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The objective universe is called Maya or an illusion for the reason that it is not self-dependent. It is a projection from Consciousness. But this is not to be considered in the sense of free creation. All such projection is subject to Law. The most fundamental principle involved in Law is that of Balance. Every action in any direction implies its own opposite, the algebraic sum of both actions always giving zero. Thus process or progress cannot be predicated of Being as a Whole. Movement or development toward any goal applies only to a partial aspect within the Whole. Considered from the standpoint of such partial aspect the movement or development is relatively real, but taken in combination with its own Other, which is always exactly opposite in sense, the resultant is perfect mutual cancellation. Thus we can see why objectivity is Mayavic.

The grasping of this metaphysical and logical principle is of primary importance for sound thinking whether exoteric or occult. It affords one of the most important keys for the distinguishing between genuine occult knowledge and pseudo-occultism. There is more pseudo-occultism abroad in the world than there is of the real esoteric Wisdom. It is necessary for students to be ever on their guard against the former.

Pseudo-occultism is by no means always consciously evil, nor do the teachings and practices generally seem ugly. If this were so the problem would be much more simpler. But often those who are teaching are unquestionably sincere, sacrificing themselves and with laudable motives. But good intent and fine character never made two plus two equal five, and a bridge built upon mathematics of that type will always fail. One must go behind evidences of good intent upon the part of a teacher and external beauties in a teaching to determine soundness of principle. One form of negative teaching that is current today under various names is one that predicates reality concerning certain aspects of Being and denies reality to the opposite of these. This directly violates the logical principle outlined above and therefore all students should be on guard against all such teachings. They often do appear in a form that appeals to noble sentiment, but that does not make them therefore less dangerous. In fact, it rather serves to hide the danger from the consciousness of the student. Thus it is taught that "Good" is real and "Evil" is unreal. The idea does not stand up under analysis at all. For without the concept of evil what would happen to the concept of good? It is utterly impossible to think "Good" without implying "Evil." Hence when reality is predicated of Good it is by inevitable necessity predicated also of Evil. Denying this by affirmation has a psychological effect but no logical value whatsoever. The affirmation has simply cut off for a time a certain realm of awareness, it has not changed the facts. In reality it is just about as effective as the technique employed by the ostrich which when seeking to hide buries its head in the sand and then concludes that it is hidden because it itself cannot see. The occult philosophy asserts the unreality of both Good and Evil from the ultimate metaphysical point of view because from the standpoint of the Ultimate there is no process. That spiritual process (to use a not wholly adequate form of expression) of rising above the pairs of opposites implies rising above Good just as much as above Evil. Hence it is said that the wise man looks alike upon a merchant, an outcast, an elephant, or one who is filled with spiritual wisdom and understanding. The ethical implication of this principle is that the student should not be careless how he relates himself to good and evil in his conduct. He is moving in the

domain of relative consciousness and hence he should seek to perform his full duty. It is folly to try to avoid the responsibilities of one's actually attained degree of consciousness.

It is always one's duty to strive toward that which seems good and avoid that which seems evil, even though that which one denotes as good and evil constantly changes as his consciousness moves from level to level. Now just as the wise general always plans for the event of possible and necessary retreat, so the student must always recognize and guard against evil. Otherwise someday he will find himself breaking through a fair-seeming sand into a quagmire.

The aim of this Assembly is not that of building illusions but the unveiling of Reality. This calls for the courage to see and recognize things for what they are, then choose the course of action which will reflect both Wisdom and Compassion. The wise doctor does not suppress symptoms and then say "all is well, all is well." He seeks to eradicate the cause, even though temporarily the patient has to pass through a state of feeling worse than ever. Such is the course of the greatest Wisdom and Compassion.