a philosophical conception; therefore it can only be opposed by philosophical reasoning, although this greatest of all secrets ought itself to silence everyone. This is clear: Our soul is one with God and our home is eternity. In this, my great and fervent belief, all my worldly wisdom and desires melt away like snow before the rays of the sun. All terrestrial occurrences and words are but breaths of this infinite life, and our dying is but a change of scenery. Therefore be not afraid if the time passes quickly, if old age and death come nearer and nearer. Try to live a healthy life, agreeable to nature; for otherwise death will overtake you too soon; it is an unnatural dying when body and soul have too much power of resistance. One of our life problems is to avoid a premature and

violent death and to prepare for a peaceful passing away in old age. Everything else is of secondary importance. The desires and longings which cannot be satisfied in one epoch of life will find gratification in another; for life is on the ascending scale, and so are the desires. Our desires will all be satisfied. The pangs of death — natural as they seem to be in a bodily sense — are unnecessary, and can be avoided if we do not think too much of this perishable mortal frame, but, on the contrary, learn to leave it cheerfully behind when it can no longer be properly used. Other and better ones will be provided for us.

Just look at your body which you so dearly love. Is there one single part of it that has not made you suffer, that did not attempt to drag you down? Did you never have to struggle with this lump of earth that always wanted to live in the lower regions, among the animals, whilst your soul was filled with aspiration for a higher life? Be thankful to it for what it has given you of earthly happiness, and dismiss it calmly.

I have the feeling which we sometimes experience at the approach of spring, that joyful feeling that the cold winter, with the suffering which it brings for poor shivering humanity, will soon be overcome by the tender embraces of spring-time. Yes, spring-time is coming for humanity, and one of its most gracious gifts will be the abolition of that terrible spectre: the <u>fear</u> of death. How much the occult teaching has done and is still doing along this line, by remodelling the thoughts and feelings of men, everyone knows who has studied this sublime philosophy which has permeated every class of human

society. What other teaching can give us such a firm and convincing belief in the immortality of the soul as the teaching of reincarnation; the teaching that the soul of man never dies, but after leaving the physical body enters a state of long and peaceful rest, from which it emerges in order to take up earth-life again, and to gather new experiences? For according to occult teaching there is no end to evolution, and the past eternities, like the future eternities, have only one purpose: the perfection of the soul. How insignificant, therefore, is the death of the physical body to the man who believes that the time will come when he shall be clothed with another, and, if he so chooses, a better, finer body? For the body in which one dwells is not made according to the fancy of someone else, but according to our own will and desire. If we are dissatisfied with this one, then let us live so that we will have a better one in the next incarnation.

This brings us to the other great occult teaching — that of eternal justice, or Karma. There is no need for any man to be dissatisfied with his lot, for we are creators of our own destiny. We create the causes that bring about our misfortune as well as our happiness. The great "First Cause" is justice itself, and it could never send a soul into misery that was not deserved; nor could it punish a soul with eternal damnation. The widespread fear of death is principally due to this doctrine, for nowhere in the ancient world do we find proofs that death was regarded with the terror which is characteristic of Christianity. As a well-known writer says: "Death has been painted as a skeleton grasping a scythe, a grinning skull, a threatening figure with a terrible face and uplifted dart, a bony

scarecrow shaking an hourglass: all that could alarm and repel has been gathered 'round this rightly named 'king of terrors'."

How differently did the ancients represent death. To them it was the twin brother of sleep, a beautiful youth extinguishing a torch.

It is true there is a natural cause for the fear of death, and this cause is to be found in the irresistible desire of the soul for physical life; but it must not be forgotten that this desire becomes weaker and weaker with old age, and is finally replaced by the desire for rest. It is exactly the same with the process of waking and sleeping. In the morning we are full of life and activity, which gradually diminishes until at night we become tired and fall happily asleep. Of course, a man would revolt if he were ordered to go to sleep before he is tired, and the same takes place if a man dies in the prime of life. It is true that it is an unnatural dying when body and soul have too much power of resistance. Then the fear of death is unavoidable; for the soul, having still that irresistible desire for physical life which brought her into the body, must suffer greatly by being obliged to leave before she is tired of life, as in old age. It is therefore absolutely necessary to seek knowledge of the laws of life in order to keep the body in perfect health, to avoid a premature or violent death. Thousands of people die because they have never learned this most important lesson. A good old age is a sign of a wise and virtuous life, and a sweet and peaceful death is the reward for it. All the sickness, poverty, misery, and criminality that surround us are the consequences of our ignorance, and it is childish to make someone else responsible for

our own faults. Nature does not give us sickly bodies if we do not want them; but of course this teaching cannot be understood without belief in reincarnation. If anyone says that he never wished to have a poor, miserable body that gives him suffering all his life, occultism teaches that there can be no effect without a cause, and that very often the causes for an unhappy life must be traced back to a former life. We all know that the strongest physical constitution can be ruined by careless, dissolute or immoral habits. What very few people know is that such a soul is very seldom attracted by parents that are healthy, strong-minded and moral, but, on the contrary, by weak-minded, sickly, short-lived people. Therefore let us learn to live in such a manner that in our next incarnation we may be born in a family that furnishes the necessary physical and moral conditions for a happy life.

Besides this material cause for the fear of death, there are artificial causes, produced by our modes of thinking. One of them is the Christian teaching of eternal damnation. What would you think of a mother who tries to educate her children by telling them that they must be good, because otherwise they will be punished in the most horrible manner as soon as they go to sleep? Would not those children, if they had been bad, fear sleep more than anything else? And even if they had been good they would suffer mental agonies in the thought that now their unfortunate brothers and sisters would receive the promised punishment. And yet this is exactly what the Christian church has been doing for centuries. Millions of people have suffered untold pain during their lives in

anticipation of the terrible hereafter. Punishment after death, which was drilled into my childish mind from infancy, outraged my sense of justice and sympathy from the beginning. That such a terrible belief ever found utterance in a world of human beings is well nigh incredible. It is going fast, and God speed the day when no minister or priest will be inhuman enough to utter it.

But there is another teaching responsible for that terrible phantom, the fear of death — the materialistic teaching. Imagine a mother teaching her children that they have to be good, because as soon as they close their eyes in sleep they cease to exist. Those unhappy little ones will struggle with all their might against sleep and annihilation, and if they believe their mother, as most all children do, they will ask why they should go to school and learn all that dreadful stuff instead of being allowed to play with other children, and have fun as long as they are awake. And this is what believers in annihilation generally do. There may be some advanced souls who live a good and useful life in spite of this philosophy of desperation, but their life is truly not a happy one — how could it be? Now listen to our occult mother, full of love and compassion for every living thing. To her good children she says: "Go to bed, dear ones, and have beautiful dreams of goodness, wisdom and love; sleep sweetly and awake in sunshine and happiness, for you have prepared a good tomorrow for yourselves." To her bad children she says: "Go to sleep, dear ones. You have erred today, and probably you will have nightmares and bad dreams; but do not despair, for tomorrow you will wake up and begin anew the struggle against your

lower nature. It may be a rainy and stormy day for you tomorrow, but do not despair - rain and storm cannot last forever, and the glorious sun of truth will disperse the clouds of ignorance with which you have surrounded yourselves."

Do not fear Death, the twin brother of Sleep; he comes as a liberator to those that are oppressed; he is a saviour to all those who are heart-broken, in misery, sin and remorse; and he will always be your true friend if you do not fear him, but think of him as a friend.

Sleep and death are necessary for humanity in its present state of development; for in sleep, as in death, the soul returns to her home, the primitive source of all life, from whence it draws that irresistible energy and life power which is bound to overcome every obstacle in its glorious effort to make the insignificant seed grow, and to become a plant, an animal, a man, a god, a victor over death.

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Scripsit: Padma Karpo
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THE OCCULT LIFE

The one potent, connecting current which runs through the whole of humanity we may call the life-principle. Consciously or unconsciously, each of us steers his bark in certain well-defined channels in our communal life, and these channels have received definite names. Each has its separate duties, pleasures, and responsibilities. For instance, when we speak of a "business life" there is no possibility of confusing it with a life of mere idleness and pleasure. The "simple life" brings up to our minds a more direct handling of the facts of existence, which are stripped of their useless trappings and complexities; there is an attempt at a return to more natural methods of calm repose. We would never confuse it with the "strenuous life" of which we hear so much, although that, too, may in a certain sense be simple. A "religious" or "monastic" life does not stand at all for the same thing as a fashionable life; a literary or scientific life is not that of a man about town. Back of all these expressions are the ideals which they represent. Is it so with the Occult Life? What does the Occult Life stand for [redacted] to us? Does it differ from those we have mentioned, and if so, in what way?

In the first place, in life we start with actualities and travel toward idealities; and it is only the <u>ideal</u> of an Occult Life we can attempt to portray, and that ideal will vary with the individual. Before even an attempt is made to begin on this particular life there is so much to be done that we are hardly fitted for the real task before death calls us to another plane. As different traits appeal to different individuals, the particular

characteristics to which I wish to refer can only be regarded as those which may perhaps appeal to one individual, and may not be those which another would find necessary to particularly emphasize. But suppose we take an ordinary type, one in whom the thinking faculty is active, and turn his thoughts toward occult teachings; or, rather, let us suppose him to have become sufficiently interested in the subject to be willing to give it a thorough investigation, and to live as its teachings dictate. He has come in touch with certain truths of occultism, and his first desire, let us say, would be for more knowledge. Earnest, serious study, therefore, is the first requisite; not of external things, although this knowledge is a necessary part of our armor, but we must delve into the innermost recesses of our being; we must know ourselves, and find our secret motives; we must know where we are weak and where we are strong; where we can depend on ourselves under all circumstances, and where we have to go slowly, for the time being, until further progress may have made us stronger and wiser and better fitted to withstand our foes, within and without.

With knowledge must come discrimination. We read: "Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting." In the business life we do not accept every proposition that is put before us; we question and weigh and ponder the different problems we meet, and judge them accordingly. And so, in the occult life, we are not supposed to believe every statement that is made. It must coincide with our reason and be accepted if it is not contrary to the promptings of conscience. We should not tear down until we are ready to build up. We cannot live without stable elements in

our mental mechanism; there must be certain truths on which we can stand firm and from which we can begin to erect our house of life. We should not too hastily throw aside all preconceived notions and grasp at the new simply for its novelty; for under such circumstances we may find we are worse off than at the beginning.

We should, indeed, go slowly in this preparation for the occult life, and should carefully examine the different methods which are presented to us for our development. That certain teachings come to us from India, for example, does not imply that they are correct for us to follow; indeed, it would seem to be dangerous to graft many of the Eastern customs on Western civilization. Our whole mode of life is so at variance with the Eastern standard that if we are to remain where duty has placed us we should live in accordance with the general system of morals and ethics of our own times and country. The fact that we are Americans instead of Asiatics shows clearly that our development should, in the main, be along Western lines; but that each nation can learn valuable lessons from the other. This is undoubtedly true, but here again discrimination and good judgment should guide us as to what to accept and what to reject. Many of the Hatha Yoga practices would go about as well with our method of inner development as would the white turban on the head of a New York business man.

As we proceed with our studies along occult lines, we may find ourselves more and more out of touch with many things which had formerly seemed an indispensable part of our environment.

We will not have time for many of the distractions which engage us while we are laying the foundation for the occult life; we may not have time for reading other than along these lines; we will not care for many of the amusements which formerly appealed to us, because we have set up a different standard, and we find that many of those attractions which were formerly dear to us now fall short. We have in a measure lost the old and are not yet firmly fixed in the new. This is usually a very trying time in the student's life. A time of loneliness has to be passed through until he adjusts himself to the new order of things; until he learns that he can stand, can live, without much which had formerly seemed indispensable to him.

With knowledge and discrimination there must also be the development of the will. This mighty power, which is now controlled almost entirely by desire, must in the hands of the disciple be turned in another direction; it must become the master, and not the slave; we must begin wherever we are in the scale, begin with the simple things and gradually work up to the greater. We should form the habit of clear, concise thinking and planning for each day, take the guidance of our lives more directly into our hands, instead of allowing ourselves to be blown about by the winds of chance. If, after due consideration, we have decided on a course of action, we must carry it out, even though personally inconvenient, unless it proves to be directly opposed to reason. This will educate us in our plan-building to more intelligently steer our craft, and allow will and intelligence to be the rulers of the mind, rather than followers of the desires. To do this in small things will make us ready to act wisely in larger things.

Another step is in purity of thought. The foes which surround and are in us are invisible — immaterial — so far as this plane goes. Our greatest struggles are not, I think, with material things, but with the subtle, inner nature. In our psychic natures we are open to incursions of foes against whom we are too ignorant to protect ourselves. A positive mental attitude is a great help. "Satan finds mischief for idle hands to do." If the mind is passive, it is the playground of all sorts of waifs and stray thoughts which flow in on us from every side. We are assaulted by evil from without as well as from that which is innate in us. A mind occupied with pure thoughts, busied with the contemplation of the things which are unfolding about us, is already safeguarded from many of the evil influences of the astral and lower thought planes. The "Voice of the Silence" says: "Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well these thoughts will overpower and kill thee."

These four ideas — knowledge, discrimination, strengthening of the will, and purity of thought — may be summed up in the one word, control; self-control, self mastery, is the way to all success. There is one helpful thought which may steadyus if we are at any time thrown from our balance. It is: "This, too, will pass away." If we find ourselves depressed by an unsatisfactory day, perhaps a day of utter failure, as to any visible advance toward self-control, we must bear in mind that our moods change. With the morning will come a different aspect of affairs. The night will have brought a solution of the difficulty or at

least the trouble will have passed into that which lies behind us — and we still survive. We stand there refreshed by sleep and again ready for the battle of life; or, if we feel undue joy or elation over anything, it is well to temper the exhilaration with the thought that this state, too, is but temporary; that with the morrow things will settle down to the dead level, or even swing past into the slough of despondency. We find ourselves, therefore, swinging between two extremes, and learn that the true happiness is not at either extreme of the pendulum's swing, but at the center; that is, we are beginning to appreciate what is meant by "the pairs of opposites," and to endeavor to find within ourselves a center which is free from this constant shifting of the emotions. It is knowledge again which comes to our rescue, and brings with it the elements of self-control; the control of all these lower selves, which make up the personality, by the Self which stands over us as Individuality.

But, we may ask, are these the essentials of religious life? Yes; in so far as they prescribe a course of conduct free from hypocrisy, superstition and dogmatism, and yet leave room for the religious element. The knowledge which we attempt to gain goes deeper than the superficialities which suffice for the unthinking mind; the discrimination should be against one's own self as much as against others; by knowledge we understand the different parts of our being; by discrimination we decide where the knife shall be used and where growth encouraged, with a view to a broadening and strengthening of the individuality. Purity of thought, again, requires the deeper knowledge which comes from philosophical studies; the knowledge of the power of thought,

the danger which lies in the thought-forms with which we surround ourselves, the infinite harm to others as well as to ourselves by base, degraded, or even weak and shifting thoughts. Will, we find, lifted from the plane of desire, becomes the greatest power at the disposal of the immortal entity for the perfecting of itself — and the uplifting and ennobling of those around and below it.

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Scripsit: Padma Karpo
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THE TRULY REAL

"Future state is an illusion for present state," said Emerson. "It is not length of life, but depth of life. It is not duration, but a taking of the soul out of time." The present term of existence may be regarded as an episode in our career, during which the soul is more or less dormant and insensible to the life that really is. To this fact Socrates refers in the statement that those who pursue philosophy rightly are studying how to die. We can hardly suppose that he meant the mere disrupting of the present union of body and soul. There was a deeper undermeaning to the expression. He certainly was not thinking of any shriving, or making sure of better terms with his Maker, but rather of that purifying of the soul by which it became accustomed to be, so to speak, exalted and separated from those incidental conditions of corporeal life which shackle it to dominant influences of sense and worldly-mindedness. A modern poet aptly describes this as a state "While in, above the world."

It is significant that the older faiths of which we have any distinct mention, included with their local and social observance the sublimer initiations by which to prefigure and suggest an unfolding of the mystery of death. These were not mere coarse and unmeaning rites, as has been sometimes asserted, but were delineations and dramatic representations intended to suggest that which was beyond mortal view. They were designed to transport the thought from objects of sight and transitory character to subjects of profounder contemplation.

"The ancients considered divine things as the only realities, and that all things else were only images and shadows of the true."

The objection is sometimes made that such instruction ought to be given in plain speech, as it is hard to be understood when it is uttered in obscure expressions, occult phrases, and figures of speech. It may be explained that all language consists of symbols and metaphors. We make use of conventional sounds to denote the things of which we take cognizance, and symbolics in speech are not very remote from the same principle. There is, however, a stronger reason given in the older of the three Synoptic Gospels. The writer describes Jesus as addressing audiences in anecdotes of a metaphoric character. "With many parables," it is recorded, "He spake the Word unto them, as they were able to hear it, and without a parable spake He not unto them." They were not ready to comprehend the under meaning, and indeed, it is related, that he found it necessary when alone with his disciples, to explain everything to them. Porphyry has shown that the ancient Mythology and Mysteries are susceptible to a like explanation.

In the dialogue between the two disciples of Socrates, the cynic, Antisthenes, repudiates all spiritual problems or enigma. He could see horse and man, but not horsehood and manhood. "Because," says Plato, "thou hast only eyes that see the horse and the man, but the eyes that see horsehood and manhood thou hast not."

The Apostle Paul has aptly defined the two grades of reasoners. "The psychic man," he declares, meaning by the term those who regard only the sensuous, "The psychic man receiveth not the things of the spirit, for they are foolishness to him, and he cannot know them because they are to be apprehended spiritually, but the person that

is spiritual comprehendeth everything." Accordingly, in another passage he goes directly to the root of the subject. "We look not at the things that are seen, but at the things which are not seen," he remarks, pointing out their distinctive quality. The things which are manifest to the eyes and corporeal senses are "temporal" — belonging to the region of space and time, while the things which are not seen are eternal. The former are constantly undergoing changes of form and condition; but the latter are in every respect always the same.

Eternity is more than endless, unbounded time. It really has little to do with time except in a providential sense. Perhaps we may apprehend the meaning of the term more distinctly from the radical signification of its Greek equivalent A I Ω N from a e i and o n; always being, that which is real and which always is. To such real being, the secondary concept of existing is simply that of standing out as subordinate and instrumental, and therefore is to be considered as in a degree distinct from its source. It is as the word which expresses and manifests the thought. That which exists is created or begotten; it is temporal, and its relations are to things of the world of Time. But that which is eternal, that which really is, abides beyond and is superior to time and space, to everything that can be measured or numbered.

In fact, we do not really pass out from time into eternity. That which we call "eternity" is not beyond or apart from the present life. It is being itself, a condition which has no reference to length or periods of time. Though we speak of it as extending "from

everlasting to everlasting" it is always present, always NOW, without regard to past or future. We are in eternity now as entirely as we ever shall be. The soul perceives this when rapt in exalted conditions beyond the consciousness of time, and it then contemplates itself as imperishable and ever-continuing.

Indeed, so far as time is concerned, it is but a domain of eternity, an externalizing of interior being, an outcome from essence, or from that which is beyond essence, an image of reality. It is a circle which begins in eternity and has there its end. The human soul, being involved in that circle and thereby allied to the conditions of physical existence, will return accordingly to the parent source when these are resolved.

We may conceive of this primal source as the Absolutely Good, for goodness alone is ever-abiding and self-subsisting. And that only which is permanent and unchanging is essentially real. It is infinitely more than abstract principle. It is will, intelligent energy, without limit or qualification, life itself in essence, absolute and supreme even beyond all manifestation, of all and in all, "Very God of very God."

As the quality of eternity is goodness, and the supreme Goodness is Divinity itself, the essence of Goodness is love. We have no cause to be blinded or misled by the fact which is apparent on every side, that all things are produced and governed by law. That energy which develops and controls all things is a principle which is stable, unchanging and beneficial; and it is operative solely for the sake of the unchangeable and Permanent. There is no destructive divinity in

the matter, no mere merciless Force wrecking and devouring whatever comes into existence, but a beneficient energy at one with infinite, intelligent and all-pervading will. And that will, and ever-persistent and ever-abiding love, is thus the source from which all have their beginning, and by which all live, move and exist. It works no ill to any, and is itself the inherent principle and perfection of law. Like the ocean of ether, it surrounds and permeates the world.

As, however, our faculties are to an indefinite degree inchoate and unfolded, we may not assume to comprehend the subject fully, but nevertheless, we may apperceive and know Divinity, being ourselves participants of his nature. The human soul came forth from the divine substance, and therefore, as the apostolic writer declares, it has its home and citizenship in heaven. As it awakens from its lethean condition, it becomes cognizant of this and lives the eternal life, the life of eternity. There is therefore no necessity to go out of the world or out of ourselves, but only to know that which really is, and do accordingly.

"Our pursuits are our prayers; our ideals, our gods."

Scripsit: Padma Karpo
Corrigit: Padma Karpo
4-28-1943

REJUVENATION, RESURRECTION.

Did you know that Easter inheres in Nature? That the word Easter is a symbol of the East from whence rises our Lord, the Sun? Easter is really a pagan word, Eastera the English equivalent of the Germanic Austra or Eostra, the Sanskrit Usas, The Roman Aurora, etc. All meaning Sunrise in the East, Spring, Resurrection, Rejuvenation.

The Goddess of Light, Eastera, represents two conceptions, first she is the Goddess of Light, and next she is the Goddess of revivification or rejuvenescence, the two main characteristics of springtime. The Christian Church should have chosen some other word, such as the "resurrection memorial" to express their meaning of Easter.

Eastera being a Goddess of Light makes the Easter feast a feast of Light. Observation shows the increase of light with the increase of day in springtime. It is simply an astronomical phenomenon due to the sun's return to the northern hemisphere, a return that commences at Christmas and reaches its climax at the summer solstice, or June 21.

"Let your light so shine before men that they may see your good works," Jesus said. What does this mean? Are any of you lights that shine? Who are the lights that shine? Is anybody a Light, or is there no sense in this direction? Some may say that Light here means Intelligence and that we ought to speak with intelligence about the Divine Mysteries. Others will say that the light is the divine light within given to believers. I think they only answer in part the statement. (I should like to ask: What do you mean by intelligence? What by Divine Light?)

Some of the Lord's mystic sayings may be explained by certain physical facts. Numerous animals give light from their bodies. You have seen the phosphorescence of lakes. That luminosity comes from minute organisms. Glow-worms shed a mild greenish light. Fireflies in the Orient give a wonderful splendor to the night land-scape, and there are plants in the Himalayas that illumine the mountain sides, Burregard tells us: The evening primrose, the scarlet poppy and the sunflower all flash light, and many mosses and mushrooms do the same. In fact Nature's Cathedral is lit by many and varied lights. What is the meaning of all this?

Simply that: Light is the manifestation of Life. The life of these organisms is Light and by their light they are known. This kind of light is not wave motion, but animal life shown as light. And this light shines brightly at Easter. If we search the annals of men and women who have lived the mystic life, who have concentrated their vital forces and lived in sublime intensity, we find these annals filled with records telling about light flashing forth from these people; of light surrounding them; of transfigurations. Here then are living lights in many forms, and now comes an interesting point. When we inquire of biology if any season of the year is richer than another in such phenomena, then we are told that Spring is their time for excellence. Jesus said, "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, or the invisible things are seen by means of the visible." The character of our life is seen by the light we throw off. And Spring, especially, is the time when the flame of life glows with the

strongest light. The ancient tradition is that the Sermon on the Mount was delivered in the Spring, in May. Undoubtedly he took his illustration from nature, as was His custom. Thus it is the Light that is Life that we are to let shine and so, we may speak of Easter as the presence with us of the Living Light. Is your life a Light? Where is your power? Can your life be seen in the light you give forth? Has your Easter such luminosity about it? Or does the stone still cover the sepulcher waiting the angel to remove it?

We have seen Easter as a nature-period of light; sunlight and life-light. Light in the heavens was a great wonder to the ancients; their Gods and Goddesses representing Light ranked the highest. But today, to our shame, we look upon the light as a commonplace affair. A second aspect of light, that which comes out of life and out of the body of organic creatures, has also been a wonder in all ages, but now is no more than a curiosity.

There is a third aspect of light, which has a relation to "Light on the Path" and connects Easter with Esoteric ideas and symbols. I admit that nobody knows the essential nature of light, we cannot tell what it is; but if we translate the term light by another term, then we can gain an insight into its nature and its operative force in life. Let me say therefore, that there is a fire in the air at Easter time; a sacred flame flits from hill to dale, from branch to branch, from man to man. It is so swift that many never see it though they feel the burn. If you wish to see this flame, you must open all windows in your house and body and go out into the open to see the coming and

going, the advancing and receding waves of life as they sweep up through the valleys. When you come home again you shall see the flame. It has come in through the open windows and is now burning in full force within you.

Eastera was also a Goddess of rejuvenation and the Easter Feast is not only one of Light, but celebrates also nature's resurrection or revivification in Spring. Estera is that power which trembles through the earth and courses through the blood of everyone of us. Called forth by the touch of the Spring sun this power flashes through nerves, arteries and veins. We may see it leap as lightning from cloud to cloud and in the Winter as the auroras, but they did not thrill us, for their lights were cold. But now life is warm, it moulds us and builds us into forms suitable for its own purposes.

New creatures spring forth in the hills of ants and the palaces of man. Music fills the air; lovers breathe happiness, everywhere Life surges in flood-tides. An angel moved the stone from the grave and the Lord came forth. The tale must be true because nature tells us the same story with the first warm rain that falls in the Spring. For it calls forth the Lord from the grave by removing the grave bands of snow, and by turning the black earth into green carpets and the gray stalks to yellow flowers and it spreads its glory over all. Every Spring when the mists disperse before the strong hand of Mother Nature, the child Jesus is born again. The angels in the woods, in the dell, in the air,-<u>that</u> is <u>He</u> again,in his universal coming. It is not only the flowers that call to their roots to hasten. Everywhere

protoplasm moves there is seen an extra stirring of life. Birds are filling their nests with eggs. Everywhere the universal rhythm of nature's periodic activity is heard, in new growths and brilliant colors and reproductive centers. Waves of life hasten to cover up all traces of destruction left from autumn and winter. A song of life is heard from the world's cradle wherever it stands, high or low, hidden or open. Streams of living water are flowing from every hill. The Spirit is ever-shadowing the earth and sons and daughters are born.

While Easter is the season of joy and happiness, it is also one of sadness and pain. And the reason is Love. A great love is sorrowful because it knows that all things are fleeting. Over-abundance and pressure of life make us sad. The looms of nature weave not only beauty and love but also pain and sorrow. Spring winds are often stormy and rude and the young sprout that cannot dance fast enough to its music breaks. Thus we learn that all new birth is painful, dangerous and sometimes disastrous. But adversity strengthens the new life.

Many mystic orders at this time practice the severest asceticism fearing the flame that burns within them and which is nature's resurrection life, the soul's longings and yearnings. In this season of abundance Nature reminds us that she is the self-consuming life that for a moment expands into bright colors, but to die. Thus nature speaks and says: "The soul must sink into the Divine darkness, into the secret place of the Divine Abyss, for there is no safety elsewhere." Do you not know it is so? Do you not cast the seed into the ground that you would save?

At Easter winter has transformed itself into Spring and Spring is new life. That transformation sounds like a call in conscience to us to put on new life spiritually, Those who ignore the glory in the air and the song of the flowers lack veneration and that lack will lead them astray. How can they perceive the glory of the spiritual if they ignore the wonder and beauty of the natural.

In Winter we should rest from productive work and turning from the outer build up the inner man. If humanity could but learn from Nature and live its life as she indicates so clearly by her four seasons, we would become a magnificent, illumined race.

When we see the egg burst that the nightingale may sing, and the worm transform itself into a butterfly, a creature of lightness and beauty; when passion becomes poetry and the play of the senses transmute into philosophy, and vice regenerates into virtue; what is it all but a Miracle! It is Nature transforming death into higher and more beautiful life. Nature herself never changes; throughout the long ages of time, she has ever been self-unfolding and self-manifesting and she asks us to fall in with her plans. When she completes one round of life she invites us to leap with her through life's endless transformations. When she has finished one melody she starts another with the same ease as she changes the tides of the ocean, and she expects us to arise and dance to her rhythms. All that she buries she resurrects; the black heart of the coal from the depth of a buried antedeluvian forest is but a treasury of Spring sunbeams, reopened - resurrected. That which runs from our sewers gathers into new soil on

the bottom of our oceans, and on that soil, Mother Nature, ages hence, will resurrect a life we have thrown away. Nature never forgets herself in the grave. She resurrects all Mineral life, Vegetable life, Animal and Human.

For nature's worshippers every morning is Easter. Every morning the sun crosses their horizon and they sing their songs of praise and call it the Light of the Morning. Morning dew is their cup and their table is set on every hill and mountain top. The Holy Grail is not lost and the Temple is not secreted! Get up early when the Sun calls to prayer and the dews lave your footsteps. Find your way to the hilltop and your cry will be: "O Grave where is thy victory?" You shall feel yourself a Master, full of inexhaustible vigor. Why, because it will be an Easter morning to you, a morning of resurrection, a cup of immortality. A morning that "Holds Infinity in the palm of the hand, and eternity in one hour."

For the initiate and nature lover, there are signs to be seen which the uninitiated, as usual, never discover. One which is peculiarly characteristic is a delightful mellow quality of the light in sharp contrast to the bare cold tone of winter. This mellow quality comes from sun rays that carry something substantial, a full rich life that is absent from the winter atmosphere. When you become aware of this phenomena you may know that the Spirit of New Life has been with you. Another sign is the warm rains which make the juices of the earth flow. The air immediately after such a rain spells multiplication and addition and the nights are full of love whispers.

Imagine Jesus, that Master-Mystic and Great Initiate, sitting among the flowers and preaching the religion of hope among those visible evidences of hope. What other evidence did he need of the truth there is in hope and resurrection? Only a few months before, in the autumn, his hearers had seen nature take down her floral curtains, now they saw her hang them up again, alike the others, and yet so different, so fresh, so full of life, so rich in color. He, the Master explained the mystery of life, resurrection, reincarnation, and they perceived a revelation. That is, those whose eyes were open did; the multitude did not.

The message of Nature may be embodied in the word: Purity. Impure minds are usually the first to preach purity when self-interest calls; but the spirit of spring knows neither purity nor impurity. Do not go out into nature with the critical eye; have the seeing eye. Do not put your measure up to Eastera, she is not to be measured! Do not "interview" the Goddess. In due time she will show you her holy of holies. Above all do not forget to revere, to worship her. Now is the accepted time. Give your life, let it be consecrated; that is the demand! Give your moments and days, your hands and feet, your heart and lips, your life-blood and love. GIVE ALL! The visitor, Eastera comes in glorious simplicity, and no moral system knows any clearer term than simplicity for the lessons she wants to teach.

Yet, to the Initiate, there is neither Easter nor no-easter; neither a light-goddess nor a life-goddess, neither nature nor nature-symbols. All these are but illusions, happy illusions however.

Illusion which he freely and safely indulges under the present time and space conditions, because he lives the inner life, in the causal world, where neither symbols, nor talks about symbols have any reality. All the symbols mentioned are just so many faces of the Supreme One and each and all smile to the initiate with encouragement of better things to come. All the symbols mentioned represent realities which are valuable for use; hence the Initiate may celebrate Easter both in nature and in spirit and in any and all religious forms among his fellowmen.

THE SECRET DOCTRINE AND DEVELOPMENT

Considering that modern science has so far been unable to give an answer to the question of the origin of things, we may in our search for knowledge be permitted to inquire of the Secret Doctrine what the ancient wisdom has to say on this point.

The Secret Doctrine has given us a translation and explanation of certain stanzas of Dzyan, a very old manuscript, written in Senzar, the secret language of the ancient priests; and when we learn that the sacred books of the Chaldeans, Indians and Egyptians, as well as the Kabala and the Chinese Bibles, are based in the main upon the doctrines of this old Senzar manuscript, we shall realize its importance in advance, and will be thankful that the treasures of knowledge which have been collected since time immemorial by the sages of the orient, have finally been rendered accessible to us, at least in part. It is not possible to give here more than a synopsis of the most important doctrines contained in the "Secret Doctrine," regarding the development of the universe, and in particular of the earth and of humanity. Who ever wishes to learn more about this subject must read that remarkable book himself, and above all--study it.

The Secret Doctrine, then, says first of all, that we cannot comprehend the first cause of things because it is absolute; but that we must conclude from the perfect order existing in the entire universe, as also from the capacity, inherent in the cosmic elements, for producing from within themselves regular and harmonious results, that

there is an intelligence at work, influencing them either from within or from without. It will never be possible to explain the coming into existence of the universe without assuming this primal, original, intelligent motive force. Thus Newton appreciated the difference between the activity of the forces of nature and the intelligence which calls forth this activity. Hence if we wish to be intelligible, we must begin by assuming a first cause, which is of an intelligent and divine nature. This first cause is the soul, the spirit of the universe, which is intelligible to us only by comparison with the spirit inherent in ourselves. It is all in all, and creates out of itself all that was, is and shall be. Just as the spirit of man shapes and forms all possible things by means of his wishing, craving, and working, so the world-spirit, the divine spirit, creates, by means of its eternal desiring and its substance, the universe. If we wish to understand the macrocosm, the world as a whole, we must above all things study the microcosm, that is, our own tiny but also creative being. In no other way can we arrive at a cognition of divinity. For this reason occultism calls to us that we must seek and develop the divinity in ourselves, and thus become as the gods.

The primal divine cause, which we termed the soul of the universe, manifests itself, like the soul of man, at certain periods; that is, it creates itself as the world phenomena, and then at other times disappears again within itself. These periods are, according to the Buddhistic doctrine, the days and nights of Brahma; a phrase which is not only poetic but appropriate, if we compare them with our days and

nights. Our soul, too, lives on while we sleep, but it attains to f full consciousness only during the day--that is, while we wake and act. Our conscious thought begins when we awake, and only then are we able to subject to our will the forces of the soul, and by means of the will to call into being that which before existed in us only as thought. Just as we clarify, condense, embody by intense desire, and render tangible our often indefinite ideas through thought concentration, so the divinity creates out of itself, that is, from out of its very own creative will, the world, by forming, as soon as the period of manifestation or becoming visible commences, first the "prima materia" or primal substance. Substance, to be sure, but so fine and ethereal as to be imperceptible to our limited senses. This primal substance is the moving force, the life-principle which penetrates all bodies in the universe; according to the Secret Doctrine, all natural forces recognized by science have their origin in the first emanation of the deity. This primal substance is, so to speak, a universal electric ocean; it is positive and negative, thus furnishing the fundamental condition of the dualism we find on all sides. The centripetal and centrifugal forces, the positive and negative poles, heat and cold, light and darkness, attraction and repulsion--all are effects of the prima materia. The latter is the connecting link between mind and matter, the mysterious, divine energy which science calls force. Through its agency become materialized the ideas of the deity (itself unrecognizable by us) so that we are able to recognize these so-called laws of nature as light, heat, sound, attraction and repulsion,

electricity, magnetism. The latter are by no means blind forces, but manifestations of a divine will attaining a definite end.

Herbert Spencer says: "It is clear that the simultaneously existing forces of attraction and repulsion, which necessitate a rhythmic motion for the entire universe in all its changes, must at one time produce an immeasurable period during which attraction predominates, causing concentration, at another time dispersion, disintegration, through the predominance of repulsion."

This is exactly what our philosophy teaches, and what we call the days and nights of Brahma.

The awakening of life, the dawn of day, commences with a centrifugal motion, symbolically called by the Hindoos "the Great Breath." The desire to manifest itself, inherent in the unknown deity, produces first motion and therewith heat. The resulting cosmic matter, gradually coming to a glow, becomes a fiery whirlwind, revolving about its own axis and forming spheres which move in opposite directions, and finally approach each other, unite, and become comets. That elemental comet matter, however, is chemically and physically very different from what we now know it to consist of; for in approaching the earth it changes, becoming heterogeneous, whereas previously it was homogeneous. The Secret Doctrine says in this connection: "Every comet-embryo born in the immeasurable depths of space begins existence under the most inimical conditions. For an infinite period of time it has to struggle continually for a place, forever circling about denser and already fixed bodies which either attract or repel it. Many of them perish,

assimilated by some sun. Those which move more slowly and in elliptical lines are doomed; while those moving in parabolic curves escape destruction, owing to their greater velocity. Not until they lose their speed, and hence their tails, do they become suns."

According to the Secret Doctrine, the seven large planets of our solar system are not offshoots of the sun; the sun merely severed it-self earlier than the other planets from the revolving mass, and is hence their older sister--not their mother.

The sun is the heart of the whole solar system, the giver of life to all bodies belonging thereto. As it developed in space before the laws of attraction, relative to our solar system, were firmly established, it attracted at first all bodies coming within its reach, and, as it were, devoured them. Later, however, when the dispersed heavenly bodies had come to order, it derived its nourishment from the universal ether, as yet unknown to science. This is the vital electricity which circulates through the solar system as regularly as the blood through the human body; with the difference, however, that this circulation occupies a period of eleven years, instead of a few seconds. This assertion may not strike scholars as altogether improbable when they consider that astronomy has established a definite cycle of eleven years for the increase of sun spots. The moon is a dead planet; not an offspring of the earth, but rather its parent. The moon's influence on the earth is great, as may be observed from the tides, the growth of plants, the periodic occurence of certain sicknesses, and other physiological phenomena. The ancients revered the moon as the mighty

mother of all living things, for they believed that at the end of its cycle, it transferred its entire energy to a new cosmic center which, in the course of development, became the earth. The Secret Doctrine agrees with this theory, and adds that we have received our human shape from the former inhabitants of the moon; though only in the shape of the astral body; for our human ancestors, as also the moon itself, were not as far advanced in their physical development as ourselves, and were formed more ethereally. The earth furnishes us with the outer body which is built up around the astral body; but the astral body is the legacy of our lunar ancestors, and is the model of our physical body.

In the Secret Doctrine we find enumerated seven principle stages through which matter must pass in its development. The first is the original, homogeneous stage, which in the second becomes the fiery, gaseous condition known to science as cosmic matter. In the third stage matter becomes nebulous, coagulated, and in the fourth ethereal, atomic. Now commences the differentiation of the elements; matter which had hitherto been homogeneous begins to resolve itself into the various elements. These elements however, are not as yet those which we know, but only their germs. Matter now enters its fifth, or fiery stage of development. In the sixth, or vaporous stage, appears more plainly our elements, earth, air, fire and water; and the seventh completes the cooled, dense sphere, the earth, which is dependent upon the sun for light and life. Thus in the course of countless eons the first efflux of the deity, the prima materia, is metamorphosed through

the gaseous, nebulous, ethereal, fiery and vaporous conditions into our sphere, finally forming the stage upon which the great human drama is played. All things exist only for us. The universe with its mysteries and wonders, the countless heavenly bodies which we see above us on a clear night--all were created only to furnish the soul with experience and instruction.

But the soul is of divine origin, mind of that incomprehensible mind in which the universe was first a thought, then a desire, and finally, through the divine will, became the visible, tangible world, exactly as our thoughts are transformed into things which the senses can perceive, through longing and willing and working, if these but be sufficiently intense. This creative power of ours, manifesting itself every second of our lives, is the clearest proof of the exalted origin of our true being; and whoso has cast a searching look into the depths of his own spiritual self will understand why the ancients advised; "Man, Know Thyself."

Scripsit:Kshanti
Corrigit:Dana
7.5.36

CAPITAL PUNISHMENT

"Thou shalt not kill"

One of the greatest defects in the public morals of the United States (leaving the less progressed countries out of consideration) is the non-recognition of the sacredness of life and the tolerance of that antiquated custom of capital punishment, a remnant of the dark ages, during which vengeance was regarded as justice, and where it was supposed that God was so helpless and impotent that fallible mortals and sinners had to administer His justice, he himself being incapable to punish the transgressors of his laws. Especially detestable is the mode in which executions take place in New York, for there the universal life-giving power of electricity is prostituted to the vile purpose of destroying the life of fellow-beings, to say nothing about the frequently occurring cases when the death-dealing machinery is out of gear and the criminal or perhaps insane person is put to an unjust torture, not provided by the "law," and burnt alive before the electric current kills him. And all this is still more horrible and objectionable if the victim is afterwards found to be innocent, as was the nineteenth century case with the supposed murderer of William Bloch, which was a legal murder caused by mistaken identity.

The worshippers of capital punishment and legal revenge bring forth three excuses for continuing this barbarous custom, namely:

1. The necessity of complying with the demands of justice.
2. The convenience of rendering the culprit incapable of doing future harm, and thus protecting the public.
3. To frighten evilly inclined persons from committing similar deeds.

All these three pretexts are illusive, and based upon false conceptions and ignorance of natural laws, as will be clear to every metaphysician.

1. Legal enactments and divine justice are two different things, and not always in harmony with each other. God makes no legal enactments —his justice is unfailing, and the result of the action of eternal law; legal enactments are made by short-sighted human beings, and the result of the real or imaginary requirements of the times. Those who know how elections are made, will realize that our legislators are not sages and saints, and not in possession of divine prerogatives. If a man or a body of persons arrogate to themselves the power to decide about the question whether a human being is to live or to die, they commit the crime of blasphemy, and take upon themselves a correspondingly heavy responsibility.

Seen from a true religious point of view capital punishment is nonsensical, because a murder cannot be remedied by committing another murder, be it legal or not. Moreover, the Christian Religion teaches that we should not kill, and it makes no exceptions in regard to criminal or insane persons. It says that God does not wish the death of the sinner, but his conversion, and by executing a criminal we act contrary to this command and commit the greatest act of injustice, depriving the culprit of his life and of the opportunity to change his character and become a wiser and better man. Morever, the law of Christianity is love and charity, and how can those who believe in eternal hell and damnation be called "Christians," if they act so contrary to the law of charity that they advocate the system of sending

criminals to a place of torture from which no redemption is possible? "Mine is the retribution," says the Lord. So teaches the Bible, and a Christian has no right to usurp the prerogative which God claims as his own.

Seen from the point of view of the materialist who believes neither in a life after the death of the physical body nor in purgatory or hell, the idea of "capital punishment" being a punishment must necessarily appear nonsensical. To him it will be merely a cessation of suffering, and more preferable than a life of misery in a dungeon. The only thing that might be considered a punishment in such a case would be the fear of death before the execution. But, supposing that the condemned criminal has no fear of death; capital punishment will be to him nothing to be dreaded. If one is a disbeliever in a state after death, any idea of post mortem punishment does not enter into consideration.

2. There is no doubt that the public has a right to protect itself against criminals and maniacs; but our modern civilization is sufficiently provided with fortresses, dungeons, workhouses and prisons of all kinds to take good care of dangerous persons and prevent their escape, without the necessity of killing them.

But now the question arises, whether the killing of an evil-inclined person does actually render him harmless? This the metaphysician denies. If a murder is committed, it is not the body of the murderer that instigated the killing. The body is merely the instrument of the real culprit, the inner man or the "soul", and the soul cannot be executed. The legal execu-

tioner or sheriff, together with the attending physicians, etc., appear in such a case to be playing the role of a dog which furiously snaps at the stick with which he has been beaten, imagining thereby to destroy the beater himself. Even a superficial acquaintance with the constitution of man, in his aspect as an ensouled being, goes to show that the power which lifted the arm of the murderer and caused the killing, namely, his will and thought, cannot be destroyed. Ideas cannot be killed, and the instinct or will-force which executes these ideas, or seeks to execute them, survives after the death of the physical form. Not only does an evil thought not die when the body dies, but it becomes more free in its action after such an event, and is then no longer restricted or guided by reason. It becomes a blind force, a current of thought capable to enter any sensitive organism, and thus to obsess and induce other persons to commit a similar crime. In this way instead of only one instrument, it may now find several instruments for carrying out its purposes, as has often enough been observed, when, after some criminal has been executed for some peculiar crime, numerous other crimes of a similar nature occurred. There have been in fact whole epidemics of crimes, caused in this manner by psychic infection.

3. This argument hardly deserves any notice, because it is well known that neither public executions nor the accounts which are published thereof ever prevented other criminals or insane persons from committing similar crimes. On the contrary, such scenes harden the heart, and descriptions of them are liable to demoralize the people. They make them familiar with bloodshed, and on the whole, criminal stories often serve as practical

instructions to evil-inclined persons on how to evade the law. Moreover, everybody knows that no criminal has ever been punished unless he has been caught. The punishment may therefore be considered as a consequence of having been so stupid as to allow oneself to be caught, and it is reasonable to suppose that everyone committing a crime does so in the hope of not being detected.

Concerning the disadvantages resulting from capital punishment; they are of two kinds, namely, such as are suffered by the soul of the executed person, and such as concern the people.

The consequences resulting to the soul of the criminal will differ according to the conditions in which he enters the astral world. If he was innocent or insane, his condition will differ very much from that of one who leaves this world full of passion or fear, and filled with thoughts of revenge for the injustice done to him. To examine these different post mortem states would take us too deeply into the mysteries of occult science.

The consequences to the public are also more or less deplorable, according to the nature of the case. Cold-blooded killing, even if legalized by law, is a worse crime than a murder committed in the heat of passion, and as, according to the law of divine justice, the consequences of every evil deed falls upon its originator, these consequences consist in creating impurities in the spiritual atmosphere of the country, which in their turn produce moral and even physical diseases, to say nothing about the horrid elementals, vampires and ghouls which are attracted

by the emanations of human blood, and which, feeding thereon, grow in strength to the detriment of sensitive persons, causing hysterics, epilepsy, obsession, etc., etc.

Furthermore, it is proved by experience that cases in which innocent persons are convicted and executed are by no means very rare, and if such a person has been legally murdered he cannot be brought back to life again. In certain countries, for instance Persia, castration or the loss of some member, often takes the place of capital punishment, and this procedure appears more reasonable than the other method.

To imprison criminals in solitary dungeons, where they are left to their own imagination until they become insane, is equally non-sensical. It would be better for them and perhaps for all, if they were killed immediately; for the criminal in his solitary den, having nothing to divert his mind from his thoughts of revenge, evolves evil thoughts which attract corresponding evil influences from the astral plane, and they, gaining in power thereby, again exert an injurious influence upon others.

A great deal might also be said about the demoralizing influence of prisons where persons of all classes and kinds are put together and compelled to perform some body-killing labor, or what is worse, live in soul-killing idleness.

Crime is a disease closely related to insanity, and ought to be treated as such. Even for the worst criminals a properly conducted insane asylum, guarded against possible escape, would be the proper place for effecting a cure; but for the purpose of introducing such reforms all thoughts of revenge or "punishment" should be abandoned and we should realize that the object in

treating with criminals is not retribution and retaliation, but education and improvement of character. The greatest obstacles in the way of these useful reforms are the ignorance of the constitution of human nature, old inherited prejudices, bigotry, the vain glorification of self, and the want of a truly christian or theosophical spirit.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
10-9-1943

RACIAL ADOLESCENCE

However perplexed and bewildered the world may be, there is evidence that attendant pains and pangs are those of adolescence, not of senility They are signs of approaching maturity, not of decay and death.

Nearly all young men have somewhat similar symptoms in their 'teens or early in their twenties. Often however the symptoms are so painful they are pushed into the Unconscious where, as the psychoanalysts say, they fester. They arise from conflicting attitudes towards the father.

On the one hand the youth has suffered from parental dominion. He wants to escape. On the other hand he has enjoyed economic protection and fears to abandon it. Between these tendencies there is real emotional conflict. If the dilemma is resolved in favor of escape, he faces a world for which he feels himself ill-prepared. If the solution be in favor of economic protection, supplied by the father, then he never really grows up. His life is stunted.

From his viewpoint, fortunately, the father seldom is a paragon of sympathy and understanding. He has good points, of course, and the child appreciates them. But after all one must live one's own life. On the other hand, inthe home there is a feeling of safety. It is a difficult situation. In the end usually, and again fortunately, he makes the choice, or has it forced upon him, that enables him to become a mature, self-reliant, self-supporting and self-respecting human being.

The race is repeating the experience of the individual. The patriarchal, monarchical regimes of race childhood became unbearable, chiefly perhaps because patriarchs and monarchs were even less sympathetic

and understanding than most parents. During the last two hundred years we have had the first wide-spread efforts at self-government. They have not been satisfactory. How could they be when coupled with dense ignorance of what self-government implies and involves.

Baffled by these unfortunate experiences, two choices present themselves. One is to seek ways and means to make self-government effective. The other is to seek a government that will substitute for the father in providing economic security.

The first method requires rigorous analysis and persistent experimentation to improve and perfect self-government. It demands thought and shuns defeatism. It also calls for patience which does not come easily to youth.

The other choice involves regression into a fantasy that is characteristic of the present day and age. It is the king of indoor sports. All one has to do is to create imaginatively a government that will be both benovelent and wise; one which will delight in promoting the welfare of its people.

There is no such government, of course, and never will be. Government is not a creation of fantasy. It consists of a very real group of menn possessing power, and seeking to intrench and expand their power. no government ever existed that did not prove untrustworthy. But that fact does not worry a fantasy-loving people. bThey continue to seek the economic pot of gold at the end of the governmental rainbow.

In the end, of course, they will snap out of it. The Hitlers, Moussolinis, the Stalins or their successors, eventually will show that however necessary governments may be, never theless they involve inescapable evils, among which are the corrupting influence of power and institutional inertia. Consequently the power and scope of government should be limited to as few functions as possible.

When these governmental functions are reduced to an inrreducible minimum, then the people of the world will pass from adolescence to maturity. Their economic security will be in their own hands. They will find in the resources of nature what they have long sought for in vain from government.

There is a splendid correspondence between the organized form, or body, of a nation and the physical organization, or body of a man. The complex human body gets along quite well without economic or conscious planning. It consists of unstable materials, yet these materials act and re-act to establish and maintain a stable equilibrium throughout a lifetime. There is a delicate balance at all times between alkalinity and acidity in the blood stream. Water, sugar, proteins and fats, are stored against emergencies and meet emergencies promptly. Excess materials are eliminated without delay. The temperature of the body is maintained at a proper level despite external conditions of temperature. The whole internal economy goes blithely along on its own. Conscious planning usually does more harm than good. Especially is this true where the breath is concerned.

The body economic also might well be left to its own devices. It is true of course that a system of division of labor regulated by a free market may be viewed, at first glance, as being unstable. But not less stable than the constituents of the human body. At present however there is no free market. The poison of special privilege pervades every artery and tissue of trade, thus cramping the style of both capital and labor. Politico-economic doctors are needed to eliminate these poisons. But that is a far cry from trying to plan and regulate all economic activities.

The planners are as stupid as would be an individual who tried to control consciously the heart, lungs, liver, spleen, kidneys and other

bodily organs and functions. It is too big a job for the human mind as constituted. Brain trusters simply cannot successfully organize, regulate and control the infinite number of delicate adjustments involved in the production and distribution of wealth. Their bungling efforts at any point will create disturbances elsewhere in the world-wide circle of exchanges. The more they plan and have the power to execute their plans, the more will the economic body suffer and the more will the equilibrium of the whole be upset. If it had not had such an amazing resistance to punishment, it would have perished long ago.

We need wise economic doctors of course to eliminate special legal privilegesm such as land monopoly, patents and franchises. But once they are removed and the market is free, then the ever-increasing desires of man, as well as his instinct for gratifying his desires with the least effort will, I feel sure, direct his economic activities so as to preserve the well-being of both the individual and society.

Stores of wealth will be turned into capital when any economic activity calls for it by the sign of high interest rates. Labor, free to employ it if needs be, automatically will flow from points of low returns to those where wages are above the average. When more capital is needed, labor and wealth will secrete it/ When there tends to be a surplus of capital, then production will emphasize consumers goods. And vice versa.

Social planners apparently fear such freedom. They view machines with alarm without even noting that equal opportunity for access to Natures Bounties is non-existent. And all the while the human body and the body economic are crying aloud to those who have ears to hear, that there can be no health, no regeneration, except in Freedom.

CREATIVE IMAGINATION

Probably most of us would feel that there is a fundamental difference between creative imagination and discovery and that it is through the latter that we attain reality. This view grows out of the over-emphasis of the objective element of consciousness, that leads us to predicate reality of that formal world which constrains us in an external sense. Once it is realized, however, that the objective element of consciousness is dependent upon the subject, or the "I," and that both of these, in turn are dependent upon Consciousness-without-an-object, which is neither subjective nor objective, then discovery, as the objective mode of consciousness, ceases to be regarded as the exclusive road to the Real. No doubt, there is a sense in which we may say that Reality is discovered, for there is the experience of something being found that was not known before. But if we examine more closely, we find that, underlying discovery, there is always the positive action of creative imagination. The discovery of the Americas affords a good example of this fact. First of all Columbus was a man with a fine development of imagination. In the light of what was then radically new astronomical theory, he was enabled to imagine that the earth was spherical instead of flat, as generally conceived. He was thus enabled to imagine a journey in a westerly direction to reach an objective, i.e., India, that was ordinarily attained by traveling eastward. He discovered America, something that was not a part of his original imagining, but without that original imagining, the voyage would have been unthinkable in

the light of the then existing conception of the world. Thus a truer view of the world was attained, not simply by discovery, but by a combination of imagination and discovery, with imagination playing the initiatory part.

Particularly striking illustrations of the value of imagination as an instrument leading to the discovery of truth are to be found in the history of mathematics. In the middle of the last century a mathematician, by the name of Riemann, sitting in his study developed one of the extraordinary or non-Euclidian systems of geometry that has since come to be known by his name. This work was viewed simply as a combination of imagination and logic, and as being of significance only through throwing a greater light upon the essential nature of pure mathematics. This system was not built as a group of relationships discovered in an external or given world. However, some fifty years later Albert Einstein found that this system of geometry afforded a basis for rendering his theory of relativity logically complete, and that theory of relativity was forced by facts discovered in the fields of physics and astronomy, in many cases subsequent to the time that Riemann did his work. Here we have a work of imagination supplying the form that unified the facts that were subsequently and independently ascertained.

As viewed from the ordinary standpoint of human consciousness there is in all this a profound mystery. But this difficulty grows out of the all too common notion that consciousness is something alien that has somehow come into a pre-existent external world. Once it is realized that the <u>content</u> of consciousness, or the

external world of objects, is dependent upon Consciousness-without-an-object, then it very largely ceases to be a mystery that there should be a profound harmony between the creative imagination of the subjective element of consciousness and the external or experienced world. The subjective element of consciousness must of necessity fit its corresponding objective or external world, just as a bolt exactly fits the nut that is designed for it.

Man discovers through creative imagination. However, I do not wish to suggest that there is no such thing as a false imagination. Everything in this world of experience has its counterfeit, and so it is true, that imagination can bind man in illusion, as well as lift them to the realization of the Real. It is not easy and, perhaps, not possible, to formulate an objective criterion for distinguishing between these two forms of creative imagination. A subtle discrimination which requires something of the soul as well as of the mind is necessary. Yet, it is true that in any case the creative imagination will lead to discovery on some plane of being whether of a superior or inferior order. The stage of spiritual development of the individual in question is determinate with respect to this.

If we assume that a given individual is in greater or less degree correlated consciously with the primordial stream of Life, then he may make use of the power of creative imagination in some form such as follows: Let him begin by imagining any concept whatsoever. This concept may be a familiar one or an abstract idea which arouses no meaning to begin with. It may be simply a symbol

or letter to which no particular meaning is assigned as is so often the case in pure mathematics. Then breathe into this concept the principle of Life itself and let it grow, meanwhile restraining the censorship of the lower mind. The result will be a development of the original concept into a form that was not previously foreseen at all. The development will follow forms imposed by Karma or the Great Law of Equilibrium, which in the case of concepts is known as logic. This feature is quite spontaneous, though if the mind of the given individual has not been adequately purified by training, extraneous elements will be superimposed upon the pure creative construction. Here, again, discrimination must be employed in the interpretation of the creative work. Now, when the creative construction has been completed, or more or less adequately developed, we may have what, from the standpoint of ordinary experience is only a fantasy, but which is, at the same time, a significant symbol. This symbol, in its turn reveals Reality. To realize this Reality, the symbol should be contemplated and the consciousness be allowed to sink into the depth dimension. The Reality itself, when attained, will be found to be quite other than any form whatsoever. But to arouse realization of the Real the symbol was necessary. Here is a method whereby man can instruct himself.

Note: Give definition of "Discovery" and define "Reality" as "The Self-Existent" or "The Perfect."

Shankara
12-4-37

Scripsit:Kshanti
Corrigit: "
6-5-39

UNIVERSAL LAW OF CYCLES

The modern mind is almost staggered by its first glimpse of Law throughout the universe. That is, the mind able to lay hold of a fact and make that fact a living power in its life; but that kind of a mind, like common sense, is one of the rarest things in the world. The ordinary mind is content to hold a fact at arm's length, to examine it from a distance, think about it curiously, but, as for living perpetually in its light, or inviting it to saturate and command us, that is quite another matter. Indeed it hardly occurs to us. And yet, a fact in nature, once ascertained, opening up to us as it does an illimitable vista of law, should become for us a perpetual, "Thus saith the Lord." It should lay upon every act and upon every thought the shackles of compulsion. It should make the old things impossible to us evermore, and the new things for evermore inevitable.

There are some statements of the law that, once accepted, become for us a veritable initiation. In the first flush of realization we may feel that we no longer need a teacher, and that at last, our hand is upon the thread that shall lead us to all knowledge, all wisdom and all power. For these many years we have been gazing affrighted upon chaos, upon warring worlds and forces, ourselves but atoms whirling upon crests of rushing waves, perhaps to some safe haven, perhaps to sudden, swift destruction, as the whim of careless gods shall order. But now, with the advent of law to our minds, there is a sudden calm. A great "Peace, be still" breaks over the tumult, charming discords into harmonies, chaos into order, leashing the hurricane and binding the great deeps. And yet, the only change is in ourselves. We have at last seen the hand of a great law, stretched out over the crashing worlds as over a baby's slumber.

We have heard the great voice that says, "Thus far shalt thou go and no further, and, here shall thy proud waves be stayed." And henceforth all nature speaks to us of law, babbles forth her secrets, hastens to tell her story, keeping nothing back, and to declare the things that shall be. The stars upon their courses prophesy to us, and the tints upon the daisy speak of cyclopean forces warring in the night of time.

And yet we hardly need the revelation to know that Nature is governed by cyclic laws. A cycle means no more than a ring, a circle, but it is a circle that does not return to itself, but to some corresponding point higher up, like the spiral thread of a screw. The revelation that occultism has to give us is not that there are cycles in nature, but rather that any one cycle is illuminative of all other cycles; and, that from any ascertained time period on any plane, we may calculate the corresponding time periods upon other planes. It is the old law, "As above, so below" - the law that enlarges for us every perceived fact, that may lead us from amoeba to God. We watch the tides upon the seashore, the ocean advancing and receding. So far goes the material scientist, but the occultist goes further. He says: Is there not also a watery principle throughout nature, and if the tides ebb and flow upon the shore, so also must there be tides wherever there is water; in all watery vapors, in the essential spirit of water, in the astral light, which is watery, in the astral principle of man. If the moon governs the tides, it must govern all tides everywhere; so, wherever there is the principle of water, there almost must be some sort of six-hour change, forty minutes later each day, depending upon the lunar revolution, and so returning to itself, but at some point higher up, inasmuch as no revolution of the moon -

attached as she is to the earth, and therefore to the sun — can be just the same as the revolution that preceded it. The sick man does not die because the tide is ebbing to the sea. He dies because all watery things in nature at the same point are ebbing, and because the law of ebb and flow has soundlessly beckoned his astral counterpart, with its shining and sacred burden, out over the bar to the ocean of souls. The practical occultist who lives in the Mohave Desert, or in the Sahara, must calculate the time table with the same solicitude as his brother upon the coast, for there are tides in the desert the same as in the sea. He must know the ebb and flow of the universal solvent. If he wishes to project his astral, he will wait until the watery principle in nature is ebbing, that he may follow the line of least resistance. He, too, will go out with the line. He will also study the winds and their direction, for they are laden with the powers of the quarter from which they come; but that is another matter. Thus it is evident that the tides of the sea with their cyclic motion, are indices of an universal force of ebb and flow, of a force that plays without cessation in the lives of men.

We need not bind ourselves to any particular procedure in our study of cycles. Let it suffice to argue from the known to the unknown, from the seen to the unseen, and to relate every fact outside of ourselves to some fact within ourselves. Nothing is worth study except ourselves, and every observed phenomenon in nature is useful only so far as it unveils some phenomenon in ourselves. As above, so below!

There is plenty of material whether we choose to work from above or from below. Wherever we look we see motion, and motion is always curved and circular, for nature will not tolerate a straight line. Every twig in the tree is curved. The moon revolves around the earth; the earth and her sister planets revolve around the sun; the

sun revolves around another sun inconceivably distant. Moreover, the moon, the planets and the sun revolve upon their own axis, and these motions represent time periods, which are cyclic periods, because no motion is ever reproduced exactly. Each morning the sun rises where he never rose before within any measurable period. His motion and our motion are spirals. Then we have such other motions as the precession of the equinoxes, and the circle of the apsides, so that if you were to draw a diagram of the actual motion of a man in the moon you would find that you had a diagram of great complexity; because, first, there would be the circle of the revolution of the moon upon her own axis, then the circle of the revolution of the moon around our earth, with that of the earth around the sun, and that of the sun around some other center. But the motion would always be cyclic and spiral. Such calculations would indeed be merely matters of academic interest but for the fact that the sun, moon, planets and earth, are WITHIN OURSELVES; that all their motions are carried on in our own natures; that fate and fortune, health and sickness, the whim of the moment, and the resolution that shakes an empire, are all instigated, governed, guided, controlled by cyclic laws that are the same yesterday, today and forever, until the original impetus that called the universe into being shall have sunk to rest. And that also is but a day and a night in a scheme that has neither beginning nor end.

This periodicity in nature is evident to the most cursory glance, and it is equally evident that such periodicity is caused by other periodicities upon other planes. The most vital fact in physical life is day and night, and these are caused by the sun. We see other phenomena that have the same cause, that seasons follow each other, that every month of the year has its appropriate weather with its corresponding effect upon human life. We see that the shifting of the equinoc-

tial plane in its relation to the plane of the ecliptic changes deserts into fertile fields, compels humanity to move to and fro over the earth, and transforms great centers of life into wildernesses, then again the wildernesses into smiling gardens. The miracle of night and day has its correspondence in summer and winter, and these again are found on a vaster scale on vaster planes. The life and death of man, youth and old age, are succeeding periods of activity and repose, in each heart-beat and the pause between them, and in the units of consciousness and the quiescence that separates them, as well. The inconceivable cycles of cosmic time, absolutely adjusted and proportioned one to the other, are reflected downward until they are expressed by instants, but the proportion between them remains unchanged. The length of the heart-beat is governed by the eternity, and the normal pulse-throb is in absolute unison with the marching ranks of the aeons. As above, so below.

As we look deeper, so the law of the cycles, or periodicity, becomes more evident to us. Let our attitude be a perpetual why, for no honest why goes unanswered. Why does the lunar period of 28 days exercise so profound a pathological influence upon human life? Why does the hen hatch her eggs in 21 days, the duck in 28 days, and so on? Why do so many diseases reach their crises upon successive seventh days? Why do so many lunatics become worse every 28th day — for the fact is denied only by some physicians who deny whatever they do not understand, and who, for some unaccountable reason suppose themselves to be heaven appointed to discountenance what they are pleased to call superstition. These questions can be answered only by assuming a connection between human life and the cyclic motions of the heavenly bodies. And why not? Is it absurd to suppose that the moon governs the hatching of an egg, while entirely scientific to assert that the sun governs the ripening

of an apple? Is it absurd to say that the moon has an influence upon the watery principle in man, the astral principle, yet in no way absurd to say that it sweeps the waters of the Atlantic to and fro? If the moon produces permanent changes in the distribution of earth and water, if it can cause continents to be engulfed and to reappear under the slow encroachments of the tides, why then should it not produce changes in the consciousness of man? If it can accentuate the insanity of an individual, why not also of a race? We can see for ourselves what it does on its simple monthly revolution, and why may not its influence be still vaster when we consider its vaster motions as a satellite of the earth, which in turn is a satellite of the sun? Those greater influences may be more obscure because they are greater, but they must exist.

The moon is our nearest neighbor, and its cycles are well marked and numerous in our affairs. But we have only to search and we shall find the larger cycles that escape our ordinary notice from the immensity of their scope. We should have found them long ago if the perspective of our vision had been better. We should find that the greater changes in the life of humanity are all foreshadowed by the celestial movements; that their spiral and onward course is indicated by the spiral and onward course of the greater nature around us. The vast age periods determined by the early Egyptians and the early Hindoos were accurately based upon a measurement of the precessional year, which is equal to 25,920 of our years.

(This discussion will be continued in the paper of the C. of C.)

Scripsit: Padma Karpo
Corrigit: Padma Karpo
10-5-1942

THE CENTRAL MYSTERY

Some understanding of Devachanic consciousness prepares us for some slight slight examination of that central mystery of Occultism, the Eternal Here and Now. In its ultimate the matter far transcends the reach of human mind as it yet is; so a few meagre statements must suffice.

Though having but one meaning the expression "The Eternal Here" has many interpretations; though having but one "location," to use a necessarily inadequate word, the Eternal Here has many goals which, in their succession, prove but way-stations in that stupendous journey toward that perfection known as the Cosmic Cycle.

Wherescever man may be, whether incarnate on some physical division of the Earth or discarnate on an unseen plane thereof, his inmost apprehensible being -- that Atmic heart-centre within the other six -- is held to the Solar Logos by a magnetic line, delicate but indestructible. Therefore would it seem that his true self and centre, transcending the other six, is in the tenfold Sun around which this planet turns, so making him a participant in the well-nigh endless spiral. Wherefore, if enlightened, he may soliloquise thus: Yonder bright orb is my Father's house from which as a prodigal I wandered down to this dark world of death and decay. I will arise, for both my Father and my own true self await with welcome my late return.

Meanwhile in the consciousness of the Solar Logos is a feeling, in some ways comparable to that of this earthly home-seeker who, if gaining his goal, would discover that his highest self still eluded

him, that his line of force -- his finest thread of Fohat -- though connecting with the Solar Logos, stretched on to an even greater Logos which perhaps would prove the container of his essential being. Thus in his quest would the Novice be led from Star to Star, to greater and yet greater centres, and finally to the revelation that ever he has lived and ever he shall continue to live in that Center of Centres, the Eternal Here, from which in appearance only, he has separated himself.

From this illustration we discover that in respect to Space, the Eternal Here is the substantial and abiding nucleus around which revolves the phenomenal universe; first, the chief reflections of Reality, then the reflections of those reflections, and so on, thus minimizing truth or permanence and accentuating falsity or impermanence until man himself is reached. Nevertheless the Man by men contacted is not all error, for had we the inner eyes opened we should see deep in him the Everlasting Here, from which by Maya or illusion only are worlds divided.

In respect to time, the full understanding of which implies participation in nothing less than Divine Wisdom, its ultimate truth we shall designate by that necessarily inadequate name, the Eternal Now.

Spacial distances exist, or, more properly, seem to exist, only because of the opinion we launch toward the worlds there supposedly seen, and the opinion they in turn direct to us. Because of this bond of illusion between planet and planet, star and star, not one of them can attain Supreme Truth while the ignorance of others pulls it back.

As the stellar universe is but the reflection of the original Here, so the time necessary to the orbit of a world is but its attempt to divide the indivisible Now. For the getting of necessary experience all worlds live and move, each in its own little here and now, and in humbler wise, man himself, who as a fixed reality exists neither on this revolving planet nor on any flaming and wheeling sun, nor yet in the unstable yesterday, today and tomorrow thereof.

What then is the outcome of our brief though somewhat interior view? Of man shall we conclude that his seven principles, the physical included, are non-existent? Is our seven-fold world-chain with all its complex evolution and involution in the same category? Are the sister planets and even the vast stellar assembly of the Suns but spots before the eyes of the gazer?

No! Most emphatically no! All that man singly or collectively has passed through or is yet to experience, together with what his eyes have seen or yet shall see of gloom or glory, worth or unworth, exists as an unpredestined and yet foreknown possibility in what, from poverty of language, we indicate as the Eternal Here and the Eternal Now. In every act of daily life, as in every Kosmic process, those possibilities are either moving toward or receding from fulfillment; and whether we look to the north or south, the east or west of this earth, or the sky above, the line of our vision curves to the Center of Centres where in essence all beings exist, the greatest consciously, all others unconsciously.

Among the Divine attributes, if economy is to be numbered, what adequate end is attained by the seemingly prodigal Cosmic process? Evidently one, as we will presently show, and there may be others

beyond our ken. No pure Monism can stand the test of logic, hence our philosophic cosmogony demands the twofold One, the "Same and the Other," the Being of positive and negative aspects. The Positive let us describe as the fulness of conscious selfhood. As for the negative, its primal condition is that of mere conscious existence. The difference between the two states is that of high and low, great and small, in their most conceivable unlikeness and separateness. Notwithstanding which both Positive and Negative, in respect to their very essence, are inseparably unified.

So then we have the problem of problems, that of Creation. This negative "lacking-so-much" and yet based on inmost identity, must grow into that fulness of conscious selfhood which will enable it to share in the attributes of the positive. At the initial stage, the merely conscious, realizing not its deficiencies, rests in the Divine Unity. But with the first intimation of personal self, differences are instinctively felt and then expressed by a putting away of that from which it differs. This act and its every successor are called the illusion of separateness, for the Eternal Here can be put away only in the seeming.

In normal procedure this illusion of separateness increases to the maximum, which for man was reached in the middle of the fourth planetary round. Then like a planet at aphelion, he began the long return to realized unity. In contrast to the normal we would instance the unorbital course of certain stars which, with their systems of worlds, are supposed by our Masters to have encountered certain allurements perhaps destined to draw them into the very abyssms of space and time; a condition from which there may be no return.

The Masters of the Great White Assembly hold that the "illusion of separateness" has for its normal limit the circumference of the manifested universe, as to them revealed. On the other hand, certain "brothers of the shadow" claim knowledge of a universe beyond; a universe having its own Here and Now; a universe of ethical standard radically different from that toward which we strive. It is conceivable that a whole solar system may be turning toward that region of nothingness and night, and yet conditions culminating in a perverted Solar Logos are quite outside the at-present known adjustments of Karmic Law.

M .·.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
10-16-1942

THE SPIRIT OF INQUIRY

How can one understand things material without first understanding their laws of government, which are the manifestions of Divine Laws? Eternity, which is yesterday, today and forever, is the Reign of Law.

This is a time of change, and change is the keynote of our civilized, thinking world. Westerners as a whole have ceased to be mere followers and mere hero-worshippers at the expense of their personal judgments. What was once secret, mysterious, scholastic, confined to a comparatively few chelas, students and theologians, is today an open book for all to read. The spirit of inquiry, subtle, sure and constant, is active in radical directions irrespective of race and creed. Material science is not alone in the field of research. The soul of man is reckoned as a determining factor in the makeup of the human being. What was once but superficially viewed in this latter field of inquiry has expanded and gained depth, showing that the leaven which was offered the minds of thinkers nearly four decades ago has leavened the whole world-lump. Philosophers, metaphysicians, theologians and material scientists meet on common ground in the all-containing Divine Wisdom.

The progressive thought-wave which encircles our globe has many phases, but its underlying stratum is the personal search for truth. Sceptism has ploughed through pessimism and agnosticism to the idea of the non-manifest. Hearers have become listeners, listeners have become thinkers; thinkers have become learners, who, through acceptance, doubt, rejectings and mistakes have patiently worked out individual

problems with success by holding fast to that which is good and has proven true.

The Law of Divine Wisdom needs be all-embracing, but its upper crests are too high for us humans to realize in our present evolutionary status. We use the terms rationalist and idealist, materialist and transcendentalist, atheist and religionist, to designate those ranged as opposing workers in their respective fields of research in these self-same laws. Do we but look closely, we shall find that all results are but the outcome of the workings of opposing forces. Opposites are currently supposed to exclude each other, when in fact they fulfill each other. They are all scientists, although each pair represents opposing directions of the same diameter towards its center. All scientists are co-workers in that they legitimately strive to establish some one truth. truth on various planes correlated but may be in conflict

These seeming opponents finally reach the same knowledge. The one observes, weighs and relates differences only to find them all in unity. The other assumes unity, follows its manifestations onward and outward, only to discover differences. By reflection, observation and experiment the materialist induces knowledge, and the idealist deduces it. Hence man's formulation of the laws and forces of matter. The obscure of yesterday merges into the obvious of today; the occultism of a time not long ago is the philosophy of the now. What was termed transcendental, with all the word implies, is now viewed as supernormal, or different from the ordinary. All these changes are tacitly recognized by students in every sphere of study and investigation. Finalities are not pronounced as in times gone by. The long ago finding of our planets Uranus and Neptune and the later finding of Pluto; the incalculable powers of radio-activity; the fine divisions of the atom,

once considered to be the final form of matter or energy, and many new truths now in the foreground of science, forbid the stating of finalities save one, which is, that all manifestations, whether pertaining to the spiritual, the moral and intellectual, or to the physical, are all traceable to a Something beyond our ken, but yet are contained in an ultimate unifying power and presence. Our minds do not soar far beyond our power to understand, and we do not exceed our limitations, but our limitations are by no means so circumscribed as we imagine them to be. We have not yet learned to know, to do, to dare, to keep silent, and to wait, for we are over eager for results, quantity counting for more than quality. Meanwhile we ignore the fact that whenever and wherever a principle becomes manifest, it is a power.

Many scientists think that our universe is the evolution of an eternal energy and that all phenomena of mind and matter are but aspects of the same. The haphazard idea of chance is relegated to the rubbish heap. Ideas of evolution that at first were ridiculed have been patiently and dispassionately discussed, and adopted in more or less modified forms. Intelligence has set in order many seemingly conflicting facts and theories. The realms of possibilities far outweigh those of probabilities, and those of the invisible that of the visible. The sifting process has been unflinchingly applied to theory and to fact alike, and the results have given us thinkers who are heroes and epoch-makers. The thinkers give tone to the intellectual advance of the age. In the meantime, the mass of humanity comprises the rear-guard, valuable for its position and its possibilities, but its eyes are so busy watching the fly on St. Peter's Dome that it fails to see the dome.

The desire to know is implanted in each being. This basic incen-

tive tends to free us from limitations, and this implies expansion. Some humans have great capacities to do, more have less; but if the work done by each be earnest and sincere, it will add to the sum total of acquired knowledge which benefits all.

Today gigantic minds that are luminaries in the progress of humanity are investigating spirit and matter. They are not so busy finding analogies in these subjects as they are concerned in establishing identities. The Law of Continuity embraces the seen and the unseen, the known and the unknown, moral, intellectual and spiritual, and is the Law of Laws both understood and not understood. The reign of this supreme law is recognized as an ultimately extending fact. Therefore we have in all fields of inquiry this continuity, this unity, this identity, forcing itself upon our recognition, upon our acceptance, so that we sense unity in all varieties, and regard differences as legitimate components of a great Whole.

The laws which we realize through our senses are provable by open facts which demonstrate them. But mankind is under the Law of Life, of which the inevitables are old age and death. Man has at his command energy, wealth, and intellect, but old age is not conquered by them. Hence the trueness of the Law of Life lies in a knowledge anterior to the Law that governs it, and is found in that which is permanent, this self-same continuity which reaches its ultimate in unity.

When the Three Fundamentals of the Secret Doctrine were given to the civilized thinking world, it was as though a great Light illumined the hitherto dark paths of inquiry. The "Unknowable" became an "Omnipresent, eternal, boundless and immutable Principle." The

mystifying term "spirit" became related to the term "matter " as ideation and force, which produce motion. Spirit was pronounced "latent matter" and matter became "manifested spirit." The Secret Doctrine appealed to scientists then as it does now. It did away with crass materialism, made faith a living factor, and substituted for bare forces and matter, a subtle duality. It allowed a broad road for differences of opinion; but established the fact that man's finite cold reason was not the final court of appeal. It gave Intuition the surer ground, with intellection and reason as helpers. It has most gloriously, yet sanely and surely withal, paved the way for that steadiness of thought and purity of purpose, which formerly gave us a Harvey and a Newton, a Buddha and a Christ.

As the magnetic needle, if left free from counter disturbances, will invariably point to the north pole, so man, if allowed to swing free from the counter attraction, will invariably turn to the Good, the True, and the Beautiful, and these three are forever a Unity - a One.

Mysteriously, term "spirit" became related to the term "motor" of locomotion and force, which produce motion. Spirit was pronounced "intent motion" and another term "manifested spirit." The Sacred Scripture appealed to reasonableness when as it does now. It did away with arbitrariness, made faith a living reason, and substituted for pure intuition and instinct, a subtle reality. It allowed a broad road for differences of opinion; but established the fact that man's finite said reason was not the final court of appeal. It gave Intuition the upper country with Intellection and reason as helpers. It has most gloriously, yet simply and purely written, paved the way for their steadiness of thought and quality of purpose, which formerly gave us a Luther and a Newton, a Buddha and a Christ.

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Scripsit: Padma Karpo
Corrigit: Padma Karpo
10-24-1942

SOMETHING FOR NOTHING

Everyone inherently feels that no one can get something for nothing; that the attempt to do so is unworthy for the principle is all wrong. There are times, when, in connection with an object of desire, a man may delude himself into believing that it is possible he may this time really get something for nothing. But Life requires that a just return be made for everything received. This requirement is based on the Law of Necessity which provides for the circulation of life, the maintenance of forms and the transformation of bodies. He who tries to get for nothing, something which otherwise would not come to him, interferes with the circulation of life and the distribution of forms according to natural Law, and thereby makes of himself an obstruction in the body of Nature. He then pays the penalty which Nature, as well as all law-governed bodies, exacts, and he is made to return that which he took, or he is altogether suppressed, or removed. If he tries to convince himself that what he got would have come to him anyway, he fails, for if what he SEEMED to get for nothing would have come to him without his efforts, then why did he endeavor to get it for nothing? When things come to one as if by chance, or by inheritance, they come according to the natural working of Karmic Law, which is legitimate. When one attains physical or sensual benefits from wishing only, or from thinking only, or by making demands on the Law of Abundance, or the Law of Opulence, he only appears to get something for nothing for he will pay in terms he little suspects.

One of the reasons why people try to get something for nothing is because they see others get things apparently by merely wishing for them, or by demanding and claiming them until they get them. Another reason is that the mind is still immature and succumbs to the allurement of something for nothing. It is also true that the one who thinks he can get something for nothing is not really honest. In ordinary business life, the biggest rogues are those who believe they can outwit the law and do this, so they provide a get-rich-quick scheme and induce others with less experience than themselves to come into it. Most of these persons, when told about the scheme, know that it will cause loss to others, but they are not yet honest, so they endorse it, and dishonest methods are used to dupe the victims of the desire of something for nothing. An honest man would not do this, he does not want something for nothing, though he gladly accepts that which lawfully comes to him by natural means.

When things seem to fall out of the air as it were, for those who make the demand on the Law of Abundance, or the Universal Storehouse they are like those short-sighted persons who, without means, make lavish purchases on credit, forgetting that the time will come when payment must be made. These thoughtless purchasers often get what they do not need, and also what they do not really want, and yet find themselves near bankruptcy when the time arrives. A debt may not be acknowledged, but the law will exact payment never the less.

Those who seek physical health, or physical wealth by demanding them of the Absolute, instead of earning them legitimately in

the realm to which they belong, must return what they have thus obtained, plus the interest demanded for its use. Nervous disorders are usually brought on by a troubled state of mind, and this condition may be corrected and the body restored to health by substituting a right attitude in the mind. This is a legitimate use of the mind. But not all ill-health is due to a troubled mind; it is more often the result of indulging morbid appetites and unlawful desires.

Thus it is possible to cure diseases, to obtain money, or other physical advantages, by claiming and demanding them with the mind, for since mind acts on mind, it can cause the weaker mind to respond to its will; it also can cause physical matter to flow into its thought and thus precipitate the result. This is black magic.

Physically, by the power of his mind, one may cause the disappearance of a tumor, but by forcing its dispersion from its place in the body, he may cause it to re-appear in malignant form at some other place. The law will often demand payment when the one who has wrongly used the law, having worked hard on some loved project, is forced to lose it just when it seems within reach. Nature always demands payment in the coin, or its equivalent, of the debt contracted. When the mind attempts to make of itself a servant of the body, and prostitutes its powers by using them on the physical plane for illegitimate means, the laws of the mental world require that that mind be deprived of its power, thus one, or many of its faculties are obscured. When that mind has suffered sufficiently to balance the suffering caused others, through wrongly

obtaining the objects of its desires, and has struggled through mental darkness in its efforts to correct the wrong, it may be permitted to restore itself to its own plane of action. If you will follow the history of people who have tried to get something for nothing, you will find that eventually they have paid the price and in this life, in most cases; some few will pay in their next. It is usually exacted in the present life, for such persons are mental criminals, who are self-imprisoned in jails of their own building. But he is wise who sees in every loss a new opportunity.

In the words of Dr. Merrell-Wolff:

There are certain realities that are eternally true in the metaphysical sense. When these are realized, the concrete, individual man is blended with them, and while in that state, the individual is invested with metaphysical authority. On this level there is no need of dynamic affirmation by the personal mind. He who has not had the Realization, may affirm in words, as an abstraction, that which is concrete actuality for the Realized man. Correctly chosen affirmation may be helpful, provided they are used in moderation and not carried to a point where they produce a sort of self-hypnosis. But--there must be no ulterior motive in such an affirmation, as the attainment of an object of <u>personal</u> desire.

If, by affirmation, some degree of a spiritual force is invoked to facilitate the realization of a personal desire, this constitutes a misuse of higher powers and will delay the genuine Realization. Only a disinterested altruistic motive justifies the invoking of a spiritual force.

There are two justified methods of seeking the attainment of the objects of personal desire. The first is to act with the ordinary relative powers that one has, with as much skill as he has or can acquire, provided, there is no trespass on the rights of others. The second is to place one's trust completely in the Divine Law, or the Father-in-Heaven, knowing that that which is best for the child, the personality, will come. It is also possible to combine these two methods. Sometimes when affirmation is employed successfully for the attainment of the objects of personal desire, the effect is equivalent to mortgaging the future. One who thus receives more than he has earned will have to repay his debt in the future. In this way he may be preparing an overly adverse karma for some future day. This is not the Path of Wisdom.

To renounce the material is to gain the substantial.

S and Y
Feb. 1938

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Y and Y
Sept. 1938

Scripsit:Kshanti
Corrigit: "
8-11-39

THE SIGNIFICANCE OF THE NUMBER SEVEN

The number seven is both cosmic and microcosmic in its scope. It is repeated all the way down the involutionary scheme, and all the way back through the evolutionary scheme; down from the Seven Eternities, up through all the seven-fold systems of expression, back to the Seven Logoi before the One, who is both Nothing and Everything.

Man is a seven-fold being, with seven principles of form and consciousness. Each one of his principles is unfolded into a particular form on its particular plane, as the man evolves his powers and potentialities during the evolutionary wave of which he is a part. When a principle is sufficiently evolved, as is the physical form for instance, it is overshadowed with his consciousness and becomes a fully developed entity on its own plane of substance, in its own dimension of universal life. Thus a perfected man would have a fully developed, conscious form on each of the seven major planes of universal life, corresponding in life and function to that of the physical man on the material earth plane. Man, therefore, is a being, cosmic in scope, and unlimited in his powers of insight, creative activity, and attainment.

So we have the physical man, who functions on the plane of gross matter, guided by the intellectual man who functions in the world or planes of Mind, and the Astral man, who lives in the plane of reflection, that mirror-like world of starry light, where illusion and reflection are supreme. Then there is the Man of Energy, called the Kamic man, whose powers of emotion and force must be mastered if he would consciously control the tremendous energies of that plane and use them as he wills in his work, similarly as the force of electricity is used under control. The intellectual man lives and works in the world of thoughts, selecting his materials, creating new forms, and using them according to his needs.

The Higher man of pure mind works in the higher levels of Ideation, the world of creative imagination, which is the Key to Formation, as well as in abstract thought.

The Christ-like man lives and functions in the Buddhic realms of the golden-colored world of Intuition, unutterable love, and bliss. The Spiritual man, when fully evolved, links the others, through Initiation, into one grand whole - the God-Conscious Man. These seven are now One, and live and move in the omnipresent world of spaceless form, which is in reality the Great Sea of Consciousness, "Consciousness-without-an-Object." As the objects one sees in the deeps of an ocean, or moving upon its surface, are not that ocean, and while it might be conscious of the objects and penetrating them with its substance, it is still, itself, without an object; just so it is with the Great Sea of Consciousness in which we live and have our being, either consciously or unconsciously. We are in it and of it, even interpenetrated by it, yet it remains the same, as changeless and eternal as is Space itself, which remains unchanged by the presence or absence in it of objects or worlds.

The number Seven rules the manifested universe. Our planetary system is a small unit within a larger unit, and so on progressively until the whole macrocosm is one unity. The seven planets of our Solar system are the bodies of seven Cosmic Lords who have reached the stage of planetary consciousness and action, power and perfection. Each Cosmic Lord is the Hierophant of seven great hierarchies, whose harmonious workings keep our solar systems moving in rythmic perfection. The Seven Hierarchies are represented each by seven minor hierarchies, and these again divide until we come to their Representatives, as embodied in personalities on this earth plane. Each such hierarchy of Illumined Souls works in its own element, its own dimension, and its own space.

In our earth system there are seven Great Manus, called the Fathers

of a race, that precede the incarnation of the humanity of each Great Root Race. Each Great Race has its seven minor divisions, and it evolves through seven rounds and seven globes. The globes correspond to the Seven Skins of the earth, and the seven principles of man. Each planet has its seven principles, and these constitute the seven globes whereon active conscious life is evolved. Every globe has seven rounds. A single round is completed when the life-wave evolving thereon travels all the way around the seven globes. Each globe has its seven major races, together with their seven minor races, men who are passing onward and inward, according to their status of development, with the rising of their evolutionary wave.

The Cultural Impulse of a sub-race drives its humanity from its starting point in the East, on toward the setting sun of the West, only to draw them, finally, all back East again, taking with them all they have garnered of experience and culture in the realms of Art, Science, Philosophy, Mathematics, Economics and Religion. Then a New Race begins its pilgrimage, from East to West and back again, on a higher level of CONSCIOUS life.

Each root race unfolds its life impulse in one tone of consciousness dominantly, as it flows around the planet. The sub-races are as over-tones and under-tones of the one dominant tone of that root race.

At the present moment our status on earth as a race is that of life on the fourth globe of the fourth chain. We are in the fourth round, at the beginning of the sixth sub-race, of the Fifth Root Race. The pioneers of this great sixth race are rapidly coming into incarnation now in California, the place selected for their inception. This sixth sub-race will be in full power in about 25,000 years. Ere that time, we will have been in and out of incarnation, personally, many times; that is, those of us who can qualify for continued advancement.

The demands upon the fifth and sixth principles of man are increasingly severe. We must master mind and be capable of taking a place in the activities of the mental world, if we would go on with the sixth sub-race in its higher activities. In this race are sown the seeds that will unfold as powers, forms and organizations in the Sixth Root Race. The sixth principle, Buddhi, is an androgynous principle, thus transcending the law of duality in itself, while still using it. It confers intuitive insight, discrimination, keen intelligence, plus compassion and understanding. Thus ordinary man must rise to the level of the Avataral man, and become vital powers in the Great White Assembly, if they hope to remain with the evolutionary wave now carrying man higher and higher in the realms of Thought and Divine understanding. Those who will not seek to qualify, must fail and await another manvantara, thousands of cycles from now, and go on then with the new baby race composed of the failures of this round and the incoming egos of our younger brothers of the animal kingdom. For in the next manvantara the animals will incarnate in the primitive human forms of that first race, and commence to learn the hard lessons of conscious life.

The great battles of the coming day will be those of mind. War will rage between those who seek all for selfish purposes, and those who seek the good of humanity first. Selfishness must be transformed into selflessness. Those personalities who think always of their own wishes and good first will fall by the wayside and be left behind. But every sincere soul, striving to consciously help others will find the hands of those others outstretched to them in their time of need. "Whatsoever ye give, that also shall ye receive."

There is a prophecy which indicates that Revolution will divide the United States of America into four independent governments. The

East, the South, the Middle West, and all west of the Rocky Mountains, each will have its own ruler, but eventually those rulers will unite and form a general body with others of the North American Continent, for consultation. These again will elect One who will link them with the Divine Hierarchies, which will then assume their rightful place and rule over the Body of rulers, directing them from above, and from the Light and by the love of that One called "The Great Master of the Eon," whose every suggestion receives reverent attention by all Those Who Know. Thus the Hierarchy of Illumined Souls will at last be recognized and the Sixth Great Race be guided by the Divine Love, Wisdom and Power which will lift man to heights undreamed of by the man of today. Thus men will finally learn that whatever they do to another, they do to themselves, for the greatest good for all is the greatest good for each one.

Birth into physical form will change, and be accomplished by the use of a new power. With the new type of birth into form, man will find himself freed from the lower attractions of our cycle, and his interests will reach to the higher levels of life in form. The interstellar spaces will commence to yield their mysteries to his penetrating insight, and earth's depths will reveal astonishing forms of life. Man will cease to be such a mystery to himself, for he will be able to observe the subtle planes of life and form intelligently. Thus man, no longer ignorant of his divine nature, will walk on earth no longer gross, but refined and beautiful — and, filled with the power to master the mysteries of life and death, time and space, form and formlessness, his insight will be so clear that nothing can daunt and nothing can deceive.

On that great day, Be With Us.

Sherifa
March, 1938

(over)

Note: Sincere students are invited to attend a public class offered by the Assembly of Man on the subject of "The Evolution of Worlds and Men." This class is limited to twelve persons, and must be applied for in advance.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
11-8-1942

THE POWER TO CREATE CONDITIONS

The power to choose and create conditions in the environment and in the physical body, in which man's sensual nature, or the elemental mind, is obscured by the interposition of a higher nature, either the intellectual or the spiritual, is called practical occultism. And one of the first steps is the recognition of the illusion of physical sense life.

The soul of man cannot take on the form of mind consciousness until it has learned to distinguish the true from the false. Mistaken impressions of the illusions of the physical senses become useful only when man realizes that he has wrongly conceived. As these misconceptions are cast aside, man approaches nearer to the humane and divine natures of mind consciousness. Born into a variable world of sensation, in which the imagination is stimulated in earliest childhood, by tales of beautiful fairies dressed in magnificent robes, and heroes who smite the giants and rescue brothers and sisters from the dragons of evil, the children of "the west" are made to experience the most sensational feelings of grief, fear, joy, and bliss, only to learn a few years later that these were but mistaken impressions of physical sense illusions. As the child begins to walk it enlarges the horizon of its little world. A step beyond certain proscribed boundaries brings with it fear of ghosts, goblins, witches, or wizards, and the still more terribly-real rag-man, and the gypsy. A mixture of fear and hopeful expectancy is pictured by the image of the burly, good-natured Santa Claus. The child finds some practical evidence for its belief in Santa because he becomes the recipient of beautiful gifts. But all too soon the child learns of other mistaken sense impressions.

It is said that in Europe and China, man lost himself in the multitude of outward objects with which he confounded his identity. If sensation is a motive for action, one may assume, from the evidence presented, that we of the Western world have been drawn into the vortex of that ever-changing form of life called the sensational. It is but natural that this variable mode of living distorts the occupation of the senses.

The thoughts and images reflected in the imagination show the inclination of the mind, revealing often, sensual desires and a demand for their gratification. This gratification of the physical senses results in a degeneracy of man's mental and spiritual powers.

Human knowledge is based upon three kinds of perception: the first is physical sense perception, by means of which man forms his opinions; the second is mental perception, in which conclusions are drawn from the standpoint of logic; the third is spiritual perception.

Spiritual perception is the least understood, as but few are spiritually awakened. Spiritual perception is active only when the mind is illuminated by an etherial light, or spiritual intelligence. The creation of myths for the purpose of presenting religious beliefs seems to have been inherent in every people. The oldest theology of all nations is in the form of myths. The historial value of these strange and marvelous fictions, and the personages therein contained, are unimportant, since these are purely allegorical inventions; but the profound truths symbolically expressed through them illustrate the existence of celestial beings and their relation to man.

Etherial Light is the phenomena of ether, an element exceedingly pure and rare, manifesting in man as spiritual vision. It is this precious illumination that men have tried to picture in the allegorical

mythology preserved through generations from immemorial ages. Vision and ecstacy, in the union of the consciousness with the God-mind, is not easily rendered in philosophical rhapsodies. Plotinus is said to have experienced this wonderful illumination seven times. So devoted was he to a life of study and piety, that his body was altogether contemptible in his eyes. The physical body is indeed of so frail a nature that it is not an easy matter to escape disease, and even death, in the pursuit of occult knowledge, by means of actual experience. The ordinary virtues are only the beginning, and the very first preparation for conscious initiation in the mysteries of nature. The purification of the physical body, the administering of necessary essences, or rites, as well as the contemplation of the purifying virtues, and the abandonment of all earthly interests for those of intellectual meditation, in which thought no longer exists, are necessary to accomplish the union of man's consciousness with the soul of Divinity.

The Occultist is one who may consciously summon the spirits of nature to demonstrate the law. All men are, in their higher selves, initiates, but only a very few are conscious initiates. Only the conscious initiate may tamper with the occult forces of nature. He who lives in the garden of the senses, and refuses to deny himself sensual pleasures, may never hope to learn of the reality of man's higher powers. Nature confides to man the most ennobling and sublime secrets and beliefs of antiquity, since in man himself is found their exact expression. There is a system of initiation in which man and his perfectibility and divinity may be realized. It is in the sympathy existing in nature things for each other that the magnetic relationship to Divinity may be found. In the artificial relationships the magnetic link to Divinity is lost. Union with the Supreme is based upon the magnetic condition of the physical

organs forming magnetic centers which transmit, not only thoughts and ideas from the plane of privation, but radiations of higher spiritual intelligences. The mind is dependent not only upon the physical brain for its conceptions, but the heart, the lungs, and other organs. These organs are higher or lower in man's consciousness, according to the kind of intelligence they are capable of impressing upon the mind. Man posseses only such intelligence as the magnetic radiations of certain developed organs in the physical body are enabled to impress upon his mind. Reason is an outgrowth of the physical brain, and although it places man above the animals, it is entirely inadequate for the purpose of spiritual illumination. It is folly to doubt the spiritual experiences accredited to characters in history, simply because men of today are denied similar experiences.

Man has been led astray by the physical senses. The savory of taste and smell, which should have been used for the purpose of gaining the consciousness of the higher mind, has been used as a stimulus for the indulgence of man's sensual nature. In the digestive organ is contained one of the greatest mysteries of the higher evolution of man. Man must seek within himself for evidence of the miraculous. It is in the honest recognition of every force that moves him, that man may create conditions in the physical body, in which an intelligible ray of spirit may become manifest. Man must establish within himself a Cause for Spiritual Illumination.

Certain organs of the body move like the planets, in parallel motion, while others have a reverse motion, in which spiritual perception is developed. By means of spiritual illumination, man is enabled to know of a world entirely out of relation to mental and physical sense perception. This intelligence is of so subtle a nature that words fail to define its appearance or the nature of its message. Dreams may be remembered and their

contents described, since these are associated with thoughts and ideas. Spiritual Illumination is the dramatization of the struggle of the Divine Soul in its union with the God-mind. It has neither attributes nor qualities that may be imagined or represented by thoughts or words. Strenuous efforts have been made by those who have contacted Reality, to turn the minds of men from the illusionary impressions of the senses to that knowledge which has real value.

It is in the dramatization of the spiritual forces that ideals of life were established, so that men of material minds, incapable of reflecting spirit, might be guided and taught to live in accordance with the ideals contained in these wonderful revelations. The laws of nature are fearful in their retributory action. Men of the present generation do not recognize this. They have so long been controlled by their appetites, so long been subjected to disease, to the torpidness of their mental faculties, and blindness to the phenomena of spirit, that they have almost as little concern about the manifestations of spiritual light, as has the dog, who does not know of man's power to reason.

Alchemical lore is full of information in regard to the science of changing the metals of the physical body. Then too, there may be a process of making gold out of the baser metals, but what would be the achievement of such an experiment compared to the awakening and development of faculties whereby man is raised above the need or desire for gold.

Instead of being fearful of death, the alchemist has a foretaste of heaven in the illumination of spirit. The physical body is the grave in which man is buried, and through which man must conquer death. Death is the torpidness of spiritual perception. There is an ascetism which has a correspondence to the resurrection of the physical body, in which the body is raised from the dead matter all unconsciously accumulated through the indulgence of appetites. Man is a responsible being having

powers of deduction and intuition, and a spark of the divine essence of spirit, since through breathing he absorbs some of that etherial element, and this gives to man his natural tendency to good. It is through material food, which has little or no etherial essence that man adds to the dead matter which obscures his higher nature, placing him under the control of evil influences which he has but little power to restrain.

The creation of conditions in the physical body in which ether may be allowed to radiate etherial light, or spiritual intelligence — will raise man's consciousness as far as his intellectual capacity will carry him. The Light of Ether will illumine his pathway through this world of illusive sense impressions, with that spiritual intelligence which foretells a future in which is found joy, understanding, power and love ineffable.

powers of deduction and induction, and a spark of the divine essence of spirit, alone through breathing in absorbs some of that spiritual element, and this gives to man his natural tendency to good. It is through material food, which has little or no spiritual essence that man made to the dead matter which observes his higher nature, placing him under the control of evil influences which he has but little power to resist.

The creation of conditions in the physical body in which either may be allowed to radiate spiritual light, or spiritual intelligence -- will raise man's consciousness as far as his intellectual capacity will carry him. The light of Heaven will illumine his pathway through the world of illusive sense impressions, with that spiritual intelligence which constitutes a culture in which is found joy, understanding, power and love ineffable.

Scripsit: Padma Karpo
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11-24-1942

PERIODS OF TRANSITION

Among the many difficult problems confronting the student in the upward climb along the path, the most difficult are the periods of transition. Some of these are negotiated with apparent ease, and some require heroic effort. Most transitions have been taken care of by nature in the long series of changes that we call evolution. We have been told that the embodied consciousness, which today is man, was, in its earlier stages, similar to the consciousness of the mineral, vegetable, and animal kingdoms. This implies that radical changes have already been made through metempsychosis and reincarnation. Most of these have been produced by a slow and unconscious growth, through long stages of adaptation to nature's laws, with her cycles of activity and rest.

As consciousness proceeds to the stage where it can produce a vehicle to use for its expression — the vehicle that we call man — changes are made to a higher level of life, with more rapidity as the result of more conscious effort. When this stage is reached, more responsibility is assumed, for consciousness has reached its apotheosis in the outer world of forms. If it is to progress further, it must, from necessity, build the power and conditions necessary for a future life in the, as yet, invisible worlds.

Until this is accomplished, we look upon these bodies, or vehicles, as individual and independent expressions of the mind force, products of nature. When we come to analyze the life of a man, we no longer can think of him as we did of a plant or an animal. The surging of consciousness within his vehicle is becoming more pronounced; greater demands are constantly being made upon his complex organism for a fuller expression, on the physical plane, of those hidden qualities that still live in the Unconscious.

We begin, then, to change our idea of life, and are awakened to a consideration of the essence which gives life to the vehicle, and to that which is making greater demands for expression, namely, the mind.

To think of Mind does not carry us back to the root of the subject, but to the manifestation of one phase of its subtle force. The problem that now arises is that of controlling or consciously directing this particular principle.

Man lives through many lives in the stage of development where mind works, almost entirely, from the stimulation of the senses, before it can become completely segregated and independent of the senses, and used as an instrument of the will.

When this stage arrives it is the beginning of a change from outer to inner planes of activity. When this is fully accomplished, man's life is essentially lived in an inner world. We thus can see the inner life as an illimitable field of activity, comparable to the material world. That is, one that seems to be a world of space, as is this outer world. Thus the inner world is as real to the thinker as is the world of the physical plane.

In ordinary thinking, where there has been no effort to train the mind to be responsive to the will, there seems to be a subtle element that serves as a vehicle or medium to carry and form ideas, in much the same way as particles of moisture collect in the air. We can, therefore, use the symbol of the sky, or space, in our inner picture or landscape, to bring to our outer consciousness a more vivid idea. If we could stand by and watch the thinking process, without its being disturbed by our awareness, we could learn some very interesting things about it. But, like a child at play, it seems to be disturbed and ceases to function in those

deeper levels when a disquieting element enters the outer consciousness. Many of our ordinary thoughts carry a full, rich meaning if we could capture them, but immediately we make an attempt to do so and to transfer them to paper by means of word symbols, they flee away as quickly as flees the mirage in a desert. There seems to be no co-ordinating element between thinking and a physical means to record it, for thought is so much faster in comparison with the slow process of writing.

Perhaps the most brilliant jewels of the mind that have been formulated by writers and thinkers of the past were never recorded, and therefore were never fully enjoyed by any but those in whose mind they were born.

Those gems of literature, both of science and of philosophy, that have been left to the world are, at best, only dismal shadows of a monument erected in memory of the real thoughts that lived but for a few moments in the minds of their creators; brilliant meteors illuminating the landscape of a mental sky.

We can understand this process better by an analysis. If we take the landscape as such, it has its inner dimensions — a dim horizon, and a foreground where the ideas and thoughts, like the animals of forest and field, come close enough to be observed. And we capture some of them by our awareness, and say this or that idea came to us.

When the weather of our mental landscape is fair, we say and think things that are tinged with the warmth of inner sunlight. When this inner world of mind is disturbed by storm and fog, we can bring through no ideas or thoughts that are worth while. It is as though man were standing in a doorway which is the entrance to a new world, the World of Mind. He has his back to this inner world, which, from the outer standpoint, is a world of darkness called the "Unconscious," and he is

facing the outer world, or that familiar world which he thinks he knows through his senses. From his position in the doorway he can hear and otherwise sense the movements of the inhabitants of this strange country, its changes in temperature and its weather conditions. But he does not know them for what they are, so he simply gets an effect that is colored, influenced, and blended with his co-ordinate knowledge and sensations of the outer world.

Man in his present state has not gained complete power over the weather conditions of his mental world. We are told that some of the Indian tribes controlled storms on the desert, and we marvel at this miraculous power. The power of mind-control is a power that is just as miraculous as that of controlling the weather is to one who has not been trained to do it. The mind of most beings is influenced by the objective world through the senses. Objects interest us. The clouds of our inner world are blown here and there by these winds of the senses. They gather in places and become ominous and threatening, and then shift to new shapes and positions. And the result is a disjointed and disconnected train of ideas in thinking. This psychological ~~world~~ fact is a strong supporting factor in the present-day commercial world of merchandising, and is the reason for the display of goods in windows for public view. This condition can only be possible among people where the control of the mind lies in the power of objects.

Sankaracharya says, in the "Crest Jewel," "The deer, the elephant and moth, the fish and black-bee, these five have died, being tied to one or other of the five senses, through their own attachment. What then, is in store for man who is attached to all these five senses?"

We go down to the harbor and gaze upon an outgoing ship. The floating clouds of mist in our mental world begin to take shape. They

move about a center and a new idea has been born in our outer consciousness. We are no longer living in the present. The vistas of the inner world open to us, and we become actors in a scene in Ancient Rome, or at the court of St. James. A desire for travel comes with this mental picture, or we wish for things of beauty and refinement, and picture ourselves as a central figure in a setting of wealth and influence — all stimulated by the sight of an outgoing vessel! Thought is a by-product of the accumulation of that subtle floating substance we call Mind — only an effect through an adequate vehicle. The substance of Mind was not depleted in the process of thinking. When the clouds come together and form rain in our outer world, the water that we see is only a product of a process we call condensation. We do not say that the weather clears because the moisture that the air contained has all left it, permitting the sun's rays to shine unobstructed. The same material still remains to form itself again in another location, and this corresponds to the process of the mind, and will be repeated in our inner picture when the attention is directed to some other object.

This stimulating process is not confined to sight alone. It is also true of all the senses, varying only with their degree of importance to the individual. The control of this process of mental change is what we mean when we say that the mind must become pure. All uncontrolled changes must have conscious direction. They are in the substance of consciousness and are produced by our awareness. Just as the mental process of evaluation is developed with sight, and from a comparison of one object with another, or its relation to the rest of the manifested world, so also are different phases of the power of the mind developed by the other senses. The continuity of mental changes, taken together, form life, and we live in our inner world, that is so influenced through

sensation, and enjoy the ephemeral changes which we call mental states.

To become a thinker, and to have a substantial existence on the mental plane, the process of stimulation must be completely reversed. We must use the will as an instrument of power, and the mind as its vehicle, and give the senses their rightful place — that of subordination. A continued attachment to things binds the mind to the outer world, and as the outer world is a changing and perishable world, it means death to the one who remains so attached. When the mind can function independently in this inner world, which is permanent, it can then live on through the ages, and this means Immortality.

Walter Deets
April 1938

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Walter Doods

April 1955

Scripsit: Padma Karpo
Corrigit: Padma Karpo
12-4-1942

KINDNESS

When a Neophyte is really striving for spiritual knowledge, there are many phases of awareness that are awakened into activity aside from the line of thought upon which his principal efforts have been focussed. Each new altitude reached brings with it a new point of observation, enabling him to look out upon a new horizon. One of these awakened phases of consciousness is a sensitivity to the thoughts and acts of those about him. More attention may be given to things that were previously not noticed at all. He becomes aware of traits and idiosyncrasies in the personalities of his friends, and with this growing awareness a more critical observation becomes not only possible, but may become the rule. This is one of the departments of life where discrimination is called upon to a greater degree in order to maintain a balance.

In our search, therefore, for qualities which we admire in our friends, let us be careful not to condemn them for possessing other qualities which we do not esteem so highly. We cannot learn to recognize the good without seeing the bad also, for this is a phase of the law of opposites which, we have learned, governs our intellectual functions.

There are many qualities of the average personality with which we all are familiar; some that we admire; but for each admirable quality there is usually a negative one, which simply represents the other side of the shield. A Neophyte may be peculiarly drawn to the quality in another that is familiar to us as kindness. It may be an advanced soul radiating the quality of compassion as a predominating characteristic. It may radiate as gentleness to some; to others as affectionate understanding, depending entirely upon the sensitive nature of the recipient.

So in ascribing to our friends certain characteristics of which they may be entirely unaware, let us examine ourselves, and try to find whether the admirable trait, or its seeming opposite, whichever the case may be, is really a characteristic that he possesses, or whether it is an effect that is produced upon our own organism, causing it to vibrate in or out of harmony with him; or, is it a reaction peculiarly limited to these particular instruments of ours when acting in unison.

Kindness is a quality in human nature that we very much admire, and one that can be very easily mistaken for some other which resembles it in manifestation. Sympathy is another quality that closely resembles Kindness, yet each of these characteristics may have an entirely different motivating principle or idea back of them. Congeniality in disposition sometimes carries symptoms that so closely ape those of Kindness that to discriminate between their relative points of differentiation may call out our keenest judgment.

A word such as "Kindness" seems to limit the mind to a certain aspect of the personality, dividing it and implying other aspects, for the word "Kindness" itself is not inclusive; it very often is a cover for a weak will. And so, in looking over the varied nomenclature which we use to describe personalities, we find each one limiting the mind to a certain quality or aspect of the greater concept. If we take such words as Gentleness, Tenderness, or Mildness, we simply extend the area of the same mental concept, and this seems to be confined to one place not carrying any particular variations in depth dimension. They all seem to fit together, extending the area as each new qualification is added. They carry a little different shade of color in their meaning, but this seems to add only beauty and attractiveness to the general design.

To get the full concept of that quality in the personality that we are really trying to express, we must look for a word that carries a vaster, a deeper significance. These limited and inadequate words seem to be analogous to lids placed over different compartments, and without a thorough knowledge of the meaning of the word, the contents of the compartment can never be known. To know the contents of the whole we must remove the lids to expose the hidden values. It is evident that a personality sustaining any of these qualities has something of value under the lids. We should therefore find a word that is adequate in its broadest sense to cover as many of these common attributes as is possible. Let us take the word, Compassion, to describe our model character. We must examine it closely to find whether or not there is anything lacking in the concept that it brings before the mind. We find that the word is derived from a Latin word meaning "sympathy," and corresponds to a French word meaning, "suffer together." Literally then, the meaning is "suffering with another," "commiseration," or "understanding love."

As we meditate more deeply upon this word we find that we cannot envelope its entire meaning in our consciousness. Its full meaning seems to elude us completely, and it stands out as a sun in comparison with the lexicon of lesser "word planets." We can only stand and enjoy aspects of its meaning as we enjoy the warm rays from the sun. It seems to be complete in its comprehensiveness; it covers every phase of desirable human attributes, and seems to disseminate the finest and refuse the undesirable. It carries a meaning that is versatile and seemingly complementary, inversely to any counterpart. It reaches down to meet our weak points, and it shines out just far enough to meet our strong ones. There is a reciprocity in its radiation, a feeling of understanding -- for it carries with it the feeling of suffering when we suffer. There is also

a unity and binding or enclosing in its protecting sphere.

When we use the word Kindness, our mental reaction to it does not seem to be very strong. It has about the same effect upon one as to say honey is sweet, because the quality or attribute represented is immediately comprehended; it expresses no depth and no mystery.

We can readily see and understand the human side of kindness. It usually commands a motive, and we see the arbitrary reason for the expression of this desirable but somewhat weak quality. There seems to be no other quality in human nature so susceptible to control by an exterior, intangible motive. Again, there seems to be no limit to its expression in our relationships to one another. A surgeon may be considered kind when it becomes necessary for him to cause pain through the use of the scalpel; a mother may be forced to forbear reprimanding her child because of a feeling of Kindness, for the punishment to her child may cause her pain. This shows weakness, not strength. Kindness can be used as a subterfuge for obtaining favors or privileges, for there is no attribute that demands a quicker response from another than that of Kindness. Therefore it may be used to gain personal power.

Now in our summary of the two words, "Compassion," and its diminutive satellite, "Kindness," it takes but little effort of the imagination to evaluate properly their respective relationships and importances.

The word, Compassion, is broad in its scope, powerful in its radiation, incomprehensible in its attributes, gentle but inexhorable in its effect upon the imagination. It becomes a fixed star in comparison with the other variables, and we attribute the understandable portions of its qualities to the gods, as a mark of our highest reverence and esteem.

As we stand transparent between us and the shining glory of this greatest of all attributes, we can still sense a veritable orb of unexpressed significance still in reserve. It seems to recede upon our inquiring approach until it becomes One with the Atman.

Kindness, on the other hand, in comparison to its solar primary, seems to be fragmentary, an asteroid encircling the personality with its sister companions, the light of which in comparison shrinks to the status of the erratic and twinkling firefly.

I do not wish to belittle these admirable traits in personalities, but simply to evaluate them from the perspective of the depth dimension. They are but rays of compassion filtering through the multi-lens gondola of flesh, that the ego, that strange celestial visitor, uses while investigating the floor of this ocean of air, joining for a time in the dance of life and radiating these qualities like the aroma of rare perfume, thus contributing to the glamour and enchantment in their caudal diminuendo.

Kindness can be observed in other departments of life. It would be unkind and unjust to the aspiring soul if, from a higher point of insight, the master spared the personality a rebuke when such was essential for awakening its consciousness to an evil practice, or fault, that acted as a hindrance to its own progress and unfoldment.

So let the Neophyte be keen to observe these qualities, and apply his power of analysis and discrimination, and he shall soon find that his mind, through this new stimulus of thought on the outer plane, will be guided inward and upward, and, if he continues, he will eventually arrive at the Great Cause of all causes, the Great Self of All.

Dayan
June, 1938.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
1-2-1942

THE ART OF LOVE

A man well versed in literature and science approached a teacher of philosophy for information in regard to the destiny of man. The teacher said "Learn to love, and then come back to me," and turned abruptly from the surprised inquirer, who looked with annoyance after his laconic teacher, and thought: "It is easy for him to preach about love, having no one about him to provoke him to hatred. Were he four weeks in my position, he would speak differently." But the teacher had disappeared, and the inquirer had to be satisfied, and returned home without any light on the problems he sought to solve.

Realizing that light on this problem was all that would make life worth living, he resolved three months later to pay another visit to his teacher. After the first greeting, the following conversation took place:

Teacher: You have doubtless solved your problem, since you have come to me.

Inquirer: No, I have not solved it. On the contrary, I am convinced that I will never be able to solve it.

Teacher: It would be very strange to find a human being who was utterly dead to love.

Inquirer: Unfortunately that is my case — yet understand me rightly. I am not an enemy to humanity; I fulfill all the law requires of me, yet not a day passes but ill-wind and hatred have possession of me, engendering a coldness which kills all feelings of benevolence and kindliness.

Teacher: You are married and have a family?

Inquirer: Yes.

Teacher: And your children?

Inquirer: As they are still small, I do not love them, nor take pleasure in their childish ways, as I am too serious by nature.

Teacher: But your wife?

Inquirer: I do not love her.

Teacher: Why not?

Inquirer: Her character is the very opposite of mine. Harmony between us is not to be thought of, and if it were not for causing too much notoriety, I should have separated from her long ago.

Teacher: But are your children not a bond of love between you?

Inquirer: They are, as it were, a bond of attachment which holds me somewhat to my wife, but not of that genuine, inner affection which smoothes the paths of life.

Teacher: And don't you call this attachment love?

Inquirer: It is rather a love for the race than for the individual.

Teacher: But this love for the race is permanent in you?

Inquirer: It is constant, but against my inclination.

Teacher: Then you are not entirely dead to love!

Inquirer: I may not be from that point of view; yet I do not place any value upon it.

Teacher: Though you may not value it, yet you have to obey it. Love is inherent in man, and he should not try to kill it out if he does not wish to descend to the level of the animal.

Inquirer: Then I am on my way to become an animal!

Teacher: That must not be so.

Inquirer: What will prevent it?

Teacher: Nature.

Inquirer: Has nature the power to compel me to love the individual?

Teacher: It has.

Inquirer: Where is this power?

Teacher: In the heart.

Inquirer: Then I have no heart?

Teacher: Indeed you have, but you are unconscious of it. You have accustomed yourself to look upon people as obstinate, capricious, cunning, and selfish creatures, and this caused you to drift away from humanity, lacking the courage to treat them as human beings.

Inquirer: Then what shall I do?

Teacher: Search for your heart! Without it, there can be neither happiness, peace nor love.

Zoroaster departed and left the Inquirer in deep thought. At last he exclaimed: "I am to seek my heart! But how? And within that heart is supposed to lie hidden the power which impels me to love man because he has the form of man! I will try to look within, but I have little hope of success, for here (striking his breast) everything is as cold and dark as in a mountain gorge where no ray of sunshine ever enters."

He went home, and after a year's trial again presented himself before his teacher to relate his experience. After kindly greetings, the teacher asked him: "Why do you again seek me?"

Inquirer: To tell you that, though I am far from attaining my object, yet I dimly perceive its reality.

Teacher: Then you have found your heart?

Inquirer: Not yet.

Teacher: But at least you are convinced that you have a heart?

Inquirer: Listen to a part of my life's history, and you can judge for yourself. In my youth I had a friend. As to worldly goods and mental capacities we were equally endowed. Our inclinations lay in the same direction, and one could voice the secret wish of the other. As we became older, our paths in life diverged, but this did not disturb our friendship. We remained the most ardent friends, enjoying our occasional visits more than ever, as they happened at greater intervals. In the course of time, my friend inherited a large fortune. His sphere of influence became considerably wider, he began to move in a different circle of society and formed connections with persons of higher rank. Though this did not separate us completely, yet our intimacy suffered greatly thereby. Shortly after that a post of honor in the city government became vacant. According to certain traditions, I was the person to be selected for this post. I applied for it unaware that my rich friend had also made application. My astonishment was great when I was told that he had been selected to an honor which should have fallen to me. I could not prevail upon myself to see him again, and he seemed to avoid me intentionally. From that time on, the friendship of others had no value for me. Judging everyone from this standpoint, I drifted into bitterness towards others which was unjust to them and dangerous to my own morality. I was advised to forget my unfaithful friend and to marry. I consented, without clearly knowing why. As I made no preparation to look for a bride, my relatives took it upon themselves to select one for me, and in a short time I was married to a handsome, excellent and well-to-do woman.

Many were surprised that my wife had consented to listen to and consented to marry so cold and morose a suitor as I. Apparently these

rumors did not affect her, yet a close observer could see that it was a mental strain for her to preserve an outward appearance of harmony and contentment. My rancor remained, and through marriage I had loaded myself with a new burden which sometimes seemed even heavier to bear than the treachery of my friend. That was eleven years ago, and though outwardly I am supposed to be happy, in truth my life is barren of all higher feelings. Then I came to you, and you referred me to my heart. At first I was startled at the suggestion, but concluded to make the trial. I listened to you, and looked within, but could find nothing but gloom and desolation. I was surprised at my own condition, and determined not to give up my search. About that time, it happened that my old friend, accompanied by several of his companions, passed the house. Unperceived, I watched him closely and noticed a melancholy expression in his face which forced upon me the conviction that he, too, had lost his heart. This so affected me that it was with difficulty that I restrained the impulse to rush into the street and embrace him and to ask him to renew our old friendship. From that moment all dislike of him disappeared, and had I the courage to seek him, I am confident our former friendship would be renewed.

The Teacher listened, well pleased, and when the Inquirer ceased speaking, asked: "Had nothing occurred in your home to awaken your heart?"

Inquirer: About eight days ago, my youngest child was taken seriously ill. I camehome as usual at noon, and found my wife sitting near the child's bed, with her hand upon its heart. I asked: "How is the child?" She replied: "His heart beats very rapidly, and I am afraid he cannot live." I, too, laid my hand upon the child's breast,

and said in an undertone, "He has a heart." In a louder voice I asked my wife: "Have you still a heart?"

She seemed startled, and answered, deeply moved: "I have learned to endure your indifference; but to ask such a question of a mother who despairs of her child is an insult which I have not deserved." I retired to a window niche and said to myself: "God! Everything seems to have a heart! Can I not find mine?" I retired to my room, and saw no one for days. At last my condition became so unbearable that I have sought you again for help.

"Follow the inclinations of your heart," answered the other immediately.

Inquirer: But if I should be repelled in so doing.

Teacher: Then you will have done your duty, and you should be glad to have conquered yourself. But do not fear! The language of the heart cannot be resisted.

Inquirer: Teach me to feel this love for others!

Teacher: Every human being has a pulsing heart within his breast. Try to vividly represent in your mind its form, color, and function, and after a while you will be unable to hate anyone, though he were your deadliest enemy. You will feel compelled to pity him, and not only pity him, but to regard him with love.

Inquirer: You tell me strange things which would seem miraculous were it not for a semblance of probability.

Teacher: Nature has no miracles, and though she is wonderful the one who works with her and learns to know her will solve all her riddles.

Inquirer: Can you not give me one proof of your assertion?

Teacher: Whatever man pictures clearly to himself, is not only

mirrored in the brain, but also affects those organs that are connected with the subject under consideration. When judging of a hard or soft object, the sense of touch comes into play and works jointly with heart and hand. When we picture a bad road, both the head and power of locomotion in the feet are drawn into activity. Thus it is with all the organs. Every part of the body whose functions are reached by words or thoughts is awakened and supplies the material for forming a clear picture to the understanding. In the same manner, by picturing the heart of another, our own becomes active, and since its essence represents love, by this means we bring ourselves to love.

Inquirer: Your statement is surprising! If one can force himself to love, then he has happiness in his own hands; for I realize that where love has made its home, there is happiness and contentment; where there is no love, there is no peace, no growth, and no hope.

According to your doctrine, all extraneous influence, all mystery, all demonism may be put an end to, and man, as a being of a superior order, needs only to study himself to attain all things necessary and useful to him.

Teacher: You speak truly! Follow my instructions, and the reward will come in due time according to your efforts. Now farewell!

The Inquirer left, and all things came out as his Teacher had said. He became reconciled to his friend, who had suffered the same loneliness as he. Learning to see with the eyes of his heart, he found in his wife all that ahusband could wish, and led a happy and contented home life.

Later on, while paying another visit to his teacher, he remarked: "Why cannot such happiness be lasting? Why are we under the dominion

of death, which closes our eyes and stops the beating of the heart?"

The teacher looked at him calmly, and replied: "Your love has not yet sufficiently developed, or doubts like these would not arise in your mind, for pure feelings cannot die; they are the love of God. All who strive to know God will find Him in their hearts, through the power of love which dwells there. We realize this love when thought and soul are united at the Heart Center, for by this union, thought becomes alive and learns to feel itself. This is possible, as it is essentially a part of human nature. The heart atrophies and is less active when the head assumes full command.

From this point of view man is a perfect being. He is the crown of creation whom God has emanated as a temple in which His spirit may incarnate and manifest, and thus reveal to us our relation to Himself. The Spirit of God may be sought by aspiration, then gradually the power of Divine Love will descend into our hearts. The lower aspect of love seeks external expression. The love for God seeks union within. Both must unite in the heart. The Revelation will follow, for through it man is linked with God consciously and attains life eternal.

He who finds God finds his own true Self, that which is never born, nor dies ever, but is immortal throughout the Ages.

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He who finds God finds his own true Self, that which is never born, nor dies ever, but is immortal throughout the year.

Scripsit: Padma Karpo
Corrigit: Padma Karpo
3-8-1943

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3

had no value for me. 2 only Judging everyone from this standpoint, I drifted into bitterness towards others which was unjust to them and dangerous to my own morality. I was advised to forget my unfaithful friend and to marry. I consented, without clearly knowing why. As I made no preparation to look for a bride, my relatives took it upon themselves to select one for me, and in a short time I was married to a handsome, excellent and well-to-do woman.

Many were surprised that my wife had consented to listen to and consented to marry so cold and morose a suitor as I. Apparently these rumors did not affect her, yet a close observer could see that it was a mental strain for her to preserve an outward appearance of harmony and contentment. My rancor remained, and through marriage I had loaded myself with a new burden which sometimes seemed even heavier to bear than the treachery of my friend. That was eleven years ago, and though outwardly I am supposed to be happy, in truth my life is barren of all higher feelings. Then I came to you, and you referred me to my heart. At first I was startled at the suggestion, but concluded to make the trial. I listened to you, and looked within, but could find nothing but gloom and desolation. I was surprised at my own condition, and determined not to give up my search. About that time, it happened that my old friend, accompanied by several of his companions, passed the house. Unperceived, I watched him closely and noticed a melancholy expression in his face which forced upon me the conviction that he, too, had lost his heart. This so affected me that it was with difficulty that I restrained the impulse to rush into the street and embrace him

Sheet 6

and to ask him to renew our old friendship. From that moment all

dislike of him disappeared, and had I the courage to seek him, I am confident our former friendship would be renewed.

The Teacher listened, well pleased, and when the Inquirer ceased speaking, asked: "Had nothing occured in your home to awaken your heart?

Inquirer: About eight days ago, my youngest child was taken seriously ill. I came home as usual at noon, and found my wife sitting near the child's bed, with her hand upon its heart. I asked: "How is the child?" She replied: "His heart beats very rapidly, and I am afraid he cannot live." I, too, laid my hand upon the child's breast, and said in an undertone. "He has a heart." In a louder voice I asked my wife: "Have you still a heart?"

She seemed startled, and answered, deeply moved: "I have learned to endure your indifference; but to ask such a question of a mother who despairs of her child is an insult which I have not deserved." I retired to a window niche and said to myself: "God! Everything seems to have a heart! Can I not find mine?" I retired to my room, and saw no one for days. At last my condition became so unbearable that I have sought you again for help.

"Follow the inclinations of your heart," answered the other immediately.

Inquirer: But if I should be repelled in so doing.

Teacher: Then you will have done your duty, and you should be glad to have conquered yourself. But do not fear! The language of the heart cannot be resisted.

Sheet 7

Inquirer: Teach me to feel this love for others!

Teacher: Every human being has a pulsing heart within his breast. Try to vividly represent in your mind its form, color, and function, and after a while you will be unable to hate anyone, though he were your deadliest enemy. You will feel compelled to pity him, and not only pity him, but to regard him with love.

Inquirer: You tell me strange things which would seem miraculous were it not for a semblance of probability.

Teacher: Nature has no miracles, and though she is wonderful the one who works with her and learns to know her will solve all her riddles.

Inquirer: Can you not give me one proof of your assertion?

Teacher: Whatever man pictures clearly to himself, is not only mirrored in the brain, but also affects those organs that are connected with the subject under consideration. When judging of a hard or soft object, the sense of touch comes into play and works jointly with heart and hand. When we picture a bad road, both the head and power of locomotion in the feet are drawn into activity. Thus it is with all the organs. Every part of the body whose functions are reached by words or thoughts is awakened and supplies the material for forming a clear picture to the understanding. In the same manner, by picturing the heart of another, our own becomes active, and since its essence represents love, by this means we bring ourselves to love.

Inquirer: Your statement is surprising! If one can force himself to love, then he has happiness in his own hands; for I realize that where love has made its home, there is happiness and contentment; where there is no love, there is no peace, no growth and no hope.

Sheet 8

According to your doctrine, all extraneous influence, all mystery, all demonism may be put an end to, and man, as a being of a superior order, needs only to study himself to attain all things necessary and useful to him.

Teacher: You speak truly! Follow my instructions, and the reward will come in due time according to your efforts. Now farewell!

The Inquirer left, and all things came out as his Teacher had said. He became reconciled to his friend, who had suffered the same loneliness as he. Learning to see with the eyes of his heart, he found in his wife all that a husband could wish, and led a happy and contented home life.

Later on, while paying another visit to his teacher, he remarked: "Why cannot such happiness be lasting? Why are we under the dominion of death, which closes our eyes and stops the beating of the heart?"

The teacher looked at him calmly, and replied: "Your love has not yet sufficiently developed, or doubts like these would not arise in your mind, for pure feelings cannot die; they are the love of God. All who strive to know God will find Him in their hearts, through the power of love which dwells there. We realize this love when thought and soul are united at the Heart Center, for by this union, thought becomes alive and learns to feel itself. This is possible, as it is essentially a part of human nature. The heart atrophies and is less active when the head assumes full command.

From this point of view man is a perfect being. He is the crown of creation whom God has emanated as a temple in which His spirit may incarnate and manifest, and thus reveal to us our relation to Himself.

Sheet-9

The Spirit of God may be sought by aspiration, then gradually the power of Divine love will descend into our hearts. The lower aspect of love seeks external expression. The love for God seeks union within. Both must unite in the heart. The Revelation will follow, for through it man is linked with God consciously and attains life eternal.

He who finds God finds his own true Self, that which is never born, nor dies ever, but is immortal throughout the Ages.

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Scripsit:Kshanti
Corrigit:Dana
11-1-36