

Lessons and Correspondence of the Mystic Brotherhood University

1931-1945

Marc Demarest



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About The Mystic Brotherhood/Mystic Brotherhood University

According to research done by one DavidG, the Mystic Brotherhood was an offshoot of the AMORC Rosicrucian organization, possibly comprising AMORC's "South-eastern District" and dating from an incorporation as Mystic Brotherhood, Inc., in Florida in March of 1929.¹

In 1933, the organization's name was changed to Mystic Brotherhood University, Inc.

The organization appears to have operated in some form or other from its initial incorporation, until December of 1945, when [Sri] Vasvana, the scribe of the group, send a form letter to its membership, "announcing that on the 31st of December [1945] the Mystic Brotherhood will be dissolved. Your lectures or chats (whichever you have been receiving) will be mailed on the 7th, the 14th, the 21st and the 28th of December. The 28th is the final date of mailing." The corporation was voluntarily dissolved in February of 1946, according to the State of Florida's Division of Corporations.

Between at least 1934 and 1939, the MB published a monthly journal, *The Mystic Messenger*.

The MBU is also closely connected — in some form or fashion — with another organization, called the Church of the Illuminati, which credentialed ministers.²

About Rilla Binks

Marillah Rebecca Binks, whose correspondence file preserves the lessons and correspondence in this document, was born Marilla Rebecca Ambrose on 3 January 1888, in Utah, and died 27 May 1979 in Los Angeles County, California. During her life, she went by Marilla, Marillah, Millie and Rilla. On 7 September 1905, she married John Binks (1882-1959), a railroad engineer, in American Forks, Utah. As the lessons' envelopes indicate, the Binks family — John, Rilla and their daughter Marillah Binks (later Marillah Herron, born 24 September 1908; died 26 December 2004) — moved around a great deal, no doubt due to John Binks' occupation. In the 1920 US census, the family is living in Salt Lake City, Utah; in the 1930 census, Rilla and Marillah are living without John in Los Angeles; in the 1940 census, all three are once again living in Salt Lake City.

Rilla Binks had no known occupation, but she was a member of the Athena chapter of the Delphian Society in Salt Lake City in the 1940s, and spoken on "Emerson's Originality" and

¹ <https://djg93.wordpress.com/author/djg93/>

² See, for example, the partial series of MBU lessons, with attached Church of the Illuminati material, at: <https://www.scribd.com/doc/199886877/Some-Lectures-of-the-Mystic-Brotherhood-University-1933>. For credentialed ministers, see, for example, the *Ottawa (Ontario) Journal* for November 2, 1939, p. 14.

other topics before that group.³ She was also president of the civic organization the Rose Trident Club.⁴

There is some circumstantial evidence to suggest that the Binks family were members of the Church of Jesus Christ of Latter-Day Saints.⁵

³ See for example the *Salt Lake Tribune* for February 2, 1941, p. 41.

⁴ *Salt Lake Tribune*, December 14, 1949, p. 9.

⁵ John Binks' parents, Thomas Binks and Ann D. Bramall, were married in the Endowment House in Salt Lake City on February 19, 1880. Thomas and Ann D. were members of the Church, as were several of their children.

Bibliographical Note

The Mystic Brotherhood University lessons drawn from a correspondence file of 32 envelopes and contents preserved by Rilla Banks, and possibly subsequently by her daughter Marillah, and purchased in July of 2015 in an online auction by IAPSOP.

The lectures are arranged herein chronologically, based on postmarks on the envelopes in which the lessons are preserved, which precede the lessons they contain. That this chronological arrangement reproduces the (undated) lesson numbering scheme demonstrates that the lessons were delivered in numbered order, and on a weekly basis, for at least the period covered by the correspondence file: 17 October 1931 to 10 January 1936.

Five dated letters received and retained by Rilla Binks follow the lessons.

The originals are all single-sided. Where verso images of either envelopes or pages contain information, they have been retained. Otherwise, they have been deleted.

*Marshall b. 1209 Cal
Healand John Bates Locust
Marshall Rebecca Banks*

Post Office Box 425
Tampa, Florida

MRS. RILLA BINKS
290 ALHAMBRA ST. APT. 15
SAN FRANCISCO, CALIF.



MAIL EARL FOR CHRISTMAS

MR.

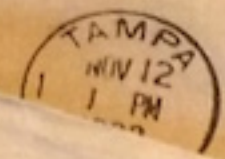
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TABLE OF CONTENTS

Lecture	Date Mailed
Lecture 8 - Application of the Life Essence	17 October 1931
Lecture 10 - Reincarnation	31 October 1931
Lecture 15 - "Several Difference Subjects"	4 December 1931
Lecture 19 - Freeing The Master Within (Astral Travel)	1 January 1932
Lecture 20 - Projections of the Psychic Body	8 January 1932
Lecture 59 - Consciousness	8 October 1932
Lecture 60 - Summary of first 59 lectures	15 October 1932
Lecture 61 - The Doors Leading to the Inner World	22 October 1932
Lecture 62 - The Planes in their Relative Aspects	29 October 1932
Lecture 63 - Meditation	5 November 1932
Lecture 64 - Deep Concentration Called Trance	12 November 1932
Lecture 65 - The Rays	19 November 1932
Lecture 66 - Another Phase of Trance	27 November 1932
Lecture 92 - Absorption (Banishment of Elementals)	26 May 1933
Lecture 93 - The Good Angel and the Evil Angel at the Side of Man	2 June 1933
Lecture 96 - "Live to Benefit and Serve Mankind"	23 June 1933
Lecture 100 - Three Kinds of Actuality	21 July 1933
Lecture 105 - The Monad	25 August 1933
Lecture 117 - The Group Mind	17 November 1933
Lecture 140 - Visualization	27 April 1934
Lecture 144 - Initiation and Degrees of the Golden Dawn	25 May 1934
Lecture 145 - Initiation and Degrees of the Golden Dawn (cont.)	1 June 1934
Lecture 146 - Initiation and Degrees of the Golden Dawn (cont.)	8 June 1934

Lecture 149 - A Note on Genesis — Part One (on Genesis Part 1 (Wait, Mathers and Alister Crowley)	29 June 1934
Lecture 151 - The Cabala	13 July 1934
Lecture 214 - Initiation (Continued)	29 November 1935
Lecture 215 - Initiation (cont.)	6 December 1935
Lecture 216 - “Chesed, the Fourth Sefirah”	13 December 1935
Lecture 220 - “Proving the Existence of God”	10 January 1936

Correspondence Item	Date Mailed
[Dyananda, acknowledging receipt of Christmas card]	30 December 1931
[Dyananda, acknowledging request to hold correspondence]	9 April 1934
[Veritus, taking over for Dyananda]	25 March 1936
[Veritus, providing Hebraic numerological assistance]	18 November 1936
[Vasvana, announcing dissolution of the Mystic Brotherhood]	7 December 1945

Post Office Box 425
Tampa, Florida

(anatomy)

TAMPA
OCT 17
9 AM
1931
FLA

Lectures

MRS RILLA BINKS
8766 LOOKOUT MT. RD.
HOLLYWOOD CALIF.



Beloved Neophyte:

Tonight I shall proceed to explain some of the very first steps in the application of the Life Essence, sometimes erroneously called Personal Magnetism, in the correcting of diseased conditions. Right at this point let me say that the Neophyte should be the first to call a regular Physician in cases of acute and serious illness. The Brotherhood does not advocate the elimination of Medicine, nor the doing away with the trained services of experts. The Medical World as a whole, is, however, relying less and less upon Medicine, and concentrating more and more upon rest, diet, and trained care, letting Nature do most of the restoring to Health, helping her, not hindering her.

The elements taken into the System from the food you eat and the liquids you drink are of a Negative Polarity, as they are of and from the Earth, earthly and material, and the Earth is the huge Reservoir of the Life Stream having a Negative Polarity. So, these Elements constitute the source of supply for the body's Negative Essence; these Elements absorbed into the blood stream proceed in the red blood-corpuses to the heart, thence to the lungs where the cells receive the Positive Essence from the air you breathe. They are then highly charged, each tiny cell being in fact a Magnetic Storage Battery and they proceed thru the System, giving off this Force in the building and maintaining of the body, until, finally, fully discharged, now Negative in Polarity, they proceed again to the lungs for the new supply of Positive Energy. Thus your Breathing Exercises and the use of your Mind and Will in aiding the Natural Processes have given the blood-stream additional quantities of Positive and Negative Essence. The red blood cells charged to their highest capacity have been able to give greater Power to every Organ and every part of the Body, vitalizing them and stimulating them to a greater extent than usual, thus aiding the cell groups to correct inharmony or disease wherever it may have existed. The surplus, the supply of Life-Essence, whether Negative or Positive in Polarity, escapes thru the Radial Nerves as I stated before.

The Essence separates according to its Polarity, the Negative Polarity escaping thru the left Radial Nerve, while the Positive Polarity escapes thru the right Radial Nerve. So make a note that you are to use the right hand for Positive treatments, and the left for Negative Treatments. The Mystic, reasoning backwards from effect to cause, reasons that all disease makes its appearance in the body of Man thru a lack of Balance between the Positive and Negative Supply of the Essence in the body. This in turn has its inception in the Mind of Man affecting his Psychic Body first, before it is objectively apparent in the Physical Body. The Mind of Man, his Material, Objective Mind, allows him to do so many things he should not, and fails to make him do so many things he should, that you may safely say that Disease has its origin in the Mind. The statement is even more apparent when you consider the thoughts and emotions of this Mind, the gross misinformation it has, all of which it impresses upon the Subconscious Mind which is guiding the body's functions. The confusion thus set up is impressed upon the Psychic Body and Disease becomes apparent in the Physical. You can realize this more readily; perhaps, if you consider the immediate effect of fright or fear, how it affects the blood supply, paralyzes motion, and while only a thought, perhaps, with only an imaginary danger at that, produces Physical change at once.

So the treatment work thus falls into several classes. First, the system as a whole, or some part in particular must have its balance restored, the missing quantity of negative or positive essence added. Second, the mind must be restored to proper thinking, cleansed of the unhealthy destructive thoughts it has been holding, and constructive positive thoughts put in their place. Third the body itself, must be cleansed, inside, as well as out, and rid of all its accumulated impurities, and Fourth, the body must be given a pure wholesome food supply.

Most of these things should go without saying, but I am more impressed with the necessity of repeating the effects of Mind. You have been taught the first principles of right thinking in your very first communication. It would seem that your mind, occupied with wholesome, invigorating, optimistic, creative thoughts, as outlined in that lesson, would instinctively avoid over eating, or under eating. That it would naturally avoid the wrong kind of foods for the work that body and mind have to do. That it would, as a matter of course, see that the body is kept clean inside, as well as outside. And that it would automatically avoid excess in any and everything. Thus your foundation work should have been done, and if you did not grasp this from that lesson, study it over now. Sit down for awhile and confess to yourself the errors you are making, and correct them. When treating others, look well to these fundamental factors, they are present in part or whole in all cases.

However, I must not go too deeply into these different factors, at this time, I wish to sketch over in a general outline the work of your mind and body and the treatments to be given both, and then we will add to this skeleton framework with complete detail as we go on. For a positive treatment proceed as follows: First take several deep full breaths, holding the air in the lungs as long as possible, extracting and filling the body to overflowing with the Life Essence. Then place the ball of the right forefinger or the thumb, or both, over the part of the body to be treated, firmly but not too tightly pressing against the skin. After establishing this finger contact with the skin, take a long full breath, hold the air as long as possible without discomfort, then exhale slowly, repeating the syllable "Ra" as you did in your fifth communication work. Draw the sound out as long as the breath exhales. You may say the word softly, out loud, or if not convenient to do that, mentalize; or say the word mentally, exactly the same as if you were vocalizing the sound. As you exhale and repeat the sound, picture in your mind the flow of the current down the right arm and out the finger tips. Do this so vividly that you can feel and almost see the current passing out the tips of the thumb and forefinger. After you have taken and exhaled the breath as stated, continue to breathe naturally for perhaps two minutes, still keeping the contact with the thumb or finger. During this period, continue also to visualize the flow of the positive Life Essence. Do not wonder if it is, or if you are doing the work right, keep your mind positive, that you are doing it correctly, that the essence is flowing, that it is being guided to the right spot, etc. Faith is never more required than right here. In such work, the slightest doubt or fear or mental confusion will retard the out-flow of this subtle manifestation of the Supreme Power.

As an experiment for you to practice until our next communication you may try the following: Place the ball of the fore-

finger of the right hand firmly on the eyelid of the left eye, over the ball of the eye, and the thumb of the same hand on the right eye-lid, over the eyeball, press lightly but firmly. Take your deep breath, exhale with the intoned syllable as directed, and continue to hold the finger and thumb tips in place for two or three minutes. Turn your face away from the light, towards a darker side of the room. Perhaps you will need, at first, to have the room dark. After a moment or so you should begin to see a violet or blueish glow, apparently on the inside of the eyelids. This is the stimulated aura from your finger tips. Then you should see small sparks and perhaps very fine lines of light or fire across the eyes. This is the Life Essence flowing in from your finger tips. This is, of course, psychic sight, not physical sight. Tho you apparently see these manifestations with your eyes against the eyelids, yet it is really being registered by the pineal gland and the high vibrations cut down to the rate which the brain centers can receive. It will not matter if in this experiment or in your treatment work, if you repeat the long breath and the syllable more than once. It would be a good idea when you are first commencing the study of treatments to repeat the long breath twice or even three times and also the sound of "RA" during the two minutes or so of the treatment application, this repetition may extend the time of the treatment to three or even four minutes but that will do no harm and will, in fact, make up for your inexperience.

Next week I shall devote considerable time to treatment details, giving you the negative applications, diagnosis and some at least of the work with the sympathetic ganglia.

If, after the experiment I have just given you with the eyes, you should find, when you open them, after you have finished, that everything seems blurred, or in other words that they are out of focus, do not be alarmed, this is usually the case and after a few moments rest they will adjust themselves. This is very effective in strengthening the eyes and will do them a great deal of good. If you continue the practice regularly, you will find, if you are wearing glasses, that they no longer fit you, and in fact, that shortly you should be able to lay them aside entirely.

Be very careful with the treatment work not to discuss it with outsiders. If there is some one very close to you whom you wish to help, you may work with them after the next two lectures have given you more of the facts, telling them only some little thing without going into detail. The laws of most states are very strict and do not allow unlicensed practitioners to treat.

This lesson then ends the second lunar period, and you should now report to me the results and happenings of the past four weeks. You should have seen some changes in general conditions from your mental affirmations. They will be slight, as you have not yet gotten into the positive phase of this work. But no matter how slight, they should be very encouraging to you. Write me fully about any of the communications in which there is any point not clear to you, especially this preliminary treatment work.

This is the second Lunar Period of four weeks and you will find the Alms Envelope enclosed for your offering, sending it as before.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda, S. C.

Post Office Box 425
Tampa, Florida

Lescom

(Anthony)



MRS RILLA BINKS
8766 LOOKOUT MT. RD.
HOLLYWOOD CALIF.

Beloved Neophyte:

Reincarnation is the subject I now take up, and it is one that has caused probably more Mental upsets on the part of Neophytes than almost any other one Truth. It seems if the Race-thought on this subject, created by the various Churches, Schools, and Early Writers, has become so strong that it is hard to break away; the moment the subject is discussed it also opens way for a veritable flood of questions.

Reincarnation, briefly, is the Teaching that each Soul goes thru many lives on this Earth-Plane, each so adapted to its needs that each affords new lessons, and new opportunities for Growth and Development. In the periods of several years between Incarnations, the Soul is on the Cosmic Plane. Less developed Souls spend this period in a Dream State, others as they progress, spend more and more time in conscious Work and Growth. As the end of its cycle approaches, the Soul is drawn again to earth, entering the body of a new born child with the first breath the infant takes. The time and place are such as yet afford this Soul the lessons it needs to learn in its Progress back to the First Cause from whence it came. There is no logical reason that can be offered, considering the Universe as ruled by Law and Order, by a God of Love, which will explain the inequalities in the lives we see all around us. Some have Health, Wealth, Happiness thrust upon them, others thru no fault of their own, apparently, have suffering and sorrow, misery, poverty, and disease as their lot. Again there is the apparent futility of Life with its lessons, if, just as we have learned something of them, we die and pass on to a place called Heaven, where the things we have learned are of no further use to us. I am giving you, briefly, short sketches of the various ideas presented, and I want you to ponder long and earnestly over the subject until you work it out in your own Mind, with the aid of the help that will come to you as you sit in your Sanctum and meditate upon it.

However, it is a logical explanation of earthly conditions and the inequalities we find, if we know that each Soul has lived many lives on this Plane; that it has failed to learn many lessons it should have learned, tho it has learned some; that the Eternal Law of Compensation demands Justice; that the Soul which expresses cruelty is brought again and again into conditions which will, thru its own suffering, teach it the lesson of Love and Kindness. And so, like little children, when the day is done at school, we go home and come again in the morning -- some to take up the new lessons, and some who have failed yesterday find a new chance is given them to review the old work, and finally they, too, pass on to other work. Humanity learned in the past thru Misery and Suffering brought upon them by their infraction of the Law; now some are learning by the Experience of others, thus avoiding much of the Penalty they would bring upon themselves. As the Souls in the Cosmic feel the first Influx of Negative Matter and sink slowly earthward for another experience on this Plane, it is a kindly Law that drugs the Senses, so they lose memory of that Cosmic World they are leaving for a time, and are thus free and unhindered to take up the lessons before the

Therefore, you, beloved Neophyte, are dual, you are Body and Soul, and this old, old Soul within you has its Psychic Body which you are starting to loose a little from its fetters of Matter. This Psychic Body is the covering of the Real You, the Soul, or the Divine Spark, and is the misty form around it. This Psychic Body carries with it as part of the Soul's attributes, the Memory. This Memory is the complete record of all you have experienced since the Dawn of Time, everything, no matter how slight, is recorded there, all you need is the proper key

and proper index to find whatever you wish. Part of your work later on will be the bringing from this wonderful Memory House, pictures and scenes from former lives in which you, of course, played the important part. It is fascinating and wonderfully instructive.

Another attribute of the Soul in this Psychic Body of which you have been learning so much is the Personality. I wish you to be sure to differentiate between Personality and Individuality. Often they are taken as being almost alike, again with different meanings. But this is the meaning you are to attach to them in this work. Personality is the Character of the Inner Self, the Real You, which is the sum total of all the accumulated things you have experienced and learned thru all the many Lives since you first started upon your journey. On the other hand, Individuality is the Outer Self, the result of Environment, Study, Association, in this one Life; it is merely the outer coat you have put on here, and which later will be laid aside.

You will realize the difference from a moment's thought. You have seen some very coarse, illiterate person and have been surprised to find within him a fine, spiritual quality, unexplainable in such surroundings from any other standpoint than that of Personality and Individuality. Again, in some family, a child prodigy will come forward, a trained Musician, and tracing back that family on both sides you eliminate Heredity for there have been none who were Musical, yet that child of perhaps six without training and without inheritance, is a finished Musician. What other explanation than that the previous Incarnation was spent in the study and practice of Music can you find? Looked at from the viewpoint that while the child's Individuality is but six years old, yet his Personality is old in Experience, the problem and wonder vanishes. It is logical -- the only explanation possible.

So, we are about to work with this Psychic Self within your body, loosening it from the fetters that bind it so closely, opening its Memory Storehouse with all its vast store of knowledge and experience, and preparing to have the Soul assume command of this new Individuality and assert its rightful Authority. The more you study and learn, the more you meditate and practice and perform the Experiments given you, just that much more closely do you attune your Objective Self with this hidden Power Within.

Tonight, for the remainder of the evening's Convocation, I want you to place a mirror before your easy chair, supporting it on a table or perhaps the one on the dressing table will do. Have it so placed, and at such a height that while you sit comfortably, without effort, in your easy chair, your head and shoulders will be reflected to you from the mirror, about five or six feet in front of you. Have, also, an ordinary candle with a small dish to set it in. Place the candle on the dish and set it in front of the mirror, about six or eight inches away, and to one side, so that the flame is not reflected in the mirror. Have it on the right side as you look towards the mirror, so that it does not interfere with the reflection of your face.

Having prepared your Sanctum as I have just stated, turn out all the lights and draw the shades so the room is dark; light the candle, and seat yourself in your chair. After a few moments of rest and relaxation, speak the following, forcefully but softly, looking at your image in the mirror:

"Reveal, Reveal Thyself to me, O Cosmic Soul, here and now!"

And then, still looking at your image in the mirror say, "Aum,"

softly (pronounce the "au" as the "ow" in "how"--drawing it out quite long, then the "m" as the "m" in "murmur," drawing it out also) repeat the sound three times, still looking at your image in the mirror. Now sit quietly for five minutes and watch the figure in the mirror--do not stare, partly close the eyes and relax, watching the image without effort. Note if you see a haze from the aura, note the startling change as the soul responds and shows you the self you have built up thru the ages, the likenesses in previous lives, etc.

You may repeat this experiment once or twice thru the week.

When you do experiments of this kind it is necessary for you to be very sure that you understand the instructions, as it is impossible for me to reiterate and repeat as I would if I were sitting talking to you. For instance I say, your easy chair, now you are apt to read that over hurriedly perhaps, and attach much significance to the word easy, yet in experiments of the kind and those that will be given you, it is very essential that your position in the chair be very easy and comfortable, --a rocking chair, or a chair with a back, which will let you recline just a little will help you greatly in attaining a borderline condition, a subject condition, just as if you were almost falling asleep. Whereas, if you were sitting in a straight back chair that is very uncomfortable, or not the right height from the floor it is impossible for you to relax your body and to let go as you could otherwise, and this will mitigate against the success of the experiment. Now another thing in this experiment is the fact that you will have to try possibly several different positions for the chair. Do not get too close to the mirror, nor too far away, with a little experimenting you can determine the correct position. Then, too, the candle has to be placed far enough to one side so that the light is not in your eyes, and not in the mirror, and you may have to experiment a little with this.

Then you must understand also that it is the Subjective Mind which you are trying to allow to speak to your consciousness. This it can only do if your Objective Mind is dormant. If you see something in the mirror and begin to reason about it, or analyze what it is you are calling the Objective Mind into action, and as it swings into action, it breaks the connection you have had with the Subjective. Again possibly, your Objective Mind is running rampant with thoughts, wondering whether it is going to work, and what is going to happen, etc. You still this mind, and not allow it to do this, just casually watch in a detached disinterested sort of way, without thinking anything at all objectively.

You must remember that in your work as an Occultist, you will use the trained mind as an instrument of your research, and you must accept the fact that the phenomena you are considering belong to another order of manifestations, and with which natural science is not equipped to deal. Just as the scales and measuring rod are useless in dealing with electricity and measuring instruments have to be invented which will express electricity in its own terms, so in dealing with the phenomena of the Subjective World, the Invisible Plane, the ordinary resources of the laboratory are useless, and you have to devise a means testing these forms on their own planes, so the reactions of consciousness are used in measuring the phenomena of the Inner Plane.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,
S.C.

Post Office Box 425
Tampa, Florida

Season 187



MAIL
EARLY
FOR
CHRISTMAS



MRS RILLA BINKS

8766 LOOKOUT MT. RD.

HOLLYWOOD CALIF.

Beloved Neophyte:

Tonight I am going to talk to you on several different subjects, for there are many points that I want to bring out in this general discussion. In the early lessons you learned of the existence of Universal Mind as a Substance from which everything is created. This was covered in the fourth lesson; then in the sixth lesson you were told how the Subjective Mind is continually working on the Patterns you give it, molding this Universal Mind into the forms and manifestations you desire; then in the eighth, ninth, and twelfth lessons you learned of another work of this great Substance, Universal Mind, as Life-Essence, and its use in maintaining the balance in the Human Organism.

Gradually this is opening up for you the door to almost unlimited Power. Suppose, for instance, that you fully understood this Universal Mind, this Primal Substance, and could control it. What Power on earth would there be that would not be yours? You would even be able to move the Sun and Stars out of their places and to control everything in the Universe, from the Atom to the biggest Suns, because you would control thru Universal Mind. This was what the Master Jesus referred to when He said, "If ye have Faith, even as a grain of mustard seed, you can move mountains" - Faith, in this case, being Conviction, built on Knowledge. And as the Occultist becomes perfect, there will be nothing in Nature not under his control. If he asks the Gods to come, they come, at his bidding; if he asks the Departed to come, they come, also, at his bidding. All the Forces of Nature obey him as his slaves. When the ignorant see these Powers of the Occultist they call them Miracles.

All this training and exercise is for the one purpose, and each Neophyte must begin where he now stands. He must learn how to control the things that are nearest to him. His body is the nearest thing to him, nearer than anything in the Universe, and his Mind is the nearest of all. The Universal Mind which is working thru his Brain and Body is the nearest to him of all the Universal Mind in the Universe. This little Wave of Universal Mind which represents his own Energies, mental and physical, is the Wave nearest to him, of all the infinite ocean of Universal Mind, and if he can succeed in controlling that little Wave, he can hope to control the Whole. He will become almost all-mighty.

In this country there are Mind Healers, Faith Healers, Spiritualists, Christian Scientists, Hypnotists, etc., and if you analyze these different groups you will find that the background of each is this control of Universal Mind, whether they know it or not. If you boil these Theories all down, the residuum will be the same, they are manipulating the same Force, only unknowingly. They stumbled, perhaps, on the discovery of a Force, they may not know its nature, but they are unconsciously using the same Powers which the Occultists use, the Powers of Universal Mind.

This Universal Mind is the Vital Force in every being, and the very finest and highest action of Universal Mind is Thought, which, as I have told you, is divided into the three classes: There is the Lower Mind, or form of Thought, which we call Instinct, or Unconscious Thought, the lowest Plane of Action, where you do things without thinking or understanding, automatically or instinctively. All reflex actions of the body belong to this Plane of Thought. Then there is the Middle Mind, a Higher Plane of Thought, the Conscious Part which says "I reason" - "I judge" - "I think" - "I see the 'pros and cons' of certain things." And again, we know that that is not all, for we know that Reason is limited, there is only a certain extent to which Reason can go, beyond that it cannot reach, and the circle within which Reason runs is very, very limited, and yet, at the same time, as we think and study, we find thoughts do rush into this circle, like the coming of Comets, different things are coming

into this circle, and it is certain that they come from outside the limit altho our Reason cannot go beyond. So we know of the Upper Mind, for we know that Mind does exist on a still higher Plane, the Superconscious Plane, and the Mind which has attained that state of Perfect Concentration, or Superconsciousness, goes beyond the limits of Reason and comes face to face with facts which no Instinct or Reason can know.

All these manipulations of the Subtile Forces of the body, the different manifestations of Universal Mind, are during, and by, your training changed to give an upward Urge to the Mind. Thus, the Mind goes higher and higher and becomes Superconscious, and there, sees all and knows all.

You have also learned from the third lesson, and from your Meditation in the meantime, that in this Universe there is one continuous mass on every Plane of Existence. Physically this Universe is one, there is no difference between the Sun and you. Scientists will tell you that it is only fiction to say the contrary. There is no real difference between the table and me, the table is one thing in the mass of Matter, or Universal Mind and I another thing. Each form represents, as it were, one whirlpool in the Infinite Ocean of Matter, and these are not constant. It is just as in a rushing stream where there may be millions of whirlpools and the water in each of these whirlpools is fresh, new water every few minutes, turning round and round for a few moments, then passing out at the other end, as the next particles of water come in. The whole Universe is one constantly changing mass of matter, or Universal Mind, in which we are little whirlpools. A mass of matter enters them, turns round and round, and turns, for a few years, into the body of a man, becomes changed, and goes out into the form, maybe, of an animal, in which it rushes round, to get, after a few years, into another whirlpool called a lump of mineral.

It is a constant change, not one body is constant, there is no such thing as my body or your body, except in words, all are one huge mass of Matter; one point is called the Moon, another a mineral, another a plant, another a man, another the Earth, another the Sun; but not one is really constant. On the other hand, everything is changing, Matter is eternally concreting and disintegrating, and so it is with Mind.

Many of you remember, perhaps, the experience of Sir Humphrey Davy, as he was performing an Experiment, when the "Laughing Gas" overpowered him. During that time, he remained motionless, stupefied, and after that he said that the whole Universe was made up of ideas; for the time being, the coarser vibrations had ceased and only the subtile vibrations which we call the Mind were present to him. He could only see the very subtile vibrations around him, everything had become Thought, the Universe was an ocean of Thought, and he and everyone else had become little Thought whirlpools.

Thus you see that even in the Universe of Thought we find this Unity, and at last, when we get to the Source, we know that the Source can only be One. These facts can no more be denied. Modern Science has now demonstrated them. Modern Physics, also, has demonstrated that the sum-total of the Energies of the Universe is the same thruout, and your work in this part of these lessons is being given to you to teach you the control of this Universal Mind, thru controlling the little Wave of the Universal Mind which is nearest you -- the Wave which is yourself, which is your Mind, your Thoughts, your Emotions, and Desires -- and as you learn to control this little part of Universal Mind, you will learn to control the Whole.

So, I have made plain to you many things, the reason for your exercises, and the reason for the fact that the Law of Karma brings lessons, tests, and opportunities to you, both to test your fitness and your control of your self. Refuse to react under annoying remarks, under lack

and limitation, under pain or grief. Refuse to fly to pieces, refuse to doubt or worry; instead, maintain your Poise and Calm. Like a capable General, as his far-flung battle lines waver and bend, concentrates his energies and brings up his reserves, so you, too, must call up from the depths of your Being resources and Strengths you never knew you had. With this attitude on your part, the help of the Brotherhood will flow to you, for the Psychic Help you receive is even more valuable than the lessons themselves; your Membership brings to your side the Occult Powers of the Unseen Worlds; maintain this connection now that you have it the Magnetic lines are being built stronger and more powerful, week by week, be patient and do your best and keep your close Contact.

And now, as the next step in acquiring control, I want to tell you of the Secret Chamber of the Alchemist, for it is within this Chamber that the real work of the Mystic commences. Creating your Destiny by decreeing is done here. Attunement with the Cosmic and Psychic Planes is thus started, while the Projection of your Psychic Body, which you loosened a little in the experiment of the fifth lesson, Psychic Sight and Hearing, all have their beginning here. So, it must be learned well and much practice must be given to it, over many months.

Each successful student works out a method for himself - the actual acquiring of the knack will come to you as you practice. You may not be successful the first few times, or the first half dozen, but if you persist, you will succeed. One student found this method to be best for him: Sitting quietly and comfortably in an easy chair, so that the body does not tire; in the dark, with eyes closed, he pictures within his Mind, a Sanctum. A small room, perhaps, with an Altar in the center; he fills in all the details of this room as he imagines it, and he learns to picture it so well that after a few times, when he closes his eyes, the picture forms with all its details just as a dream picture appears; and it is so real to him, he can walk into his dream picture and kneel at the Altar. While he is picturing this room and filling in the details, he is so interested in his work that he forgets where he is in actuality, even who he is, or that he has a body or anything else of the Material World. And there, kneeling at this Altar, he talks with the Father about the things he needs, the conditions that need adjusting, mentally attuning himself with the God-Principle that he pictures around him, so strongly that he can feel the Presence, even tho he cannot see it as yet. There, too, if you use this plan, you may repeat your Affirmations, dwelling upon them and absorbing them, making them literally a part of you. As you do either, or both, of these things, under the conditions stated, you, thru your Meditation (for this is what Meditation is) raise the rate of your Vibrations closer and closer to the High Vibratory Rate of the Cosmic Plane, the Home of the Upper Mind, and some day, Illumination will break upon you with an unspeakable Glory.

You are commencing Psychic Work and your success will depend upon your faithfulness in practicing the work, and your success will especially depend upon your mastering this Art of Retreating Within and stilling the Objective Mind and Material Affairs. Especially, in picturing this room and the Altar, and the work you do there, must you avoid remembering that it may not be real - you must think and imagine it is real and avoid thinking or reasoning in any other way, for after all, you do not know that for the time being it is not real, more real, at that time, than the Material World behind you.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda, S. C.

Post Office Box 425
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Season 19



MRS RILLA BINKS

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HOLLYWOOD CALIF.

Beloved Neophyte:

Tonight I wish to touch lightly upon the matter of freeing the Master Within or Travelling in the Astral, as it is called by some writers. Before giving you the Brotherhood method I am going to quote from an English Investigator along these lines, whose deductions and explanations have been the basis for many experiments and found good.

Successful projecting is an aid in building sensitivity, and in building Faith thru personal knowledge. It aids later in raising consciousness up the Planes to conscious contact with the Masters.

The matter of projecting the Psychic Self, is a faculty you have and can use if you desire to spend the time necessary to perfect the method. When you are awake, the Psychic Self interpenetrates the physical body. Each and every part of the Psychic Body is exactly in line with its corresponding part in the physical body. When sleeping the two separate more or less. Remember, you do not fall asleep, you really rise to sleep, for as you enter the zone of quietude, the Psychic Self moves slightly upward and out of the Physical Body, The condition of the Physical Body determines how far it moves, for if the Physical is vital and full of health, the Psychic Self will move upward, perhaps only an inch or so, just partly disengage, enough to throw itself out of line with the various parts of the Physical, or out of coincidence, if you prefer to call it that.

But if you are very tired, the Psychic Self will rise perhaps two feet as you enter sleep, and as a rule, while the Psychic Self moves upwards only a little as you enter the sleep, yet after you have been asleep for several hours, the Psychic Self will be found to have risen a foot or two, as the Physical Body becomes more relaxed and more passive. The idea may be new to you that every time you sleep your own Psychic Self and the Real You move out just a little from the body, but it is a fact; and remember, all the theories which try to account for sleep have been shown insufficient to account for the phenomena of sleep. One never arrives at a satisfactory explanation until he admits the presence of a Life-Essence, and the presence of an individual human spirit - the Psychic Self - which withdraws more or less completely from the body and derives Spiritual invigoration and nourishment during its sojourn in the Lower Astral Plane. Normally, the Psychic Self slides out of coincidence and back again unnoticed by the person going off to sleep or awaking. Sometimes, however, due to some noise or perhaps a light, the person, especially if tired, wavers between sleep and wakefulness, dozes off, and the Psychic Self rises a little, then as Consciousness is regained, suddenly, the Psychic Self, instead of slowly coming into coincidence, drops quickly and the person at the same moment awakens with a jerk or kick. You have no doubt done this frequently, dreaming at the same time that you are falling.

There is another thing you must remember, and that is that you are always operating under Subconscious Will while you are out of the body. You may have thought that you might become separated from your Physical Self and wander into some strange place in the Astral Plane, and be unable to find your way back again, in other words, "get lost." This is impossible, for the Subconscious will at all times shoot you back into the Physical body almost before the thought of going back has completed itself. You may think that the Conscious Mind is rapid, but it works at a snail's pace, compared to the functioning of the super Intelligence which is the Subconsciousness. You need never be at all afraid of not getting back..

There is a Dream World. When you are dreaming you are not really in the same world as when you are awake, that is, not the same Plane of Consciousness. While dreaming, you are in the Astral Plane and usually your Psychic Self is raised a little and in the Zone of Quiet. The distance of separation has nothing to do with this, once detached, even slightly, or remotely, you are in the Astral State, or Plane, of Consciousness. Realize that every time you go to sleep you actually do project and enter the Astral Plane. Even if the Psychic Self only rises an inch, or just slightly out of coincidence, you are attuned with, or in harmony with, or in vibration with, the Astral World as well as the Physical World. In a Dream State, you are partly conscious, and with the Psychic Self slightly out of coincidence, your mind becomes a receiving station for vibratory waves, ether waves, carrying with them Thoughts, Sounds, Influences, Music, Voices, and many other things from the two different Planes or Worlds, the Psychic and the Physical. It is from these that many dreams are conceived.

When you fall, or really rise, to sleep, if the Conscious Mind be only partially locked up, it functions with the Subjective, and the Material for dreams is obtained from the thoughts, noises, etc., of the two Worlds. If the Conscious Mind be tightly locked up you do not dream, or I should say, you do not remember having dreamed when you awake.

Now, up to this point, Spiritual Development and Projection take the same path. From here on they divide. As you learn perfect concentration you throw the Psychic Self slightly out of coincidence, just as when rising to sleep. In your Meditation and Visualization you are learning to keep the Consciousness only slightly locked, you bring across much from the Inner Worlds. First, you contact the Astral, as you of course know; then, later, you learn to raise Consciousness again and enter a New World, and so on; until you have earned the right to raise yourself from Plane to Plane and reach that High Spiritual Plane, meeting the Master of Masters face to face, bringing back with you a Consciousness of an experience beyond words to describe. As St. Paul said, a memory of things unlawful to utter. All this without necessarily having sent out the Psychic Self to explore the strange Plane of Quietude between the Physical World and the Astral, functioning in the one, yet seeing the other.

There are many ways and rules for willfully starting the Psychic Self out of the body and sending it to great distances. The next step, and please note it is a separate and distinct step, is to awaken in the Psychic Self and see all that is going on. First, you must acquire the art of sending the Psychic Self out into Space - then learning to awaken yourself in that body. Two steps, both requiring practice, and yet nearly everybody can learn to do both of these things with little trouble, if they will practice and write me frequently of their experiences, then study my replies until the whole matter is clear. Here, again, is the guidance of a Teacher required, for merely reading, trying to figure out these things alone, will hardly do. I have had contact with the students of perhaps every Organization operating in this country. After years of study, many six to ten years, what have they to show for it? Certainly not full projection and full waking Consciousness at the same time - no, usually, if anything at all, merely flashes or glimpses, for the true methods of awakening to Consciousness after Projection has been made, is rarely taught, and then only to the pure in heart, the Children of God awakened to their own Responsibilities.

Now, the Dream State is the in-between state, as I have said. If you awaken in the Physical Body your reception-ability is well attuned to the Physical World, as it is every day; but if you awaken from

that dream while the Psychic Self is projected, then your reception-ability covers both the Astral and the Physical Planes. The Psychic Self is frequently called the Dream Body, for it is in that body that you dream, in other words, you are in the Psychic Body, out of the Physical a little every time you dream. So, you see, a dream is an excellent place to start our work from - by inducing a dream you slightly project the Psychic Self, then you send it out, and then you awaken yourself to full Consciousness in it. It is not difficult, but remember this rule:

"When the action of the Self in a dream corresponds with the normal action of the Psychic Self, the dream will cause the Psychic Self to move upwards and out."

As you are lying in bed, resting comfortably on your back, and go to sleep in that position, the Psychic Body moves up a little little above the Physical. If there is a real Projection, it continues to float upwards, just as if your Physical Body were to rise towards the ceiling several feet, above the Physical surroundings, face up, as you are when lying on the bed. Then, after several feet above the Physical Body, the Psychic Self begins to erect itself - the head rises, and facing forward, the body soon stands erect. The Silver Cord, the connecting link, is seen attached to the top of the head of the Psychic Self, and to the forehead of the body on the bed.

Now, our first task is to send out this Psychic Self at Will. As we know how it leaves, it is not difficult to make it do so, provided we have it follow the same course it does naturally. The first thing to do is to have the right kind of dream and so the first step is to practice carrying your Consciousness as far into sleep as possible.

ONE - For several nights or weeks watch yourself during the process of going to sleep. Keep a close watch on yourself as Consciousness grows dim. Try to remember that you are awake, but still going to sleep. Thus you learn to keep Consciousness from closing down at the commencement of sleep, but instead you learn to keep partial Consciousness way into the Sleep State. Remember to think only of yourself, keep your thoughts within yourself.

TWO - Now, go a step further and construct the proper kind of dream to hold in mind while you are going to sleep. Remember that the dream must be constructed so that you are ACTIVE in it, and it must be constructed so that the action you go thru corresponds with the action or route taken by the Psychic Self as it leaves the body. What do you like to do? Swim, ride in an aeroplane, go up in a balloon, a Ferris Wheel or elevator? Select something you enjoy, for the sensation, if not agreeable to you, will send you back into the body. If it is something you enjoy, you will, when you later become conscious, enjoy the sensation you get from floating in the air. So, it is important that you like it.

You understand how to start the practice as given in ONE and now I shall illustrate TWO. Let us suppose you enjoy going up in an elevator. You have, by your practice, learned to hold Consciousness right up to the moment you go to sleep, so lie upon your back on the bed - or perhaps the floor will be more real to you for this exercise. Concentrate within yourself, now visualize (this shows the importance of your past week's work in picturing and visualizing) you are lying on your back on the floor of an elevator, and you see the iron slides, you look straight up the long shaft, which looks to you almost like a tunnel, you see light at the top, just a spot, almost like a star - you are going to lie there quietly and go to sleep, and, as you enter sleep, the elevator is going to move up the shaft. You are going to enjoy the sensation of going up as you lie there. Now, it is trembling a little, getting ready to go up to the top. It is a large, high building, the shaft is long. During

this work you actually pass from Consciousness into sleep, carrying the dream with you; the Subjective carries on the dream. You are aware you and the elevator have started; slowly and quietly it is going up, up; you are enjoying the sensation, it is pleasant; it is nearing the top; it has now stopped. You rise to your feet and walk out of that elevator and look around at everything from the roof of that high building. Then you walk back to your elevator, lie down again on your back, and the elevator very slowly starts down the shaft, and you watch the shaft recede, then it has stopped and you are lying on your back on the floor of the elevator at the bottom of the building. This one dream, or whatever one you choose, must be worked over and over. It takes time to impress all this on the Subjective Mind, so you cannot use first one and then another. Select one plan and keep to it.

THREE - Have your dream all worked out in your mind and hold it before you as your Consciousness slowly dims; shift yourself into the elevator, drop asleep, and just as the moment of "unknowingness" comes, the Astral will move upwards as you do in your dream, it will aright itself above the physical body as you do in the Dream when you get to the top, it will move outward and around, just as you dream you do, and then it will come back as you enter the elevator and will assume a position over the Physical Body. As you lie down, so will the Astral Body and as the elevator lowers itself, so will the Psychic Self lower itself into the Physical again.

Remember, it is not necessary for you to use the exact dream I have outlined. You can construct your own dream, making it approximate in all respects. If you like to swim, you must plot the dream so you are in the water. The water must rise, bearing you upward with it. So, imagine you are floating in a pool hardly half full of water, and that it is filling. You rise with the water, coming closer to the top; then it overflows and you float out over the sides with the out-pouring water, and over the country. Then return to the pool and sink as the water is drawn out until you are at the bottom.

It is not as difficult to cause the Projection of the Psychic Body by this Dream Method as you might think. Once the Astral Body begins to rise there is a double action that carries on the work. The dream impresses the action of the dream body and the action of that body impresses the dream. You do not have to start the body, for it will start itself as you enter sleep, but you must get into the dream and keep the body moving outward. If you should become conscious before you learn the details, you will find yourself in some place corresponding to the last details of the dream. If you use the elevator dream and become Conscious just as you upright yourself, you will find yourself in the Astral Body, uprighted directly over the Physical Body.

Now, learn these three steps carefully - teach yourself to keep Conscious right up to the moment of rising to sleep. Construct your dream, hold it in mind clearly, project yourself right into it, that is, start doing it, and carry it right on into sleep. This is no idle or foolish phantasy, but a tried and proved method, and the awakening of yourself in the Astral is equally sure.

Remember that the PROPER DREAM will always project the Psychic Self. Don't imagine that you can dream this kind of dream and not have it work, for it will, even tho you are not fully conscious. It will take time and practice to be ready for the moment you awaken yourself, and I expect your cooperation if you desire to succeed.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,
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Lesson 20



MRS RILLA BINKS
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Beloved Neophyte:

This coming week I wish you to continue your experiments with the Projections of the Psychic Body and your Consciousness. Perhaps it will be much better if you write me fully of what experiences you may have had, no matter how vague or subtle they may seem to you. I shall, therefore, wait to hear from you and thru the letter and your questions I can give you the needed explanations. So continue faithfully, willing out this "Master Within" and visualizing mentally that you are OUT not IN the body. Forget the body, do not in any wise become conscious of it, or that you have one; simply be a "Mind Consciousness," a mist in Space, and wait, floating, for such impressions as may come to you, gradually, also, Psychic Sight and Hearing will open to you.

So, for tonight, I shall give you no new experiments, but on the other hand, you are going to have a very rare treat of another kind -- right at this critical period of your Development and Growth you are given a special message, a Soul-searching, clarion call, from the Venerable Master, H.H. Rajeswarananda. This is the Master's Message in his own words:

1 KNOW THYSELF: Know yourself and you know all. Touch your Soul and you touch all. Realize your Soul and you realize all. Soul known, all is known. Be ignorant of your Soul and you are ignorant of everything. So face your Soul and you have Light, ignore your Soul and you have darkness. Hence the great Precept rings right, "KNOW THYSELF."

2 YOU MAKE OR MAR YOURSELF. In the armory of your own thought YOU FORGE THE WEAPONS BY WHICH YOU RUIN YOURSELF. Similarly you also fashion there the tools with which you build yourself a celestial mansion of Joy and Strength. You ascend to Divine Understanding and Perfection by right and true application of Thought and also descend below the level of the beast by its misuse. You evolve all stages of character between these two extremes. Hence, YOU ARE THEIR MAKER AND MASTER. You are the molder of character and shaper of conditions.

3 EVERY MAN IS AN EMBODIMENT OF POWER, PEACE, AND PLENTY. He is a being full of Intelligence and Love, and he is the Lord of his thots. It is he who holds the Key to every situation. HE IS THE FRIEND AND THE FOE TO HIMSELF. None else exists outside of himself. This is a stern Truth. He is always the Master, to fashion his thoughts to fruitful experiences. He discovers within himself the Laws of Thought by effective application, self-analysis, and experience. Let him thus dig into the mine of his Soul and obtain Gold and Diamonds, Gems and Jewels of Life.

4 THE ONE SUBJECT OF UNFAILING AND ABSORBING INTEREST TO YOU OUGHT EVER TO BE - YOU. So make up your mind to look facts in the face. Decide your own Destiny and shape your own Future. See that Humanity receives from you something in return for what it gives you. Break thru today's Failures and accomplish Success. Let the Success of yesterday be but a spur to today's achievements. BUILD UP PERSONALITY which is your medium of contact with the Supreme, and shine with this Power.

5 CONCENTRATION IS THE SECRET OF SUCCESS in any walk of Life. It is the one Key to unlock the hidden treasures, the one thing to be obtained. So collect all your energies, focus them on the Most High and go into states of deep Samadhi (enter the closet). Develop your latent Potentialities by this clear and steady Concentration. Make of yourself a radiant reservoir of revolving magnetism. Make yourself a storehouse of Power. Reach into the Rhythm of Life and enjoy the music and harmony of the whole Universe, tending towards perfection and beauty of the Self.

6 YOUR MIND IS A GARDEN wherein you may cultivate the soil, or aimlessly allow it to lie fallow. If you put into it no useful seed, useless weed seed will fall therein and produce their kind. You may make

the garden of your mind a Paradise by growing flowers and fruits of right and pure thoughts, conducive to the Life of Truth, or a Hell by allowing wrong and impure thoughts to grow more and more, a short cut to Perdition. You are yourself the Master Gardener of your Soul and the Director of your Life.

✓ 7 DON'T IMAGINE, even for a moment, that any of your thoughts can be kept ineffectual. No, it cannot be. Thoughts rapidly crystalize into habit AND HABIT SOLIDIFIES INTO CIRCUMSTANCES. Good thoughts bear good fruits and bad thoughts bear bad fruits. You simply choose your thoughts, AND THOUGHTS, INDIRECTLY, YET SURELY, SHAPE YOUR CIRCUMSTANCES.

8 DISEASE AND HEALTH ARE ROOTED IN THOUGHT. Unlawful thoughts sink the body in disease and decay. Right and beautiful thoughts clothe it with youthfulness and beauty. LIVE IN FEAR OF DISEASE AND YOU SURELY GET IT. Anxiety demoralizes the whole body and the impure thoughts shatter the Nervous System and poison the blood. THOUGHT IS THE FOUNT OF LIFE, ACTION, AND MANIFESTATION. So guard well your Thought to perfect the body. Then build up the body with vigor and grace, by virtuous thoughts.

9 DO NOT CARRY useless, unprofitable Mental burdens that sag your Intellect and weigh down your brain, lest you come to the point where clear, constructive thought becomes impossible. Otherwise, you get mentally tired, the world looks gray, and Progress fails, because everything in this world must either help or hinder Progress, under the Law, so conquer Fear, Doubt, and Worry, and try to keep it from hampering and hindering you in the dirt and dust of Mental Agony.

10 FEAR, DOUBT, AND WORRY ARE NOT BIG THINGS in their beginning. They are just little seeds in a corner of our mind. Drop a match in a forest, which, after all, is a small thing, yet it burns for a thousand miles, consuming the entire forest before the flames it starts die down. The way to prevent the forest fire is to put out the match in the beginning. So, also, to combat Fear, Doubt, and Worry, the way is not to fight them but to prevent them. That is why prevention is better than cure.

11 FEAR, DOUBT, AND WORRY ARE ALL FOCUSED ON FUTURE OCCURENCES. They are Mental Diseases. They stretch out their restless fingers for the brushes to paint their terrible pictures on the Mental Canvas. Stop them there. Take the brushes and paint a constructive picture where they would paint a destructive one. Divest them of tools to work with and canvas to paint upon. You will thus find, in place of the troubles of tomorrow, the joys of today, and Life becomes bright instead of dark.

12 A MAN IS LITERALLY WHAT HE THINKS. His character is the sum of all his thoughts. His every act springs from a hidden seed of his thought. His act is the blossom of that thought. Joy or Suffering is its fruit. Life is a growth by Law, and not a creation by Artifice. A noble or Godlike character is not of accident or chance, but is the very natural result of right thinking. A THOUGHT OFT REPEATED BECOMES AN ACT; AN ACT OFT REPEATED BECOMES A HABIT; A HABIT OFT REPEATED BECOMES A CHARACTER; AND A SETTLED CHARACTER MOLDS THE VERY DESTINY OF THE MAN.

13 MAN IS THE MASTER OF HIS OWN DESTINY. The man we see is a bundle of thoughts, fair or foul, floating topmost on the surface of the lake of his mind. In other words, MAN IS MIND, shaping what he wills with the bricks of his thoughts. AND HE WEAVES THE INNER GARMENT OF CHARACTER AND THE OUTER GARMENT OF CIRCUMSTANCES, AS WELL. So what he has hitherto woven in ignorance and darkness, he may unweave in Enlightenment and Brightness, if he likes, for HE IS MASTER OF HIMSELF. -----

This concludes the first part of the Master's Message. Study it well and later on I shall give you another portion of his Message.

Now, sitting quietly in your Sanctum, lay aside outer thoughts and, visualizing your own Soul before you in judgment, read the follow-

Beautiful

*doing
is
Law*

*attraction
by
thought*

ing, from the Book of the Dead, answering yes or no softly as your Soul responds to the question. Read slowly, softly, carefully; pause after each statement; apply it to modern life and conditions; and taking the evident meaning, make your reply.

Confession to Maat

Taken from the confession said in the Chamber of Maat in the Egyptian Temple of Initiation as recorded in the Book of the Dead. (Maat is the Egyptian word for Truth, the Chamber of Maat is the Temple of Truth).

Homage to Thee, Oh Great God, Thou Master of all Truth. I have come to Thee, Oh my God, and have brought myself hither that I may become conscious of Thy decrees. I know Thee and am attuned with Thee and Thy two and forty laws which exist with Thee in this Chamber of Maat.

In Truth have I come into Thy attunement, and I have brought Maat in my mind and Soul.

I have destroyed wickedness for Thee.

I have not done evil to mankind.

I have not oppressed the members of my family.

I have not wrought evil in place of right and Truth.

I have had no intimacy with worthless men.

I have not demanded first consideration.

I have not decreed that excessive labor be performed for me.

I have not brought forward my name for exaltation to honors.

I have not defrauded the oppressed of property.

I have made no man to suffer hunger.

I have made no one to weep.

I have caused no pain to be inflicted upon man or animal.

I have not defrauded the Temple of their oblations.

I have not diminished from the bushel.

I have not filched away land.

I have not encroached upon the fields of others.

I have not added to the weights of the scales to cheat the seller and I have not misread the pointer of the scales to cheat the buyer.

I have not kept milk from the mouths of children.

I have not turned back the water at the time it should flow.

I have not extinguished the fire when it should burn.

I have not repulsed God in His manifestations.

Affirmation

I am pure! I am pure! I am pure!

My purity is the Purity of the Divinity of the Holy Temple.

THEREFORE, EVIL SHALL NOT BEFALL ME IN THIS WORLD, BECAUSE I, EVEN I, KNOW THE LAWS OF GOD, WHICH ARE GOD.

After meditating upon the Confession, you may close your convocation in due form. Do not make the mistake of failing to read and re-read the communications sent to you. They are full of meaning and require careful, thoughtful study. They are intended to stimulate your thoughts and your meditation period. In these later sessions you should read a sentence or two and stop and reason and think it out inductively and deductively, until the Truth flashes upon your comprehension. The thoughts in one communication could be expanded and enlarged into several lessons, but it is better to compel you to think for yourself.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda, S. C.

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Sesson 59



MRS. RILLA BINKS
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Beloved Adhyapya:

Tonight I am going to talk to you on the subject of Consciousness, for the study of Consciousness in man is a difficult and abstract study, and yet at the same time it is one that we ought to understand thoroly in connection with the Planes. So, I want you to read over what I am going to say carefully, and get as good an idea as possible of this Subject. I am not going to consider the States of Consciousness of other Evolutions other than man at this time.

If we are aware of anything, no matter whether we are dimly or actively aware of it, that awareness will bring its reaction, but this, in itself, does not constitute Consciousness, for it requires a memory of a reaction to produce a State of Consciousness, and it is the integration of reaction, and the adjustments which are made by virtue of the memory, that relationships are set up which are correlated into various States of Consciousness, and give rise to what are called the Planes. Man consists mainly of Consciousness, which can be touched from within, as well as from without, and we must try to understand the anatomy of Consciousness, in order to comprehend man and the Universe.

In the physical body of man there are specialized centers thru which each phase of Consciousness can be manifested, but the student is ill-advised to experiment with these centers without a thoro knowledge of their function, and the ability to control and particularly to close them if they become unduly active. Our brain, which is said to correlate with the Group Consciousness of God (for we are all cells in that great center) has gathered up the nerve centers which transform the physical senses into a State of Consciousness. Impressions come to us thru the gateway of our five senses, and it will be observed that all sensations are received by specially adapted touch contacts. Sound is heard by a series of touches of etheric atoms on the drum of the ear. Sight is the touch sensation caused by the impact of a particular type of etheric particles on the retina of the eye. Taste and smell are similar contacts on the mucous membrane. The whole body registers various sensations.

It does not follow, however, that the impressions received by the Individuality are apprehended by the indwelling Spirit. The Higher Self only registers and is modified by what the Ego apprehends. It is the Monad, or Life Nucleus, which is the central Spark of Divine Spirit around which Consciousness is built up.

There are two broad divisions of the Consciousness: first, the basic Consciousness of the Higher Self, wherein the Ego seeks to synthesize all experiences, and to influence the Lower Self by intuition and the Voice of Conscience; and, secondly, there is the Consciousness of the Individuality, with its background of worldly conditions and influences. It is very disadvantageous to the Soul, however, to be too fettered by the conditions of the Mundane Plane, which is frequently due to a sense of fear of the unknown, or a desire for the good things of this earth only. As long as the Consciousness dwells in the senses, it will see things from the standpoint of the senses, but when it is freed and rises to the level of the Higher Self, it will see things in relation to Evolution.

Consciousness is limited in Objective Functioning to one Plane at a time, therefore, to raise or lower Consciousness on the Planes requires a deliberate shifting of the focus of the attention. This may be done by concentration, and it is also attended by changing Polarity, for the Polarity alternates on the Planes. The effect of another dimension to Consciousness also has the effect of raising it, thru expansion of Consciousness, but concentration is the usual method, and concentration requires a deliberate shifting of the focus of Consciousness and deep

understanding and knowledge. For if a channel is made thru which Power may be drawn, it must be firmly supported by Wisdom and Love, if the Power is to be handled with Wisdom and Discretion.

The Power of the Planes, or the Power to function in different States of Consciousness, is not to be regarded lightly, neither is it necessarily attended by displays of Psychism. It is by raising Consciousness to the High Mental Planes that the Gulf dividing the Lower and Higher Self may be bridged, and the Great Spiritual Contacts be made. This requires much training, care, and perfection. If the physical body be clogged or undernourished, as is so often the case with people who are striving after Psychic Powers, the efficiency of Consciousness is impaired. If the body is clogged, Consciousness cannot work thru it, and if it is undernourished, Consciousness will tend to segregate from it, and become loose and detached and difficult to control. The demands of the Mundane World, also, will draw Consciousness away from the Unseen and prevent the necessary learning, for it is not possible to bend both ways at the same time, the attention must be focused on one or the other.

To invoke the High Spiritual Potencies requires a complete control of the Content of Consciousness, and it can only be attempted at the appropriate stage on the Path. Otherwise, there would be considerable risk, and such a narrowing of focus would destroy the mental balance, it is necessary when much concentration is used that there be alternating periods of relaxation and expansion of Life. It is, therefore, good to have a hobby of some sort to devote one's attention to, for instance, Gardening, where certain Nature Forces are contacted and give vitality. Long spells of concentration are apt to lead to fanaticism and loss of balance. On the other hand, if Consciousness be focused on the Lower Astral Plane, with matter for a background, and contacts be made with earthbound Souls who are endeavoring to draw on the etheric forces of the physical Plane, in order to satisfy their unfulfilled desires, then may be seen manifestations of the lower type of Magic, or Spiritualism, with all of its evil and devitalizing results. It is such a degradation of Consciousness that leads to obsessions, where the Individuality may be cast out and some undesirable Entity take its place.

Train the mind, learn to control the Body of Emotions, learn to control the Physical Vehicle. A Force is in function like an Electric current, one half of which is negative or Conscious, and the other half of which is positive or Subconscious, and the Subconscious always gives the stimulus. If the Spiritual Nature be inhibited, therefore, Consciousness will be short-circuited across the Mental Planes and focused on the Individuality only, and the Subconscious Mind, being positive, may assume control. If we consider that our Egos are a synthesized Consciousness of all past lives, and that all that synthesis remains in our Sub-Consciousness, we shall realize that the Subconscious plays a very important and forceful part in our lives. Now, as the Subconsciousness was built up in the past, the past will, therefore, assume control, and the Past, lying behind Evolution, belongs to the Left-Hand Path. Man will, therefore, return to an earlier phase, while retaining the faculties of a later form of Evolution, which will destroy his balance.

Now, remember, the Subconscious Mind of the Individuality contains all those impressions which fail to penetrate Consciousness, and, by training, we may gradually push the barriers back which limit Consciousness, and so have the advantage of a much wider range of knowledge. Persistence in this method of pushing back the barriers is the one means whereby Consciousness of past lives may best be obtained. If our thoughts dwell too much in the Individuality we shall tend to limit Consciousness to the Individuality, for if we desire to contact the Higher Stages of Consciousness, we must expand our faculties and live more in the light

of Eternity and Evolution. There is a great difference, however, between the limitations of Consciousness and a limited Consciousness. Let us break down the barriers of Limitations and take every means of educating and developing the latent Powers of the Subconscious Mind. Meditation is a good practice to achieve this result. To meditate on such qualities as strength, foresight, and wisdom, will build into our minds the Consciousness of Power, or to meditate on the fundamental Logoidal aspects of Love, Wisdom, and Power, will induce a balance of the Spiritual, Mental, and Emotional Aspects of our Nature, which should help our Evolution considerably. To meditate habitually has the effect of educating the Subconscious Mind, and this, being the stimulator, has much more power and plays a far greater part in our lives than is generally realized. The Masters use the Subconscious Mind very considerably in teaching their pupils, and these pupils, on the physical Plane, by bringing new ideas into manifestation, are able to convey these ideas to the Conscious and the Subconscious Mind of the Race. It is interesting to see how sensitive minds in different localities pick up the same ideas practically simultaneously, altho quiet independently of each other. Superconsciousness, which may occur as a flash or something transcending our ordinary apprehension, is also registered in the Subconscious Mind, where the images are impressed thereon, and may be read by the Conscious Mind at leisure. Meditation will, therefore, be found to modify Superconscious experiences and assist in their relationships.

The relationship between Time and Consciousness on the Inner Planes is principally that of awareness plus memory. All is registered on the Inner Planes, whether the occurrence be recent or in the remote past. Like a register in the Mundane World all its entries are brought to Consciousness in the Present as we look thru its pages, no matter when the entry was made. So it is with Consciousness on the Inner Planes, a thought brings into awareness and memory a whole train of associated ideas, irrespective of when those ideas were first formed, and, therefore, they are present in Consciousness. Also, there are many realizations we have not yet obtained, things pertaining to the future Evolutions and development of which we are not yet aware and have no memory; they now exist, however, in the Consciousness of those more evolved than ourselves and some day will come within the range of our own awareness. There are States of Consciousness belonging to the Past which we have entirely outgrown and forgotten, and of which we have no awareness whatever. This is an approximate means of measuring the past, present, and future on the Inner Planes, and from it we may gather some impression of the continuity of the "Eternal Now" as Consciousness would probably appear in the Mind of God.

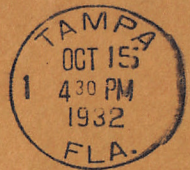
Thus, it will soon be seen that, when dealing with States of Consciousness on the Inner Planes, there is considerable risk of error in regard to the translations of the impressions received on the Mundane Planes. Psychic experiences must be accepted with discrimination, and you will see that on the Mundane Plane we will need to watch our reactions and train our powers of observation and memory, for these are the principal factors which will give us the development and expansion of Consciousness which it is our aim to achieve in order that we may contribute our full quota to the Consciousness of God.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S. C.

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Lesson 60

MRS. RILLA BINKS

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Beloved Adhyapya:

Tonight I am just going to recapitulate some of the points that have been brought out in the preceding 59 lectures, for there is a Golden Thread running thru all of them, as it runs thru all of the Cults, Creeds, Religions, and the various Teachings which at one time or another have invoked the attention of Humanity. And this Golden Thread is Mind Power. Thought is the one Power at the disposal of each individual, available to improve his character, unfold his gifts, develop his possibilities, advance his interests, and attain his Ideals. It is the only Power that controls and directs all other Powers. Its importance, therefore, cannot be overestimated. This you were taught in the early lessons, and this point has been brought out again and again. Now, in these higher lessons you have seen that God, too, creates by Thought and controls His Universe by Thought; and that everything is the result of Thought. The whole World, and all it contains, is patterned after an invisible realm of Ideas. The Ideal precedes the actual, as the Abstract precedes the Concrete. Every object and thing is an embodiment of an idea, and a product of Mind Action. Effective Intelligence is a result of Thought.

All things in Nature, as you have seen, are in a process of Evolution, Thought being no exception. The Power of Thought, the quality of Thought, and the range of Thought embrace endless possibilities, and all Thinking, to be Scientific and true, should constantly promote the presence of Life, the growth of Thought, and the progress of Mind.

Modern Psychological Research demonstrates that the process of Thinking is the primary cause of much that takes place in the Life of Man. "As a man thinketh, so is he." As you deliberately improve your Thinking, you improve your Life; you develop your thinking and you develop your Life; perfect your Thinking and you will go far towards perfecting your Life. This principle forms the basis of the Golden Thread that links these lessons. Like all other forms of activity, the process of Thinking employs energy, and it is a natural Law that energy cannot act without producing effect. Therefore, in the past year or more, thru the adoption of these methods of thinking, you have improved your Life.

You realize, of course, from these lessons, that you exercise, in a smaller degree, the same Power as your Creator, differing in degree only, but the same in effect. And here we have a great Truth, the Power that Man exercises is identical with His Creator. Power is the ability to think, to create Thought, to form ideas, to express intelligence, to consciously understand and manipulate the Elements and Forces within and around you. This differs from Omnipotence in degree, not in kind.

In other words, Man is a God in the making. He uses the same Power in a small, limited, and imperfect fashion, but he will ultimately exercise it in a large, full, and more perfected measure. The real difference between Man in his present stage of Evolution and the Superb, Wonderful, and Glorious Being he is destined to evolve into, lies solely in the degree of his development, and that only.

Man is essentially a part of the Whole, and being a product of aeons of Evolutionary travail, he concretes, in his Inner Being, the Essence of all great natural principles, laws, Forces, and Intelligence in the Universe. Therefore, Man is a natural repository of Infinite possibilities. This extraordinary deduction has been established not only by Philosophical Inquiry, but by Scientific analysis.

Man is constantly thinking; he can change his Thoughts, but he cannot stop thinking. His Power to think is inexhaustible, Mind Power flows thru him in an increasing stream, he does not need to manufacture it. Mind Power is Life in activity, and is Universal, like the air we

breathe. All man has to do is simply to direct this Power into constructive channels and give it the proper expression. That is his prerogative and that is the stamp of the Divine in his nature.

It is a well known Scientific fact that no degree of Power can act without producing some kind of an effect. Of all the forms of Energy in existence, known and unknown, Mind Power is the highest that is conceivable. By the mere act of thinking, every individual is constantly producing effects, which are automatically registered on the hidden side of his nature, and then imperfectly into the physical Life. As a matter of fact, Man is a center of intelligence in expression and is naturally taking a real, live, and important part in the Evolution of Nature. And naturally in his undeveloped state he often blunders and errs and suffers by his mistakes, also because many of Life's conditions are rudimentary and imperfect; but he learns thru experience and eventually is able to employ his Thought Power to advantage, and to use it to construct his Life more according to the Ideal, thus speeding up his Evolution and improving and developing himself and his conditions.

As you have learned, Man is responsible to a great extent, speaking of this Life, and speaking of his past Life, he is entirely responsible, for the conditions in which he is placed. The mass of his conditions are the outcome of his modes of thinking and acting. He is a "natural born" Creator, using Nature's finer Forces all the time, his external conditions being the outward reflections of his inner creations. Whatever the individual Mind manufactures in the "Within" will, sooner or later, find embodiment in the "Without," in accordance with the Law of Expression. And therefore it is that I am so constantly impressing upon you the fact that everyone is molding Forces, shaping Life, and determining most of its experiences by and thru Thought.

As you have learned in the higher lessons, the whole Universe is a natural product of the Creative Thought of the Solar Logos, and Man embodies a portion of this Creative Power in his own Being. It is exactly the same in Essence, but infinitely different in quantity. But like all other Powers he possesses it can be developed and cultivated to an almost unlimited extent and applied in a large variety of ways. The application of Thought as a form of Energy is a startling proposition, but Modern Science has resolved all known forms of Energy into varying rates of vibration. Modes of motion have one primal element, as you learned in the third lesson, which, in the final analysis, is found to be Mind, and, therefore, Mind Power is the Fundamental Energy of the Universe, the Moving Force behind Creation.

Nature's most powerful Forces are those invisible to physical sight. We observe that in the Mineral Kingdom everything that appears to be solid and fixed; in the Vegetable and Animal Kingdoms all is in a state of flux and subject to perpetual change and renewal, while in the subtler spheres there is light, heat, and electricity. Each realm becomes finer and more ethereal as we pass from the visible to the Invisible.

So with Man, his most powerful Forces are invisible Forces. Thought is but one of the vibrations of Infinite Spiritual Energy in manifestation. Things, events, and conditions are all results, external and visible effects of interior, invisible causes set into operation by the process of thinking and the action of Mind Power. As Man grows in the understanding that Thought is Power and learns to direct and use it, new and rich resources will be placed at his disposal and he will not only take a long step forward in his Evolution, but will go far towards making his Life, even on Earth, the paramount of Beauty and Good.

In the Bonds of the Eternal Brotherhood.

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Lesson 61-

MRS. RILLA BINKS
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Beloved Adhyapya:

Tonight I am going to give you the first phase of the Triune of Disciplines by which you will unlock the doors leading to the Inner Worlds. It is a well trodden Path into the Unseen, a trail which has been blazed by the feet of countless multitudes thru countless ages. Sages, philosophers, monks, and saints of every age passed this way; it is for you, also, the "Way" by which you may open the doors to Higher Powers and to Superconscious Realization. It is the beginning of the short, steep ascent which will make you a Conscious Magus of Power, bring you face to face with the Greater Life, and make you One with the Heavenly Host and the Masters of the Inner Schools of the "Western Traditions."

In the 4th chapter of St. Matthew we read of the Master Jesus as He went out into the Wide Wilderness to prepare Himself for the work to come, and the Narrator tells us, "He fasted forty days and forty nights." In all of the old Temple Mysteries, Illumination was always preceded by Sanctification and Purification, and by days and nights of Fasting and prayer. These are the Divine Alchemy by which we prepare ourselves for Conscious Contact and Communion with the Masters. I have taught you in several of the past lectures and in many of my letters about the necessity for physical Purification from the standpoint of Health, and if there were no other reasons, Fasting would be important from this standpoint alone. A thickened Blood-stream, charged and surcharged with the products of imperfect metabolism, is the basic condition underlying most of the disorders from which Humanity suffers, and as I have told you, this condition is brought about largely by the use of more food than the body requires, by improper kinds of food combinations, by improper exercising and breathing. Voluntary abstinence from food is a method of cure of disease as old as Animal Life itself, and the period of Fasting has also been recognized by all Development Schools as a necessary Purification that must precede the opening of the Inner Faculties in the Neophyte.

In past lectures you have been taught that Purification of the Mind is also vitally important. You have been taught to unload all negative thoughts, to clear the Mind and clean it from all thoughts of the Lower Nature, and you have been directed to dwell upon Higher and more Spiritual ideas. Then, too, in both of these processes there is involved another factor, and that is the factor of the Discipline which develops Will-Power. A man or a woman who can face an array of Food and still refrain from eating, thru the Power of his own Will, and not because of real necessity, or one who can face a disturbing influx of irritation and sublimate it, not because he must, but because he Wills to do so, is indeed developing Self-Control and Self-Mastery. Naturally Illumination is hard to win, and the straight and narrow Pathway up the mountainside is only for those of sustaining Faith and High Courage.

But I shall make the Way as easy for you as possible, stretching it out, in fact, thruout the coming months, giving you a step at a time and adding, to each Discipline, just a little more, that by easy stages, thru the preparation and the faithful handling of each task in turn, you will arrive at the point where you will be able to consciously blend the Lower Self with the Higher Self, and in those periods of Transcendent Illumination there will come to you the Vision and the Contacts of things "not lawful to utter."

I want you to realize, also, that the "way and the means" that I am unfolding to you now is not alone the "way and the means" of Spiritual Illumination for the loosening of Psychic Sight and Hearing, for Conscious Contact with the Masters, and for proving to yourself the Actuality of the things of which you have read, but it is also the "way

and the means" to materialize on the Earth-Plane the Harmony you want when you want it, as well as providing you with the swift, sure means by which to know what you should want and the work you should do. And so we will start with the first step, the Purification of the physical organism, then we will add the Purification of the Mental Self, the subduing of the emotions, and finally the Transcendental Cleansing that will open the Gateways to the Higher World.

In order that the work may not be too strenuous, you will now take up the first step, the Purification of the physical Self, and then afterwards resume your normal eating and your normal Life, avoiding, however, the bad habits of both as largely as possible. At the end of another four lessons I will give you the second step, and so on, until we come to the final step.

Now, this physical reorganization is accomplished thru an eight day partial Fast. I want you to eat only one meal every alternate day, preferably from 12 to 1 o'clock, and on every alternate day you are to stop eating entirely. This one meal that you have every other day may be composed of anything that you desire, but it must be a light meal that is the only qualification. During the period of Fast, you are to drink at least two quarts of fresh water each day, I want you to keep track of the glasses of water that you drink, so that you can know that you are having at least the two quarts, and more if you wish. This is continued until the last day of the Fast. On the seventh day you are to stop drinking all liquids, and continue to abstain from liquids until you develop a real healthy thirst. Do not overdo the thirst, but wait until you get a real thirst. This is all of the instructions for this part of the work. I would prefer to have you eat the one meal every other day during the noon hour because it brings into the body a change in Polarity, and if taken at night it would tend to add to the wakefulness which is apt to be a reaction after a few days or so of Fasting.

Now, this Fast will break up the old flesh and tissues in the body, it will remake and rebuild your entire physical organism, and it will make you feel years younger, and just as vital as you have ever felt before. Let me recapitulate again the things you are to do: First, every alternate day you are to eat one meal around the noon hour of a mixed variety of food, but not too great in quantity. Then you are to take the two quarts of water each day until the seventh day, when you are to cease drinking any liquids until you have developed a very real thirst. In addition to this, it is necessary to take a mild cathartic, preferably Sal-Hepatica or one of the mild salts, every day on which you are Fasting. Do not say you do not need this, for it is a part of the Discipline, and it is very helpful, whether you realize it or not. I want you, during the period of the Fast, to go about your normal duties, exercising, taking long walks, doing whatever work you have been accustomed to doing, and if you find that you are wakeful during the night, do not pay any attention to it, but use the period to meditate and to dwell upon Spiritual ideas and thoughts. The pores of the skin will be throwing off a great deal of waste and one or two sponge baths must be taken daily followed by a brisk rubbing until the skin glows.

WITH REGARD TO YOUR DAILY DIARY: I will refer again to the daily meditation of which I spoke to you, and which is to constitute a daily Discipline. Remember that the subjects recommended to be taken for meditation are Abstract Qualities, Formative Ideas, or Thoughts which are generally held to be Ennobling and Elevating or are Universal in their application and Harmonious in tendency. Such subjects, for instance, as Adoration, Realization, Perfection, Judgment, Comprehension, Understanding, Courage, Gentleness, Humility, Fidelity, Love, Wisdom, Beauty, Strength, etc.

The Meditation should be as follows: Having quietly stilled the Mind, the first step is to define the subject of the Meditation clearly. Strip the subject of all irrelevancies and appendages that use and custom have bestowed upon it in the course of time, and seek to perceive the subject as part of the Universal idea, playing its part in the Eternal Economy of the Eternal Scheme of things, the very absence of which, in the Universe, would soon distort the Universal Pattern and make Life for the Individuals on this Earth very difficult; this is the second step. Then, third, come to the change of viewpoint in yourself which the Meditation induces. Being harmonious yourself, you tend to induce harmony in others, and thus help in some measure to restore the various warring factors to a healthy, harmonious relationship. Then the fourth step is to perceive what changes this new viewpoint would induce in your personal contacts, for it would tend to make you refrain from doing and saying things that previously you might have done very thoughtlessly; try to note, indeed, any attempt to anticipate with reasonable potency the conditions that will prevail in your relationship when you manifest fully that particular quality which at present you may lack. Now, let me give you briefly a specimen of a page in your diary, one page each day, you know, preferably a loose-leaf page so that you may take them out and send them in on the first of each month.

SPECIMEN PAGE

June 30, 1930

Time: 7:15 A. M. to 8:45 A. M.

Subject: Adoration

First,
Definition:

Adoration is a Spiritual function of the Personality of every human being.

Second,
Universal
Aspects:

It is a peculiar property of the human race. Every human being, whether incarnate or not has this Spiritual function; it may be that a very few manifest this in everyday Life, but this is not because the Individuality has not its essential Spiritual Cause.

Third,
Possession:

In order to function more freely and fully it must Spiritualize my Life. It is the regeneration of Matter thru Spirit.

Fourth,
Application:

The whole power of Spiritual function, thru Adoration, harmonizes all relationships. Many undoubtedly mistake Aspiration for Adoration. The former is of the Astral, the Plane of the emotions, the latter is a function of Pure Spirit.

Noon,
12:15 P. M.

Salutation to the Masters.

Evening Review,
10 P. M. back to 6 P. M.

Realization of Spiritual Stability difficult to maintain.

6 P. M. back to 3 P. M.

Maintained impersonal Attitude.

2 P. M. back to 9 A. M.

Full comprehension of underlying causes of one or two personal matters.

Reading:

Can I be a Mystic, by Alfreda Kilyard, Pgs. 99-113. (These pages are the record of a

Mystics Meditations daily. The stranger is experiencing difficulty, the author is more accustomed to it. It is a sincere record well worth reading. It reveals the struggles of a Soul to acquire the habit of Meditation, with occasional brilliant successes, alternating with periods of limitation.

I wish to explain that the work given in this lesson and the special lessons as they come from time to time is not necessarily obligatory, of course. There are a great many who are very anxious to do everything necessary to attune themselves and open their Psychic Sight and Hearing and blend Consciousness with the Ego. To these, therefore, the "Way" has been opened, and strict adherence to the Discipline of the Fast, the Meditation, and daily Discipline will bring its rich reward.

For those, however, who are so situated that neither the Fast nor the Meditation can be indulged in, there is nothing to do but lay this active phase of the work aside temporarily and set about to create conditions and earn the leisure whereby, later on, you may do these few things. In the meantime, the regular lessons will go forward and the regular contacts will be carried on as heretofore. The Discipline of the Fast and the Maintenance of the Daily Diary are but additional features for those who are able and willing to do those things necessary to bring about a contact with the Unseen Masters of the Inner Planes. It has been made very simple, there is nothing in the task that is in any way harmful or that can result harmfully. Any conditions, arising during the Fast, of faintness, headache, or anything unusual, can be cured in a moment by taking a glass of milk and breaking the Fast, but you will not find this necessary. On the other hand, the Daily Diary is more a matter of Will, Perseverance, the arranging of Life in orderly sequence, than anything else. The short period in the morning requires little time, you have already the ability to drop worldly affairs and turn your Mind within, absolutely inhibiting all outside thoughts. That is all that is required for this brief Meditation, unless a longer period is at your disposal. The Noon period is more a matter of remembering it than anything else, for wherever you are you can for a moment close your eyes, withdraw within, and offer a heartfelt and sincere salutation to the Unseen Masters, jotting down the time at which you do it.

Then in the evening there is always some time, perhaps after you have retired and are composed for sleep, in which you can think of the hours, one by one; review what you have done, look on it impartially, give yourself due credit for work well done, for Poise and Balance well maintained, for Constructive thinking, and criticize yourself, also, whenever you have failed.

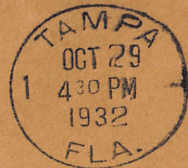
And during the day sometime there will be a little reading, - you have reviewed your lessons, you have picked up a book, you have read a magazine article, or something, - just a few moments of Constructive reading, whatever it may be.

I am sure that you will read this lesson over thoroly and carefully, analyzing it, and that it will be plain to you, but if there are any points that are not clear, anything that you do not understand, write and ask me about it, or if there is any unusual situation, discuss that with me also, before starting the Fast.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda, S. C.

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Lesson 62

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Beloved Adhyapya:

It may not be generally known that the negative force is the creative force. The word negative must not be confused with the word negligible as some do. (A negative force is by no means negligible, but it is a very definite force and it is designed to carry just as much current in terms of Consciousness as the positive force.) A good example of the negative creative force is motherhood. The principle applies to all Planes, take the relative position of Teacher and Pupil working on the Planes of Mind, the Teacher should be a Positive Force stimulating the mind of his Pupil, and the Pupil should, while being taught, be a receptive and Negative Force completing the circuit of Power, so that the current of Knowledge flows from one Mind to another. This question of Polarity and the right handling of these Forces is an important matter, and if properly understood will save the student much energy, which might otherwise be wasted.

Now, I am going to tabulate the Planes in their relative aspects, the word Positive being used instead of the plus sign, and the word Negative instead of the minus sign.

PLANE OR STATE OF CONSCIOUSNESS		POLARITY		
7	- Upper Spiritual	Undifferentiated) UNITY
6	- Lower Spiritual	Negative	Positive) EGO ALTERNATING
5	- Upper Mental	Positive	Negative	
<hr/>				
4	- Lower Mental	Negative	Positive) ABSTRACT PERSONALITY
3	- Upper Astral	Positive	Negative	
2	- Lower Astral	Negative	Positive) CONCRETE INDIVIDUALITY
1	- Physical	Male	Female	

Magnetism is a Cosmic Law and a Cosmic Law should be capable of application to all manifestation, therefore, the principles governing magnetism should show us what happens in regard to Positive and Negative Forces on all Planes. We know that like poles repel, and that unlike poles attract, therefore, any Positive should work in rapport with any Negative, and no two Positives or two Negatives will harmonize.

It will be observed that Polarity alternates up the Planes, thus definitely dividing one Plane or State of Consciousness from another. This goes to show where Consciousness is active or Positive on one Plane, it is passive or Negative on the next. It will be seen also that each Individual Soul will be perfectly balanced by three Positive and three Negative Aspects, and that a balance should also be maintained within the Ego and also within the Personality, in both its Abstract and Concrete Aspects; and this applies, too, of course, to both sexes, and the functioning on the Planes will depend entirely on whether the Soul has incarnated in a Male or Female body.

Let us examine the Male Type, -what should be his Positive Aspect on the Physical Plane? His body should be strong and healthy. In his Higher Personality, called Abstract, in which the emotions are sublimated, this Force should be strong and stimulating. In his Ego and it will show especially in the highly evolved man, his Higher Mind function in the Plane of Principle will be active and dominating. These activities will find their contrasting and receptive

aspects on those Planes marked Negative. His lower personal nature, his second Plane passions and instincts, as States of Consciousness, should be held passive. It does not mean that they should be inhibited or cut out of circuit, but rather that they must be used in their proper functioning and under control, for every plane has its functioning and must take its place in the complete circuit of Divine Spirit. It will not be conducive to full development to inhibit or deny the Forces of any Plane. In the higher personal nature of man it would appear strange that his Concrete Mind should be Negative and receptive, but if we consider that the Aspects working on the Mind, and realize that Mind creates the Form, and that the Negative is the Creative Aspect, this will assist us to understand that the Negative is as important for balance as the Positive Aspect. It is the cool, level-headed man that is the most reliable, especially in an emergency, where perhaps the hot-headed type would lose self-control. The Fourth Plane Negative Aspect, by the lower magnetism, polarizes with the Positive Aspect of the Fifth Plane the overshadowing intuitions; also, with the Third Plane the Higher Emotions and Desires; and with the First Plane, for the Mind, as we have been taught works in rapport with the physical Forces. It will thus be seen that close relationship exists between States of Consciousness.

You may work out for yourself these States when the Ego has incarnated in a Female body. The same principles apply, the same relationships exist between the Planes, but on the Mental Plane the Creative Faculties are more of a Fifth Plane intuitional type, and in a highly evolved woman should be ensouled or overshadowed by the Positive Force of the Sixth Spiritual Plane. While emotions of the Third Plane, also, are more receptive and will explain the more emotional natures of many women, and undoubtedly the Negative physical body is the recipient of more care and attention than the Male Type.

Polarity in the Individual, it will be observed, works vertically up and down the Planes and in the broader sense it will be found that the Personality of a man, being of a Positive nature, the highest Aspect of the Individuality will be Negative, and conversely the Personality of a woman being Negative, the higher Aspect of the Individuality will be Positive. Thus it may appear that a powerful Personality will need the balance of a Negative Aspect in the Higher Self, and the more Positive and Creative Personality will be more conscious of the stimulus of the Higher Self.

Horizontal Polarity or Polarity across the Planes is affected by the harmonious functioning of two Souls of opposite temperament, but not necessarily of opposite sexes, for if two men or two women work together and one man is receptive and the other stimulative good Creative results will accrue. This will all appear soon as one conceiving ideas and the other working them out. The main point of this communication, however is to show that both Forces are necessary to each other, and if properly understood, they may be used to greater advantage. The relative positions and the functionings will readily be accepted and will be more give than take. The one making conditions for the other, the results of which will be shared and not claimed as the personal property of either. But if both are of a Positive nature, then there will be conflict and repulsion will result, and if both are of a Negative nature, equally unsatisfactory results will be obtained.

In the Bonds of the Eternal Brotherhood,

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b3

MRS. RILLA BINKS

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The Practice

of the presence

of God by

Burton Loomis

The Spiritual

Guide by

W. L. Loomis

of the Christian

of the Christian

by St. Thomas

Practical Mystics

7 or Everyday Mystics

By

Ernest Wendenhill

Beloved Adhyapya:

I want to talk to you tonight about Meditation, for I believe that there are many important points that have not been brought out and that would be of the greatest help to you at this period in your work, when you are rapidly bridging the Gulf in the Unseen.

Meditation may be defined as the practice of concentrated and directed thinking, designed to build up an Attitude of the Mind. It is an exceedingly important part of the Discipline that awakens the Mind to Higher Consciousness. Without the regular practice of Meditation according to Sound Technique, any real achievement is almost impossible. There are, of course, innumerable books upon the subject from many different points of view, and each of these viewpoints has its value, and usually we are inclined to one or the other, according to the bias of our characters and the needs of our lives.

Meditation may be considered from four different standpoints: firstly, that of the development of the Personality as such, with a view to a happier and more successful Life and the enhancement of the capacity; and secondly, what may be termed generically the New Thought Standpoint, wherein the aim is, broadly speaking, to bring the Soul into harmony with God; thirdly, from the Occult or Yogi Standpoint; and fourthly, from the Mystical Standpoint, whether Christian or Non-Christian, wherein the aim is to have the Soul make the unreserved dedication and unite itself with the Godhead.

It is my belief that the concentration upon any of these to the exclusion of all others, even tho this is strenuously recommended by the exponents of the different systems, does not give the best results in human Life values. It is quite true that the greatest efficiency in the system chosen is gained by such concentration, but the sense of proportion is lost and the development is onesided. Consciousness has more than one level and the development of all the levels in a harmonious proportion is needed for the perfection of Humanity. None of these systems, left to itself, does this, and, therefore, none of these systems contains a complete curriculum for the perfection of Humanity. "What shall it profit a man if he gain the whole world and lose his own Soul?" And would he be much better off if he opened up the Higher Aspects of Mystical Consciousness and lost his physical health, or if he achieved the greater Power of Yoga and sacrificed his mental balance?

Therefore, I want to counsel everyone who takes up the intensive practice of Meditation to devise for himself a Discipline which shall include all four Aspects, so that the tremendous Powers awakened by Yoga Methods may be disciplined and dedicated by the Mystical Contact, and the harmonizing and soothing influence of the New Thought, reiterated auto-suggestion, may inspire and stabilize the Mind, and the common sense dicta of plain character building and faculty development may help to maintain a sense of just proportion.

Now, remember that Meditation is by no means a thing easy of achievement, it is the callisthenics of the Soul, and leads on to its acrobatics and athletics. When we first embark upon its practices we shall find that when the first enthusiasm wanes the Mind itself will resist the practices as if with a deliberately willed antagonism. This corresponds to the stiffness of the muscles of an Athlete who is out of condition. We all know, however, that the best way to get rid of that painful stiffness is to move the muscles until they warm up and become limber. Such stiffness is best worked off; to try to rest it off is worse than useless. So it is with the Mind, we must summon up all our resources of Will and Perseverance to get thru the initial resistance of the Mind. Once this has been successfully accomplished, and the habit of Medita-

tion accomplished, the very resistance and inertia of the Mind that made the practice of the Discipline so difficult will help to maintain it when once the habit has been acquired. We shall be as uneasy and discomforted if we miss our Meditation time as if we missed a meal.

It is a very great help in the early stages if an external Discipline helps us to carry out the resolutions we have made. It is for this reason that we require the Brotherhood Students at this stage of their work to keep a Meditation Diary and submit it once a month. The very knowledge that the Diary will have to be sent in with blank pages helps to resolutely enforce the Discipline upon your Mind.

A regular Meditation period with which nothing has been allowed to interfere is absolutely essential. The best time is immediately after dressing and before breakfast. The absence of food in the stomach makes Meditation much easier, and the activity of dressing insures that we are sufficiently wide awake not to drift off into dreamland instead of following a train of thought with concentration. To many people this early morning, before the demands of the day take too great a hold upon them, is the only time they can call their own with surety. The Mind, fresh from sleep and undisturbed, is best for the contemplation of Inner Things. There is no better investment we can make toward Spiritual and Mental Progress than this half hour sacrificed from sleep.

It is not a good plan to practice Meditation lying in bed before arising for only a superhuman will can keep you awake under such circumstances, and you are in all probability apt to deceive yourself as to the extent to which you are awake, though it is a good plan to turn the thoughts to an invocation of the Masters immediately upon awakening, while Consciousness is still on the frontiers of sleep. Such a practice speedily becomes habitual, and you will find that you regularly awaken to find yourself subconsciously invoking the Masters. Such a thought, which often escapes from the limitation of waking consciousness, is very potent. It is always an excellent plan to go to sleep and contemplate, directing the Mind toward some Idea or Ideal, and allowing the thoughts to circle gently around it until the Mind drifts out on the tide of sleep. Concentration should not be attempted, intruding thoughts should be merely inhibited, and the Mind encouraged to brood quietly and almost at random on the chosen Idea. After a few nights it will be found that almost before the thoughts are called home and are directed on the chosen Idea, you will have sunk into the most peaceful and refreshing sleep imaginable, and even if sleep does not immediately supervene and you lay awake for a time, as often occurs with highly strung people, you are, nevertheless, resting, for the Mind is at Peace and at low tension, and is not threshing itself to pieces with the bugaboos of anxiety and an over-vivid imagination.

Now, there is no better way of going to sleep than in tranquil contemplation of a Spiritual Ideal, nor is there any surer way of bringing it to birth in your nature. This should be your routine procedure night after night, for it is helpful and healthful. It should not be your constant practice to attempt Occult feats in sleep, such as Telepathy, going up thru the Halls of Initiation, or projecting the Astral Body; if you do these things too frequently the disturbance of the function of sleep is apt to ensue. These are matters for the trained Initiate who is properly equipped with the necessary words of Power, etc., and others should attempt them only occasionally, until their technique is perfect.

Another useful practice is that of Mid-day Salutation, in which the thoughts are raised to the Masters at High Noon. The Symbol implied being the Sun in Midheavens. This practice soon attunes you to the Spiritual Forces of the Guides, and has some very important effects

upon Consciousness, it is vitalizing and joy bringing, and harmonizes the whole Being, correlating its different aspects - mental, emotional, instinctive, and Spiritual, and they meet in perfect accord.

It is very advantageous, if it can be managed, always to Meditate in the same place, but even if you cannot manage it always, you can have some Symbol which you take out from its covers and set up as the focus of your Meditation. You should always have such a Meditative Symbol. It is the greatest possible help. The student who tries to acquire the habit of Meditation without recourse to such extraneous aid is giving himself much unnecessary trouble and until use is made of such a Symbol, the effect will not be believed. Moreover, the more it is used, the more potent it grows, and Thought-Forms are building up around it with every Meditation that is performed.

Remember, too, for a Symbol to develop in full potency, it is essential that it should always be kept reverently covered up when not in use, and that you should be extremely discreet as to whom you allow to even look upon it, and no one save the owner should ever lay a finger on it, and even he should take it in his hands with reverence. By these precautions the magnetism which the Symbol acquires is prevented from dispersing, and so develops with every Meditation performed. Not only is the chosen Symbol connected by the Law of Mental Association with the Ideal of Meditation, but an actual Atmosphere is built up around it, and this Atmosphere is even more than a Thought-Form, it is an actual Magnetic Aura, and its influence is according to its nature. Its inestimable value lies in its Power to recall the wandering thoughts and attune them to the key note with which it is indued. The Meditations you have performed in its presence, during periods of Spiritual Insight act as mentors during periods of Spiritual dryness. It is a storage battery of Spiritual Forces, and like a similar battery on a car, provides the spark that enables the engine to make a start.

The simplest form of Symbol for use under unfavorable conditions, such as when travelling or when privacy is lacking, is a suitable picture or postal card of some work of art expressing the aspiration of the Soul; or the card may be a plain one of similar size on which such Symbols as are known to the student may be drawn, or a reproduction of one of the paintings of the Nazarene. A little travelling photograph frame of leather or paper or cloth with a piece of glass as a protection to the picture, and folding flat like a pocketbook, makes an excellent little Shrine-case. It is a good plan to make an envelope of black silk into which it can be fitted as this helps to preserve the Shrine from psychic contamination and physical wear and tear.

When conditions are more favorable a more elaborate Shrine can be constructed in your Sanctum, and the most suitable thing for the purpose is a small medicine cabinet which can be fastened to the wall at a convenient height for contemplation, the door of this can be shut when not in use, and when opened reveals the interior with its Symbolic decorations and objects hallowed by association with the prayer and Aspirations of the Soul. Incense always is very helpful to the making of an atmosphere which aids concentration. It can be had in the long joss-sticks from any shop that goes in for Oriental goods, or in the small cones which are on sale everywhere. A little experimenting will prove which kinds are useful and suitable, and which are not. There is a very elaborate science of aromatics in connection with States of Consciousness, but I do not want to go into that yet. For all practical purposes any sweet substance, even if it be only smoldering pine cones, which serves to change the physical atmosphere of the room from that to which you are habituated will be of assistance in enabling the Mind to shift its levels from the Outer to the Inner World.

The ideal Incense to use is, of course, that which is closely blended and especially compounded of the fragrant gums. There is, tho, a drawback for its use for daily Meditation in the difficulty of its manipulation, for it has to be burned upon smoldering charcoal, and the whole affair takes some time to get started, and even then, unless it is burnt in a swinging censor, it goes out very easily.

There is one thing, however, that can be maintained before the simplest Shrine, for where the Incense has a tendency to advertize itself all over the house and renders its employment inadvisable, and that is the little vase of flowers. There should be something in every shrine that demands daily attention, whether it be the little guarded flame or the little floral offering, there should be some small sacrifice offered daily to keep the Spirit of the Shrine alive.

A Meditation Robe is also a great help. It is best formed of thin black silk, or, failing that, of some thin cotton stuff, such as mercerized lawn, and should be voluminous to swathe the entire figure in ample draperies, including long loose sleeves to fall over the hands, and a monk's cowl to pull over the head. When not in use it should go into a black silk case and be put away apart from outside clothes. The whole idea underlying the material precautions taken to protect sacred things from profanation, or demagnetization, which is the same thing, is based upon the analogy of electricity. The subtle force which is woven into intangible forms by the Power of the Mind, and which is the link between Mind and Matter, is electro-magnetic in nature. If you work by electric analogy when dealing with its subtle manifestations you shall not go far wrong. The most effective material for insulation is black silk, hence its use in protecting these things.

All this paraphernalia may seem somewhat strange to one accustomed to the simplicities of Protestant prayer, but, if experimented with, its efficiency will be soon realized. We are not under any delusion that it has any effect upon the disposition of God to incline Him favorably toward the user, nor upon Spiritual Forces to cause them to flow in fanciful channels, but it does have a very marked effect upon the Consciousness of those who employ it, and it is for this reason that I recommend its use to those commencing upon this period of the practice of Meditation. The experienced Meditator may be independent of all such devices, but the beginner in what is actually an art of no small difficulty will find them of the very greatest assistance.

With regard to getting these articles for the shrine: Visit one of the better Ten Cent Stores where you'll find vases for flowers, little slender ones to hold just a blossom or two, or a twig of leaves, little bronze-like cups for burning incense; and in your books stores you can pick up a plain cross of gold or wood, a Bible, and a good photo copy of some inspiring scene or subject that will form a focus in your Meditation, or even a copy of one of the paintings of the Master; in the Ten Cent Stores, too, are fine little easel frames for your picture for the temporary shrine, and the case you can easily make or have made. A little thought and study will make a permanent or temporary Shrine that will be very beautiful and inspiring at little cost.

Books written about the Inner Life are many, but "The Practice of the Presence of God" by Brother Lawrence, Carmelite lay brother, reveals the nature of mystical Life. The "Spiritual Guide" by Molinos, the book for which he was sentenced to perpetual confinement for heretical utterances, is another; and finally St. Thomas A Kempis' "Initiation of Christ." Books concerning the raising of Consciousness are also many, Evelyn Underhill's "Practical Mysticism for Everyday People" is good.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda, S.C.

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Tampa, Florida



RED CROSS
ROLL CALL
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Lesson 647

MRS. RILLA BINKS
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Beloved Adhyapya:

One of the things I want to talk to you about tonight is the matter of that form of deep concentration which is called the Trance. I realize the problem of the word Trance is a very vexed one in all Occult circles, most Schools, even the most widely known, condemning its use. Some of these object strongly, they say that in the Trance the Soul is in a Passive State and to be in a Passive State on the Inner Planes is to invite Obsession. Such a condemnation shows that there has been no practical experience of Trance, otherwise it would be known that there is more than one kind of Trance, and the obsessions that may justly apply to one have no bearing on another. Passivity, under certain conditions, is not dangerous or even harmful.

There are only two kinds of Trance which can justly be called Passive. The Trance into which the Hypnotist throws his subject and the Trance into which a certain type of Psychics fall spontaneously. The two other types, which we will call the Trance of Vision and the Trance of Projection, are intensely active, with full Consciousness and Control on the Inner Planes.

Now, Hypnotic Trance, as you know, is induced by very powerful suggestions, reinforced by Psychic manipulation of the Etheric Double, so that Consciousness is, as it were, thrown "out of gear," the physical and Etheric bodies are pushed slightly out of coincidence by the manipulation of the Etheric Forces of the Hypnotist. It is for this reason that Suggestion, and Suggestion alone, (that is to say, purely mental manipulation) is sufficient to induce these Trances. Hypnotists have to have the Power, natural or acquired, of operating Etherically and manipulating the Etheric Double of their subjects. It is not everybody who has this Power, and, therefore, it is not everybody who can hypnotize. If the Hypnotist is incompetent, malicious, or employs an undesirable method, he can, of course, do as much damage to his patient as a bad surgeon. The Hypnotic Trance is Plastic Surgery of the Mind, for this reason it is very seldom used, most operators preferring to rely upon a light Hypnosis, in which the patient is drowsy and abstracted, fully Conscious but lulled and dreamy. This is all that is required for any manipulations of the Mind that are to be performed for the benefit of the patient. The Cataleptic Trance is only induced in the course of Research work. It does no harm in the hands of a skillful operator, but it is not a thing to be played with and it is not a thing to undergo frequently.

The Uninitiated Psychic who goes into Spontaneous Trance is a person whose Consciousness tends to "slip its gears." This slipping of the gears of Consciousness tends to absent-mindedness, or even to Catalepsy. In both Hypnosis and Psychic Trance the Soul of the Subject is merely thrown out of coincidence with the centers in the Physical, which are the points of contact with Consciousness. Consequently the body is Passive, possibly rigid, because the flexor and extensor muscles are no longer coordinated and they both contract simultaneously, thereby immobilizing each other.

In such cases the Mind is partly Passive. It is that dreamy state we observe in a person under light Hypnosis. Any other Mind, incarnate or ex-carnate, which comes into touch with it finds it Hyper-suggestible. In this state, anything may happen and it only needs some slight knowledge of the denizens of the Astral Plane to suggest some possibilities of unpleasantness.

It is a person with this peculiar Psychic constitution who, when developed, becomes the Trance-Medium with which we are all familiar in Spiritualistic Circles. The work is not without its risks, but we shall receive nothing outstanding in any walk of Life unless we are

prepared to take risks, and in experienced and trustworthy hands the risks of Trance-Mediumship are not undue.

If the leader of the Circle is skilled and conscientious he will be able to take his Medium in and out of this stage without permitting any untoward happenings to occur. Such an operation has its uses in the field of Psychic experimentation. It is not, therefore, to be decried unreservedly and neither, on the other hand, is it to be recommended, except for Research experiments in the hands of an experienced operator who is able to command suitable conditions, the subject being a person of good mentality and sound health, and with an intellectual appreciation of the Metaphysics of the work in hand.

The true Occult Trance, the "Temple-Sleep" of the Adept, is in quite a different category from the type previously considered. The Initiate who, by his knowledge of the necessary technique, throws himself deliberately into Trance is no more Passive than the diver swimming under water. It is only by the most strenuous activity that a swimmer can overcome the natural buoyancy of his body and descend to any depth; so it is with the Mind, it is only by concentrated effort that you can hold the Mind to Super-Consciousness. As soon as the effort is relaxed it will return to the normal, and trance merges into sleep and vision gives place to dreams.

It is this tendency of Trance to merge into sleep which is the principal difficulty with which the Occultist has to contend. There are two weak spots in his defensive which we will call the "Cusps of Sleep." The transition from waking Consciousness to sleep, and from sleep to Psychic Consciousness is always thru a Psychic "dead center." A wheel which is reversing its revolution has to stop for a moment, however brief. When Consciousness passes from Objective to Subjective and then out to Objective again, the Mind has to become a complete blank, all associations and trains of thought have to be broken and a fresh start made in the new mode. The person who goes into either the Hypnotic or Mediumistic Trance gets as far as this dead center and then stops there, until pushed out of it by an incarnate Force, usually the Will of another, whether that of an incarnate Hypnotist or an incarnate Spirit. The technique of the Occultist teaches him to swing himself over this dead center by the means of an association of ideas, which stretches out like a bridge-head across the abyss so that he has only to make a comparatively small spring to alight on the far shore.

The Bridge-Head thus projected out into the Unseen starts as a pictorial imagination and passes gradually into the Trance of Vision, and when this occurs, the attention is withdrawn from the Objective and therefore, to all intents and purposes the Experimenter is unconscious, tho he can be roused without any difficulty. He is not out of his body and functioning on the Astral Plane, but is looking into the Astral as thru a periscope, or what is called the "Astral Tube."

In the Trance of Projection, however, the "Body of Light" is forming on the Astral, and Consciousness is projected into it. The Physical Body is then in a truly Cataleptic condition, all Consciousness being withdrawn. You will get more Light on the subject if you observe what happens to the beginner in Occultism who is striving to master the technique of Trance. He will achieve with comparative readiness the Trance of Vision, for as soon as the attention is withdrawn from the Physical, the Astral Plane of Picture Consciousness opens up. You have only to acquire sufficient Power of Concentration to be able to turn away attention from the Physical Sensation, for the Phantasmagoria of the Subjective Sphere to begin passing before the mental sight.

Of course, it is one thing to look into the Kaleidoscope of the Astral, and another thing to pick out and follow any desired vision

or thought, but that consideration I am not entering upon now.

Unless, however, by deliberate effort of Will the connection of dream Consciousness is maintained, by either speaking aloud or writing down what is passing across the Inner Sight, the Trance of Vision will speedily change into the Trance of Projection, and the Experimenter will find that he has apparently left his body and is actually in the midst of his vision and taking part in it, instead of seeing it as a series of mental pictures.

However, continuing with the matter of going into the Trance: After a considerable amount of experience you have reached the point where you are able to close down Objective Consciousness and obtain a clear focus of the Inner Vision. At first you will find that the Subjective pictures will be merely an elaboration of what the Psychologists call Hypnogoties, a small bright picture which sometimes lies in the back of the Mind as sleep encroaches on Consciousness, and also, the more rarely, in moments of abstraction. You will have developed expertness in focusing these and holding them steady, one at a time, before the Inner Vision, and become a part of them. And then, one day, in front of this Magic Mirror of your Vision, you sense something which is an Actuality among all of the shadows. The Experimenter has heretofore been perceiving Thought-Forms in the Racial Subconsciousness; what he sees now, altho it has the same appearance as the rest, is an Actuality, and you instinctively know it to be that, because you feel it to be ensouled, as deep calls to deep and the Spark of Divine Spirit within you reacts to the Spark of Divine Spirit within the appearance that presents itself to your Inner Sight. To describe it more clearly than that is impossible, but just as even a child will know death from sleep, so the Seer, when he perceives that which has Life behind it, ought to be able to distinguish it from the swarming pictures which are, after all, but Images left upon the retina of the Planet. But, tho he may know of the existence of such Beings as we are describing, theoretically, if he has never actually met one, he may mistake unusually vivid Picture-Images for such an Encounter, but the Actuality once seen, he will be very unlikely to make the mistake again, for he will find the Real Presence has an effect upon him which is never equalled by the Vision of Pictures.

The Initiated Occultist has methods of recognizing these Presences and finding out who and what they are, but there is nothing but experience which will tell the Uninitiated Experimenter whether he is dealing with an Actuality or not, and that is where many Psychic experiences go wrong. The Occultist knows it may be the subtle form of another Occultist functioning in the Trance of Projection; it may be the Earth-bound Soul of a person who has passed on, but which for some reason, which we will not go into now, has not yet gone clear of the Material Plane; or it may be the Appearance presented by one of those Souls of a Higher Development than the average of Humanity, who in the Western expression, "has won freedom from the Wheel of Birth and Death," having nothing further to learn from embodiment in Matter.

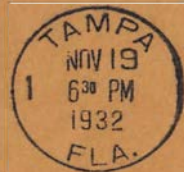
It is important, in the two former types of Entities, for the Experimenter to be able to maintain his contacts with his physical environment and report what he sees; if, however, the Encounter is with the third kind of Entity, the matter is on a different Plane. The effect of such an Encounter is so to grip the attention or overmaster the Mind of the Experimenter that the Trance of Vision immediately changes into the Trance of Projection and he finds himself withdrawn from the body and facing his Visitor on his own Plane of Existence.

In the Bonds of the Eternal Brotherhood,
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Season 68-

(Color rays)



RED CROSS
ROLL CALL
JOIN



MRS. RILLA BINKS

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SAN FRANCISCO, CALIF.

Beloved Adhyapya:

Tonight I am going to talk to you about the Rays. There are many, many comparisons which can be made in discussing the Rays, and there is frequently confusion between the Lesser and the Greater Rays, but those which I am going to consider with you now are the Lesser, which you must not confuse with the Greater Rays, of which there are Twelve and which relate to the Mighty Cosmos.

I want you, therefore, to draw a circle on a piece of plain paper, a pencil line drawn around a teacup turned upside down will do nicely. Imagine this is a clock face, and place a dot in the center. Draw a line from 12 straight down to the center dot, draw a similar line from 8 min. past 12 to the center, then from 16 min. past and 24 min. past. Then from 24 min. of 12, 16 min. of 12 and 8 min. of 12. This gives you 7 pie shaped segments. Now, take the first section on the left hand side of the perpendicular line marking the beginning of the involuntary descent. Write in this space the word red, and outside on the margin write Lords of Flame. In the next space below this on the left hand side, write orange and in the margin Lords of Form, in the next yellow and Lords of Mind, then in the bottom piece green, and Lemurian, that is at the bottom of the circle. As you go up on the right hand side the first space is to be labeled blue with Hermetic in the margin; the next above that indigo, with Gnostic in the margin, or Aryan; and in the remaining space on the right of the perpendicular line, purple, and Devotional or Christian.

When you have laid this out and compared it with the lesson as it proceeds, it will make the matter very much clearer to you. I want you to conceive of the Rays as laid out upon the curves of Involution and Evolution, with the Green Ray at the nadir. Then remember that viewed from another angle the curves of involution and evolution are but the two sides of a spiral, so that the Rays can be met with on the lower and higher arcs. Think, also, of the rays as successive beams of light shining out, as the Logodial Consciousness turns upon itself, and you will conceive of them as successive manifestations, thus you will get the three primary and the four secondary Rays. You will find the clue to the Rays from looking upon them as something manifesting in an arc and not in a straight line, and if you look at this arc with a Green Ray in its center, you will see that the Red Ray of Personal Power is on the Involutionary side and corresponds with the Purple Ray of Personal Meekness and Compassion, Humility and Spiritual Power. The Magician is balanced by the Devotional Mystic; the Orange Ray balances the Indigo Ray; the Yellow Ray balances the Blue Ray; and in the Green Ray the Involutionary and Evolutionary Aspects meet. The Red end of the spectrum concerns the development of the Individuality; the purple end is concerned with the development of the Group Mind, and the Green Ray of Beauty connects them.

In the Red Ray you get strength of Image, strength of Desire; in the Orange Ray you get strength of Will. The Yellow Ray is the Ray of Wisdom, of Power thru Knowledge. The Green Ray is the Ray of Beauty and the Lower Love; we call it the Mayan Ray in this country, but it is also the Ray of Ancient Greece wherein, however, it did not reach as high a degree of perfection as it did in Ancient Maya, for it is a Ray that needs the Sun for its higher aspects, and touches lower aspects in the absence of the Sun.

The Blue Ray is the Hermetic Ray, with its roots in Egypt and Chaldea. It is the Ray of Concrete Mind, the Magician's Ray. The Indigo Ray is the Gnostics Ray, the Ray of the Abstract Mind,

and of Philosophy and of Science. The Purple Ray is the Ray of Devotion, the Ray of Healing, the Ray of the Master Jesus. Thus you must always reckon the Rays.

In the Divine Nature all qualities are to be found in perfect synthesis, but the human nature has to develop them one by one. Each Soul in its Divine Aspect contains all the Rays, but in human Incarnation one Ray is the Keynote, on it the others are built. It is this that makes people instinctively feel that they belong to one or the other Ray. It is also a common error to conclude that a Mystic and an Occultist must necessarily be on different Rays, whereas it is more likely to be a case of different combinations of Ray proportions in the Individual, for the Goal is the same, tho their Paths may vary.

Let us now endeavor to trace briefly some further correlations and correspondences which these Rays represent. The first Ray, as I told you, developed under those Great Archetypal Forces known as the Lords of Flame, the first emanation of the Great Solar Logos when engaged on the Evolution of His Universe. These great Sources of Dark Heat are represented to us as the Red Ray, the first primary color, and produced those Archetypal Molds upon which all Form is built.

Closely connected with these are those second emanations of the Logos known as the Lords of Form, who, amongst other things are engaged in the solidification of the dense physical body and providing a vehicle in which the Monad on its journey from the Divine to dense Matter can function as a human Being. These we may imagine as being on the Orange Ray, the mixture of red and yellow, the blend of Spiritual Archetypal Forces and Mind, remembering that Mind, in this sense, represents Form, for Mind works thru Thought Form.

In the third Logoidal outpouring, we have those Great Lords of Wisdom who galvanized and infused Life into the Forms evolved by their predecessors thru the Etheric Double. This is the mystery of Personality wherein the Mind takes possession of the vehicle. This we can image as the Yellow Ray, the second primary color, being often associated with Mind on this arc of Involution. There is also the third primary color, blue, associated with Mind, on the arc of Evolution. The Green Ray, the blend of blue and yellow, represents the Elemental and Nature Forces which gave to man his instinct, and developed in him those primitive Forces which made him conscious of the possession of Life. These, it is said, were worked out in the Lemurian Race thru the operation of the Forces of the Lower Astral Plane.

As the Consciousness of man becomes more and more immersed in the Physical Senses and his Personality becomes more individualized, so his Spiritual Consciousness became correspondingly dim. A certain contraction and coldness then appeared, which showed itself as the Blue Ray, which is associated with the Atlantean Race. It was during this phase of Evolution that Great Initiates appeared and undertook the training of Humanity, which led gradually to the development of the Consciousness of the Higher Emotions and Aspirations which operate thru the Forces of the Upper Astral Plane. Of these Initiates were Melchisedek and Manu Narada.

Man, however, for the most part, will long be plunged in the depths of Matter before the upward arc of Evolution lifts him again onto those High Spiritual Realms from which he came. Hence, we have in the Dark Ages of the Aryan Race, the Kali-Yuga, represented as the Indigo Ray, the color of the Night Sky before the Dawn. It is in these conditions that the Personality gains strength and individualization, and Concrete Mind develops its Power.

The Great Ones, who guide Evolution towards the exalted State of Consciousness to which They have attained, are ever on the

watch for those advanced Souls in Incarnation who are developing the qualities of the Abstract Mind. Many there are now who are consciously bridging the Gulf between the Personality and the Higher Self, and they are being gathered into what is known as the Purple Ray, that blend of the Spiritual Forces, brought into manifestation by the Lords of Flame and balanced by the blue Ray of the Personality, thru the Consciousness of the Concrete Mind. Here we may look for the development of the Sixth Root Race. In this connection, it may be recalled that a purple robe was placed on the Master Jesus, symbolizing His Spiritual Power, and that His Mother is usually depicted as wearing a blue robe, symbolizing the exaltation of Matter.

As the ever-Conquering Sun dispels the shadow of the Night, so the development of the Seventh Race will evolve the full synthesis of the controlled emotions, mental illumination and spiritual illumination, which will lead us on to the "At-Oneness" with the Logoidal Consciousness of the Seventh Plane, and the close of the cycle of Evolution.

Now, in what I have written there is much between the lines, and I am sure that you will draw many conclusions and deductions, not the least of which will be the realization that the Brotherhood is a pendant of the Esoteric Schools of the Purple Ray on the Inner Plane, and that you are slowly advancing, so that in time you will become "Priests after the order of Melchisadek." And I know you realize further that the Masters of the Inner Planes, who are now working with and perfecting Humanity, are contacting and teaching you thru their selected channel.

This is the time when you should receive your instructions regarding the next Fast. If you have taken the previous Fast, you may now take this additional one. If not, lay this exercise aside, bearing it in mind, and take it after you have taken your first step as outlined in Lesson 61. There are many degrees of Fasting, and you must become accustomed to it slowly. So, when you are ready, start your Fast by abstaining from food as you did before, following the instructions of that lesson exactly. In addition to this, there is a Fast for the Mind. During the period when you are abstaining from food, you are also to make a special, extra effort to dissociate yourself from everything negative and destructive in your Thought-World; you must learn to link yourself mentally with only the constructive, joyous and happy things of Life. It is the period for general housecleaning in your Mind, in which you are to unload and brush out all of the accumulated debris that has gathered in your Mind. You are to literally take hold of yourself and lift your Thoughts to new Heights of Transcendental Thinking, of optimistic, creative Thought. Now this new thinking, at a time when the body itself is undergoing its Fast, will have a very marked effect upon the cells, and the Intelligence in those cells. The cells must have their habits changed, their actions changed, and this new, special thinking of yours, at this time, is especially effective.

In addition to this, you have, also, the special paraphernalia for your Meditation Period, and this, too, should be given extra attention during this Fast period. At the end of four weeks, we will take up yet another phase and additional steps for you to do.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

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Season 66



MAIL
EARLY
FOR
CHRISTMAS



MRS. RILLA BINKS

75 CAPRA WAY 204

SAN FRANCISCO, CALIF.

Beloved Adhyapya;

Tonight I am going to take up another phase of the Mental Phenomena of Trance. I have deferred discussing the phenomena of Spiritualism until this point, because when one mentions Spiritualism or Communication with Spirits, an untrained reader is very apt to jump to conclusions and possibly imagine that we are agitating Spiritualism or something of that kind. The Brotherhood, as I have told you in previous lessons, does not advocate Communication with the Living Dead, it says that this is inadvisable, useless in many ways; but at the same time laying aside all of the trickery and misrepresentation and deceit found, there is still a basis of Facts which proves that there is something, and it is this "something" which I am going to discuss with you in this lesson, so that, once for all, you may have a clear understanding of what it is, how Communication is brought about, and the difference between the work you are engaged in and ordinary Spiritualism. I believe that this differentiation will be valuable to you, and I want you to study it.

Going on, therefore, where I left off in the previous lecture: First comes the relaxation and abstraction of Consciousness from Mundane things, a withdrawing within. All thought gradually slows down to a stop, even as a fly-wheel slows down when the engine is about to be reversed, and then it starts off again, focussed upon Subjective Thought. It is in order to secure cessation of Conscious Thought that it is necessary to have quietness and darkness while one is doing his concentrating. The part played by Light is very curious, for as you become more sensitive, you become more sensitive to Light, not only upon the eyes, but upon the whole surface of the skin, especially the back of the head and the nape of the neck, and it is doubtless probable that this sensitiveness would be found to extend down the spine, were it not protected by the clothes.

As soon as the necessary slowing down of the Objective Consciousness has taken place, the Subjective Consciousness increases greatly in vividness. The Images in the Imagination become extraordinarily clear-cut and intense. Nevertheless, they are recognizable as being the product of the Image-making Faculty because they can be changed at will. which is not the case with the Images evoked by an Objective Psychic Consciousness. Then comes the dividing of the ways. Up to this point, the different types of Trance are identical. In each one the setting down of brain Consciousness has taken place; now begins the opening up of the Higher Consciousness.

In the case of the Trance of Projection no effort is made to keep open the line of communication with the physical brain, for the more complete the withdrawal, that is to say the deeper the meditation, the more satisfactory the result. I will not take up the Trance of Projection at this time, you have had that before in earlier lessons, and the higher phases involve many problems of the deeper aspects of Occultism which require a working knowledge of Esoteric Science, which comes later.

The study of the Trance of Vision I will also put aside. You have touched upon it in your early lessons, in its elementary form, and to go into it in your lesson now more deeply would lead us too far in Psychology, either Orthodox or Esoteric. So I will limit myself in this lesson to the Psychology of the Trance-Mediumship of the Spiritualist, a third type of Trance, and this is given merely that you may have a clear understanding of what the Trance Medium does, or attempts to do.

If a Medium, having thrown himself into a Trance, proposes neither to project his subtle self nor to make use of Psychic Vision, then still a third course is open to him, and this I will explain in detail, in order that you may have the necessary data and knowledge. The experienced Medium will have certain Spirit-Controls from amongst the Living Dead with whom he is accustomed to get into touch, and it is at this point that he begins the Invocation of his Control. Then the answering Voice formulates itself in Consciousness and a mental conversation is exchanged between the two. If it is intended to establish communication between the two Planes of Existence, and the Spirit-Control desires to communicate with those who may be present with the Medium, the Consciousness of the Medium has, as it were, to put the Communicator thru, or hook-up. The Control utters some phrase which the Medium hears mentally, and instructs the Medium to repeat it aloud. In order to do this the Medium has to re-establish contact with his own dense body. This is an intricate process. As soon as the swoop into space takes place, which is recognized as the sensation caused by the Ego withdrawing from his physical body, the kinaesthetic sense, which indicates the position of the body in space, undergoes a change so that, altho the position of the body upon the couch may remain unaltered, the kinaesthetic sense reports the body upright.

It will thus be perceived that the Medium is now upon the same Plane as the Spirit-Communicator; he, too, has shed his body, altho in his case but temporarily. In order to carry out the Control's instructions and repeat to the Earth Plane the message given him, usually some brief and simple formula of greeting, the Medium proceeds to take control of his own body in just the same way as the Spirit-Communicator does, that is to say he does not re-enter it, slipping in thru the doorway, until the subtle and dense bodies blend limb by limb, as he does when he returns at the end of the Meditation, but he merely establishes a contact with the Throat Centers, by projecting his Will upon them and as it were, giving suggestion to them. With considerable effort the muscles of the larynx are manipulated tho not thru their usual channels. The words are spoken, and immediately Communication is established. Now, it then seems as if in that period the Mind of the Communicating Entity immediately takes over the control of the Throat Centers of the entranced body, and the Medium stands aside. The whole process takes place so swiftly that it is exceedingly difficult to know exactly what happens, and the vital point seems to lie in the Medium's effecting a Control first, which is then taken over by the Communicator.

However, Communication once established, the body of the Medium appears to be used as a telephone by the Communicators from another Plane of Existence. The Control and the Medium seem to have changed places. The Medium is now standing aside and it is the Mind of the Control that is manipulating the brain and nervous system. The Medium is fully Conscious for there is no such thing as loss of Consciousness in Trance, it is only the Memory which is frequently obliterated, like the Memory of a Dream, and nothing but the most intense concentration can keep the Medium from involuntarily slipping back into his body, a single thought concerning the Earth Plane and he is back. All the time he has to think of himself as being on the Inner Planes and disembodied. So habitually do we think of ourselves as embodied and in terms of our physical sensations, that only a Mind that is highly trained in Concentration can inhibit these customary thoughts.

Now, our study of Trance would be incomplete unless we considered the methods of Communication between the Medium and the Communicating Entity on the Inner Plane, when use of the physical organism is not attempted. Thru the Consciousness of the Medium the Communicating Entity appears as a very clear-cut picture seen with the Mind's eye. He visualizes the Mentality which he feels is trying to contact his own.

As soon as he is able to form a clear mental picture of it, the influence of a Presence gives place to the formulation of words heard mentally, he gets a distinct sense of a definite Personality. Now, it is obvious that the Medium cannot really be seeing anything, because the corporeal form of the Communicating Entity has long since mouldered into dust, so that if he saw the actual physical form of the Entity it would have to appear as a skeleton, but instead of this he sees the Communicator as he appeared in Life. It is obvious, therefore, that what he is seeing is that Entity's natural picture of himself communicated to him telepathically. It is the same mechanism which is employed when two living people are trying to communicate telepathically. The Transmitter visualizes as clearly as he can the person with whom he wishes to communicate, and then announces himself by speaking to him. The Receiver, if he is at all sensitive, will frequently have a clear Mental Picture of the Communicator and hear the words he speaks. We may reasonably conclude, therefore, that what takes place between two embodied Minds who try to communicate telepathically also takes place between an embodied and a disembodied Mind when they try to communicate in the same way. The Communicating Entity visualized himself as he was when in the body, the Medium is able to perceive this Thought Form psychically, and it serves as the means of Communication between them. Once this Contact has been established, the Medium is able to get into Psychic Touch with any Spirit-Control whom he knows by visualizing him. It has also been found that by employing the same device Mediums can invoke each other's Control. We may, therefore, disabuse our minds of the idea that Control is the same thing as Obsession, as popularly understood. That is to say that the body of one person is occupied by the Soul of another. What we are dealing with, in this Trance-Mediumship, is the Hypnotic Influence of the Mind of a disembodied Spirit over the Mind of the Medium, and it will be found that the whole of the phenomena of Trance-Mediumship can be explained in the terms of Psychology or Hypnosis.

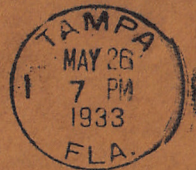
All Occult Schools depend for their working on their Contacts with those who are known to them as the Masters. Different Schools are in touch with different Masters, and it is the portraits, names, and symbols of these Masters which are among their most carefully guarded secrets. Of course, the Masters are, in a sense, Spirit-Controls of a high type. Those who are familiar with Occult literature will have realized that the Presence we have described is what is known to Occultists as the Master, the Mystics as the Visions of a Saint, Spiritualists as a Control, and is repeatedly described in the Bible as the "Visit of an Angel," such a one as taught the interpretation of Dreams to the Prophet Daniel, and announced her Destiny to the Virgin Mary. It is noteworthy that the Spiritualist, the Occultist, the Mystic, the Prophet, and the Seer all bear witness to such meetings with invisible Visitants from another Plane of Existence, and the fact that the lunatic adds his testimony to the crowd of witnesses need not necessarily invalidate the evidence. At any rate the Source from whence Daniel drew his Power to impress two successive Kings of Babylon, and Joan of Arc her influence over a King of France and his generals, cannot be dismissed as "such stuff as dreams are made of," unless we are prepared to admit that that "stuff" is real in its own sphere. To say that a thing is imaginary is not to dispose of it in the Realm of Mind, where the Imagination, or the Image-making faculty is a very important part of our Mental functioning for Mental Images are potent things; altho they may not actually exist on the Physical Plane, they influence it far more than some suspect.

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Lesson 92



MRS. RILLA BINKS

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SAN FRANCISCO CALIF.

Beloved Adhyapya:

I ended the last lecture with a very significant statement, "That which is thought into existence by the Imagination can be thought out of existence by the Imagination." You will always find that this is true, and if what was taken for a Thought-Form resists destruction by this method, you will then know that it is probably an artificial Elemental. There are two such kinds of Elementals: one kind being ensouled by the Invocation of Elemental Essence into a Thought-Form, and the other by the projection of the Magician's own nature into it. If it is ensouled by Elemental Essence the use of a Pentagram will serve to banish it, but if it is of the kind ensouled by the Magician's own Force, then another method must be used, known as Absorption.

Absorption is a very high-grade method and its successful use depends upon the state of Consciousness of the user. Each individual has to decide for himself whether in any given case, at a given time, he is in a fit state to attempt it. Unless he can completely steady his own Vibrations and arrive at a state of perfect Serenity and freedom from all sense of effort, he should not make the attempt. I am going, however, to describe the method for the benefit of those who feel themselves competent to try it:

First, you are to harmonize yourself by Meditation upon the Christ-Force, and as soon as you are satisfied that your own vibrations are steady and you have that feeling of absolute Power and Inner Poise, you then proceed to call up before your Astral Vision the Image of the Form you intend to destroy. You see it clearly in all its detail and you seek to divine its nature, whether it is a vehicle for malice, or lust, or vampiric action; these are the three most common and it can almost certainly be assigned to one or the other of these classes. Now having discerned the type of the Force with which you have to deal, you proceed to meditate upon its opposite, concentrating upon purity and selflessness if the Force be lust; compassion and love, if it be malice; and upon God as the Creator and Sustainer of all Life if it be vampiric.

You then continue this Meditation until you feel yourself suffused with the qualities upon which you have meditated, until you feel yourself so imbued with the purity and selflessness that lust causes you nothing but a feeling of pity, malice causes you nothing but compassion, and with regard to vampirism, you are so assured that your Life is blended with the Christ-Force that nothing can disturb you. In fact, you who propose to perform a Magical Absorption have to reach the point where you have clearly realized the nothingness of Evil, and particularly the nothingness of that Evil you propose to absorb. No longer do you have any feeling toward it other than pity for its ignorance in thinking that it can gain any good for itself in this way. Not until you have arrived at the point where you have no other feeling toward this which is persecuting you is it at all safe for you to attempt the Absorption.

Now, I have reiterated that several times, for it is a very important point in this process. When you have fully satisfied yourself that you are ready for the attempt, you proceed to draw the Thought-Form toward you by pulling in the Silver Cord that connects it with your Solar Plexus, if it be a vampiric Thought-Form, or by opening your Aura to, and enfolding it, if it be one of the other two types. You literally draw it in. This process must be done very slowly and gradually, taking several minutes in the doing. If it be done suddenly

you may not find it possible to keep your own Vibrations steady, and then you will be in an unpleasant situation. But as the Thought-Form is absorbed, you will feel a Reaction in your own nature, corresponding to the type of the Thought-Form. If it is a lust Form, you will find desire rising within you; if it is a malicious Force, you will feel anger; if it is a vampire you will feel blood-lust. You must immediately overcome this feeling and revert to your Meditation upon the opposite qualities, maintaining it until your Vibrations are once more fully harmonious. You will then know that the Evil Force has been neutralized and that there is that much less Evil in the world. You will immediately thereafter feel a great access of vigor and a sense of Spiritual Power, as if you had said to the mountain, "Be ye cast into the Sea," and it had been done. It is this sense of Spiritual Exaltation and Power which tells you that the work has been successfully accomplished. It is, however, advisable to repeat the Meditation at intervals for two or three days, to make sure that any other Thought-Forms are not formulated and sent after the first.

As for the sender of the Thought-Form, when the Absorption takes place, he will feel that "Virtue has gone out from him," and may even be reduced, temporarily, to a state of semi-collapse. He will soon revive, however, but with his Power for Evil of this particular type considerably reduced for some time to come. And if he have the possibilities of reform in his Nature, it may even be that he will be permanently freed from this type of Evil.

One great advantage of this method is that it actually destroys the Evil, root and branch, whereas the mere destruction of a Thought-Form, by the methods I have previously given you, is like just cutting off the top of the weed. On the other hand, of course, this method of Psychic Absorption can only be used by an advanced student, keyed to the highest pitch. If one is disturbed or harassed, or has in any degree lost his nerve, one dare not attempt it.

If the rapport is perceived as a line of Light, a cord, or any similar form, attached to the Solar Plexus or the forehead, or any other part of the body, the best way of severing the Rapport is to forge a Magical Weapon, and cut it. In fact, if the Rapport is felt, the first thing to do is to visualize the Cord and try to see where it attaches. The Solar Plexus is the commonest place. Then formulate the cross-handled Sword, as already described, and invoke God's Blessing on it; then visualize a Flaming Torch and invoke the Power of the Holy Ghost, whose Symbol it is; then, with the Sword hack thru the Cord or Ray until every thread is severed; then, sear the stuff with the Consecrated Fire of the Torch, until it shrivels up and falls off from its point of Attachment. After such a severing, one must, of course, take the ordinary human precautions to prevent the link's being re-formed. Refuse to meet the person responsible for its formation, or to read any letters or answer letters from him. In fact, cut off the Physical Communications as thoroly and resolutely as the Astral ones have been cut off, for a period of some months, at least.

There are occasions, however, when a person is so completely overshadowed and dominated that he cannot perform the operation for himself. The Magical operation of Substitution can then be performed, if he can find a friend ready to undertake the risk. In order to perform the Operation, the two friends agree that it shall be done, but the one who is to become the substitute does not tell the original vic-

time when he proposes to undertake it, unless that latter should be so completely in the hands of the Dominator that he should give the secret away involuntarily. Choosing a time, therefore, when he is sure his friend is asleep, the substitute concentrates upon him and imagines himself to then be standing beside him, visualizing the Cord or Ray of the Rapport as stretching from his friend out into Space. If he can visualize its other point of Attachment in the Dominator, so much the better. He then proceeds to formulate the Sword and the Torch as above described, with these in his hand, he imagines himself stepping right thru the line of Rapport, so as to break it with his body. He must not use either Torch or Sword for this process, but must break it with his own flesh, as it were. Having thus severed it from his friend, he can then go at it with the Sword and Torch, with all his strength, as it tries to enwrap him as it most assuredly will do, for it resembles nothing so much as the tentacles of an Octopus. He should do the best he can, making up in Zeal what he may lack in real Knowledge, until it has had enough and begins to curl up and withdraw. The Combat, of course, takes place in the Imagination, but if a clear and vivid Image is produced, it will be effectual.

In thinking over this matter of Psychic Attack and Defense, I want you to realize how much there is in the stories of the appearance of Guardian Angels in moments of crisis. Now, even the very most skeptical must admit that there is a case to be answered. By referring again to the Ancient Wisdom of the Quabalah, the store-house of Occult Knowledge, we learn of the Good Angel and the Evil Angel in the Soul of Man, who stand behind his right and left shoulders, one tempting him, and the other inspiring him.

Translate the Dark Angel into the terms of modern Thought and we have the Freudian Subconsciousness. But the Freudians fail to realize that there is, also, a Bright Angel who stands behind the right shoulder of every man, this is the Mystic Superconsciousness, or, in other words, the Higher Self, the Holy Guardian Angel whom Abramelin fought with such ardor and effort. We all know that when caught off our guard, there comes a dark temptation from the depths of our Lower Self, tempting and urging us. When we think thoughts, or even do deeds of which we would never have believed ourselves capable, we have heard the Voice of the Dark Angel speaking. But equally, in times of dire distress, when we have our backs to the wall and are fighting for more than our Physical lives, another Voice makes itself heard, the Voice of the Bright Angel.

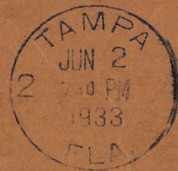
In the next lecture I am going to talk to you about these two, more in detail.

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Lesson 93



MRS. RILLA BINKS

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Beloved Adhyapya:

In my last talk with you, I told you that we would discuss further the Good Angel and the Evil Angel which stand at the side of Man. In times of dire distress, when we have our backs to the wall and we are fighting for more than our Physical lives, a Voice makes itself heard, the Voice of the Bright Angel. I have never known this to occur when a man or a woman was fighting simply for Physical life. To those who see beyond the Veil, Death is no very great Evil, but in the times of Spiritual crisis, when the very Self is being swept away, then it is that the Cry of the Soul is heard, and "Something" manifests out of the Mists of the Unseen, manifests in a form comprehensible to the one who calls. Whether intense stress induces a temporary expansion of Consciousness, or whether a Being, of its own volition, passes thru the Veil and manifests is debatable. There are never many details available of these incidents, they take place only in times of dire stress, and go as quickly as they came, leaving no trace except upon the Soul. But you will learn that even as the Lower Self can rise up in moments of temptation, so can the Higher Self descend in moments of Spiritual crisis. It is the aim of the Mystic to live almost exclusively in the Higher Self, it is the aim of the Occultist to bring this Higher Self thru into Manifestation in brain Consciousness. Just as truly as the Lower Self can rise up and perhaps betray us into some deed which we regret, so can the Higher Self come to the rescue, "terrible as an Army with banners."

The Occultist does not ignore the Christ-Force, however, he recognizes it as among the Hierarchies of Supreme Forces of the Universe, altho he may not be prepared to assign it the exclusive position which it occupies in the heart of the Christian Mystic. In the Western Traditions it is symbolized by Tiphareth, the central Sefhira of the Ten Holy Sephiroth of the Cabalistic Tree of Life. The Christ-Force is the equilibrating, compensating, healing, redeeming, purifying factor of the Universe. It should be invoked in every Operation of Psychic Self-Defense, where any Human Element, incarnate or discarnate, is concerned. Where Non-Human Elements, such as Elementals, Thought-Forms, or the Demons have to be dealt with, it is the Power of God, the Father, as the Creator of the Universe, that is invoked, His Supremacy over all of the Kingdoms of Nature, visible and invisible, being affirmed and asserted, as you will note in the formulae I have given you. God, the Holy Ghost, or the Holy Spirit, is the Force that is invoked in Initiation, and it should not be invoked during times of Psychic difficulty, as its influence will tend to intensify the condition and render the Veil thinner.

Now, in discussing these things in the series of Lectures we have had on the Pathologies of the Mystic Life, I am giving them to you as a serious contribution to a little understood Aspect of Abnormal Psychology. I don't want you to misunderstand, it certainly is not well that everybody should indulge, for instance, in Textbooks of Pathology. A vivid Imagination and a weakly trained Mind are a disastrous combination. You remember that one-time best seller, "Three Men in a Boat," you remember the fate of the individual who spent a wet Sunday afternoon reading a Medical Textbook. At the finish, he was firmly convinced that he had every disease described therein, with the single exception of "Housemaid's Knee." But it is necessary that we consider the outward and visible signs of Psychic Attack before we are in a position to analyze the Nature of such Attack and indicate its Source of Origin, for it is always a fundamental rule that Diagnosis must precede Treatment.

There are many different kinds of Psychic Attack and the Methods that will dispose of one will be ineffectual against the others.

A prominent form of Psychic Attack is that which proceeds from the ignorant and maglignant mind of our fellow Human Beings. We say ignorant as well as maglignant, for all Attacks are not deliberately motivated, the injury may be as accidental as that inflicted by a skidding automobile. This must always be borne in mind and we must not impute malice or wickedness as a matter of course when we feel we are being victimized. Our persecutor may himself be a victim. We would not accuse a man of malice if we had linked hands with him and he had stepped on a live wire, but nevertheless we would receive at his hands a severe shock. So, many times, it is in Psychic Attack. More commonly, however, if there is a definite Psychic Attack of sufficient Force to make itself noticeable, there will begin to appear characteristic dreams - these may include a sense of weight upon the chest, as if someone were kneeling on the sleeper; a sense of fear and oppression is very characteristic of Occult Attack, and one of the surest signs that herald it. It is extremely rare for Attack to make itself manifest "out of the blue," as it were.

We are not in our normal state of mind, body, and circumstance, and then we find ourselves suddenly in the midst of an invisible battle; an approaching Occult Influence casts its shadow on Consciousness before it makes itself apparent to the non-Psychic. The reason for this is that we perceive Subconsciously before we realize Consciously, and a line of creeping shade indicates the penetrating of the Subconscious Censor from below upward. As the Attack progresses, nervous exhaustion becomes increasingly marked and there may, under certain conditions, be a real wasting of tissues, altho no definite disease can be demonstrated. Nervous exhaustion and Mental breakdown are the commoner results of Astral Attack, in the Western World at any rate, and there are many other indications depending upon the Form. But these will suffice, and I am sure that you will be able to diagnose them at any time, should you be brought into Contact with them, so that you can use the proper formula which I have given you.

Of course, it is upon the Mundane Plane that a great deal of the Power of Mind is utilized, for the purpose of personal gain. These Forms are very much more common than those cases where the Operators use Psychic Astral Attack. You may not notice these subtile insinuations until your attention is called to them, but when once you begin to think about it, analyze and study it, then you will see the subtile way in which some of these Attacks are conducted. One well-known Occult Organization has scattered thru its articles, and frequently in its lectures, a brief line or two asking the student not to sever his association, and saying that someday or other it seems as if Harm always came to those who resigned, and that the only safe way was to keep up the association by retaining the membership. Such a subtile suggestion as this, repeated from time to time, has an effect upon the Subconscious Mind, engendering Fear - Fear of the Unknown - and is, in effect, a type of Black Magic along the lines of Mental Control.

You have all seen, and probably felt, something of the effects of the Chain-letter which was so popular a few years ago. You received a communication and were told to copy it and send six copies to friends within six or seven days; there was the promise of a blessing, and of some Good Thing happening to you, if you did so; and usually the threat that he who broke the Chain brought dire consequences upon himself. You can very easily see how one hundred such letters, or one thousand, sent out to one hundred or one thousand students, and sent by each of them to six friends, and sent by the six friends to six more, would run the total up into hundreds of thousands who were contacted for the purpose of Publicity and of making them familiar with the Organization

back of it. Such a letter is frequently used by Occult Organizations because they know the Power of Mind and of Subtile Suggestion, and they know that it requires Courage for the average person to break the Chain.

Another way in which the Power of Mind is used commercially is illustrated by the paragraphs I am giving you which are copied from a circular recently sent out.

THE MAGIC ENVELOPE!

WHY MAGIC? Because you DID SOMETHING recently which showed me that you want something, and this little envelope AND ITS CONTENTS are going to help you get what you want -- maybe without a penny of expense to you. Please do not look inside the envelope yet, but others just like you, with the very same problems, did what you will be asked to do when you look inside the envelope in a minute -- and --

NOW FOR THE BIG SURPRISE!

Mail your MAGIC ENVELOPE to me and I will send you, without charge, my first set of explanations and instructions, together with a lot of intensely interesting and helpful information. One man who had finished a \$40.00 course of lessons in Applied Psychology insisted that he received more real, practical help from these free instructions than he did from the other ENTIRE COURSE. In my work I make the Laws of Applied Psychology so simple and clear that another man wrote, "ANY REALLY INTELLIGENT CHILD OF 12 COULD UNDERSTAND AND DO WHAT YOU DIRECT." Uneducated beginners will find it clear and simple. ----

Begin self-protection now by being on your guard against all such attempts to influence you. Then watch for subtile propaganda in News items, in Magazine articles, etc., and realize how great influences mold Public Opinion in such ways. Learn not to accept blindly but to dig out Truth, or if that is not possible, accept it with a qualification, and thus not bias judgment by accepted facts that are not facts but merely influence - influence exerted to mold your ideas for a purpose - merely Mind Powers, used and recognized as a means to persuade you to buy or to believe.

In the order of their frequency you must watch for these Mental Influences, first, with the Psychic Attacks second, for it is only once in awhile that you contact some Occult Teacher or Student who deliberately uses the Psychic Planes as a means of deliberate Attack - more frequently they merely threaten, thus accomplishing their work thru the subtile Forms of Fear which, when planted, begin to prey upon your Peace of Mind. Still less frequently will an Unconscious Rapport be made with the Lower Life of the Inner Worlds, resulting in anything more than rappings or crackling sounds. When, however, Manifestation begins to manifest as furniture moving about, dishes being dashed to the floor, or odors noticed, then it is time to act.

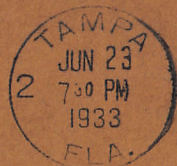
In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S. C.

Post Office Box 425
Tampa, Florida

Lesson 96



MRS. RILLA BINKS

290 ALHAMBRA ST. APT. 15

SAN FRANCISCO, CALIF.

Beloved Companion:

As you progress along the Path to the point where you will meet and know the Masters of Wisdom, you will find that, indeed, that Way is as narrow as the edge of a Sword and as straight as its blade, but the first rule of the Aryan Section of the Great White Lodge has been expressed by Madame Blavatsky in "The Voice of the Silence" as follows: "The first step is to live to benefit and serve Mankind."

In order to further explain this Ideal, remember it does not matter so much the words used, as long as the Thought is made clear, and it seems to me that this first step has been covered by the Hierophant Lazenby as simply perhaps as it can be rendered, and he also gives the preliminary pledge of the Inner Court, "This step may be taken at any time, in any condition of mind, and under any conceivable circumstances; one thing only is essential, the Ideal of human Service must really appeal to the man or woman who thus dedicates their Life, they must have a sincere desire to serve their fellow men, if they desire to help Mankind to a higher and happier, more Intellectual and Self-reliant condition; they may pledge themselves to this Ideal of human betterment and so doing, they will take the first step towards the Supreme Wisdom; they must be willing to work for the Ideal of Human Well-being, as they, themselves, conceive it, to sacrifice their personal Aims and Pleasures to some extent in the Cause."

This first step is, however, curious in that it never comes to an end, that is, the movement of its initial impulse continues while all succeeding steps are being taken. One simple Dedication, made in the silence and secrecy of the Inner Man will be found helpful, and therefore, prepare your Sanctum as you did for the experiment of the 10th lesson, seating yourself quietly in front of your mirror, with no light save the single flickering flame of a candle on your left. Repeat the Dedication that you may become one of the Dedicated Servants of the Supreme Light, "I, here and now, with all that I am of weakness and of strength, offer myself and all my thoughts, emotions, sensations, aspirations, volitions, and actions, to the Service of my fellow man. May this Ideal from this moment guide and direct me, mold and educate me, that my Life may become an embodiment of it. May all my Forces, Capacities, and inherent Possibilities be developed to this end. I will to give myself wholly to the Ideal of Human Well-being."

Extinguish your candle and remain for ten minutes in quiet contemplation of the words you have used as a Pledge. The Hierophant further says, "Remember that you are to become a Servant of Man, from now on keep this Thought, like a Torch, burning steadily in the forefront of your Consciousness."

I want you to read the above very carefully for it is given to you at this stage of your Progress as the Ideal, the ultimate Goal. I do not mean that it is to be literally fulfilled here and now. To take the Dedication is to prepare to live so as to benefit and serve Mankind thruout your development, and you must recognize that the first step in becoming efficient in benefitting and serving Mankind with Wisdom, Knowledge, and Love is the perfecting of the Self, and so the Path of the Occultist precedes the Path of the Mystic. We are not ready for the Mystic Way, in its fuller sense, until we are approaching the time of freedom from the Wheel of Birth and Death. For you to try to escape from that Wheel prematurely is but to evade your training. Like the racing Yacht which fails to round the outermost marking buoy, you are disqualified. You have not fulfilled the conditions of Liberation that

demand that you shall shirk nothing and leave behind you only that which you have mastered, equilibrated, and outgrown. The day will come when you will be free from the Wheel of Birth and Death and enter into the Light, to return not again, unless you choose the Way of the Buddhas of Compassion.

But if you try to put aside the Elements and their problems before that day dawns, you are shifting your helm to the homeward course before you have rounded the marking buoy. You are more like the man who, because he was afraid of it, buried his talent in the ground. God does not want a misplaced devotion to an unripe Ideal, and so I want to discuss these two Ways with you, that you may take up the one and press forward, while retaining in Consciousness the Ideal of the other, that is the ultimate Goal. The Mystic Way which leads to Divine Union is so well known that it is often forgotten that there is another Path, totally different in route, which leads in the end to the same Goal. We are so accustomed to hear the Renunciation of the World and the Abnegation of the Self set up as the only true Path of the Soul which seeks the Highest that we hardly dare whisper that there may be another Path, the Path of the Mastery of Manifested Existence and the Apotheosis of Self.

There are two ways in which God can be worshipped - you can worship Him in Unmanifested Essence, or you can worship Him in His Manifested Form, both ways are legitimate, provided that in worshipping the Manifested Form you do not forget the Essence, and in worshipping the Essence you do not confuse it with the Manifested Form, for these are the Sins of Idolatry which consist in wrongly placed emphasis.

The Mystic seeks to worship God in Essence, but the Essence, or Root, of God, being unmanifest, eludes Human Consciousness. The Mystic then, in order to conceive the Object of his Worship, has to transcend normal human Consciousness. It is not possible to know the inmost nature of a state of Existence unless you enter into it and share, in some measure at least, its experience; and the Mystic, therefore, has for his task the freeing of his Consciousness from its habitual bondage to Form. The Way of the Mystic is the Way of Renunciation, until he breaks all the limitations of his Lower Nature and enters into his own Freedom. Nothing then remains that can withhold him from God, and his Soul flies upward to enter the Light and return not again.

But the other Way is not a Way of Renunciation, but a Way of Fulfillment; it is not a breaking away from the Path of Human Destiny but a Concentration and Sublimation of that Destiny. Each Soul which takes that Path lives thru, in its own experiences, every phase and aspect of Manifested Existence and equilibrates it, spiritualizes it, and absorbs its Essence. The Aim of those who follow this Path is to obtain complete Mastery over every other Aspect of Created Life. When we say Mastery we do not mean the Mastery of a Slave Owner over his Slaves, rather do we mean the Mastery of the Virtuoso over his Instrument, a Mastery which rests upon his Power to adapt himself to its nature and enter into its spirit, and so draw forth its full capacity of Interpretation. The Adept who has gained the Mastery over the Sphere of Luna interprets the Message of the Moon to the World and shows forth her Powers in equilibrated Balance. The Kingdom ruled by the Master of the Temple is no Absolute Monarchy, he does not obtain that Mastery in order to make Thrones, Dominions, and Powers serve himself, but in order to bring to them God's Message of Salvation and call them to their High Heritage. He is a Servant of Evolution and it is his task to bring Order out of Chaos, and Harmony out of Discord, to reduce the unbalanced Forces to Equilibrium.

When the question is asked, "What ought a man to desire?" - it is a question which depends entirely upon the Soul and the stage of Evolution of the one who has inquired. That Soul has to complete its human experiences before it is ready for Divine Union; it must pass the Nadir of the Descent into Matter before it can come onto the Path of return. It is a false Teaching which bids us eradicate from our nature as false and foolish, anything which God has implanted there. The Love of Beauty, the vitalizing Urge of clean, normal, healthy Instincts, the Joy of Life - we would be poor creatures without all these. God gave them to us and we may presume He knew what He was about when He did so. Who are we to judge His Handiwork and condemn that which He found good? But this Law forbids the abuse of these things, not the use for the purpose for which they were intended. The Path of the "Hearthstone Fire" is a far sounder and more effectual Discipline of the Instincts than is the Hermit's Caves of Peace, for frightened by the Elemental Forces when he meets them unpurified and unprepared, the Ascetic flees from what he believes to be Temptation. It is a far sounder policy to equilibriate the warring Forces in our own natures until we can handle the unruly team of Instincts and make them draw the Chariot of the Soul with the Power of their untiring speed.

Considering both phases of the matter, you will see that the whole problem like so many others lies in the Doctrine of Reincarnation. If we believe that all human achievement has to be accomplished in one Life and that at the end of it we shall be judged, we are liable to be stampeded into an Idealistic Attitude which we have not yet attained by our process of Natural Growth. Freedom from the Wheel, the Advancement of Matter, Divine Union - these will come for all of us in due course of Evolutionary Time, for it is the Aim of Evolution to bring us to them, but that time may not be yet. We are foolish if we allow another however advanced to judge for us where we stand upon the Ladder of Evolution and to decide what is to be our next step. Let us have the true Courage of our Convictions and follow our own deeper promptings - if our Urge is to worship God in His Glorious Manifestation, let us do it whole-heartedly, for therein lies the Way of Attainment for us. This does not mean the unleashing of the Impulses. The Dance of Nature is an ordered and rythmical movement, and we must not break from our own place in the Living Pattern or we will spoil it. We must work with Nature, for Nature's ends, if she is to be our mother. Here is Discipline enough for any Soul.

If, on the other hand, our promptings are toward a withdrawal onto the Mystical Path, let us ask ourselves honestly whether we are following that Path because the Call of God in our Hearts is so strong, or because we have found Life so difficult that we want to escape forever from its problems.

This will therefore conclude the Initiation and Dedication. In future lessons we will take up further steps, remembering that it is an Ideal which you are to hold before your Inner Vision, letting it color your actions and reactions in the affairs of daily Life, but at the same time remembering, also, that you have much work to do before you are ready to enter into that Way, just as the one who is in High School must turn to his task with Zeal and Fervor, applying himself conscientiously to his work, even tho he retains in his Consciousness the Ideals of the College Life as his ultimate Goal.

With this lesson I am saluting you a Companion of the Masters, for that is now your Degree, having taken the Initiation and Pledge given.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda, S. C.

Post Office Box 425
Tampa, Florida

Lesson 1177



MRS. RILLA BINKS

290 ALHAMBRA ST. APT. 15

SAN FRANCISCO, CALIF.

Beloved Companion:

Tonight I am going to talk to you for a few moments about the three kinds of Actuality which are so necessary to a true understanding of Esoteric Philosophy. The point is an important one and marks the distinction between those who really know how to interpret the Symbol Systems and those who do not. The concept is not an easy one to grasp, but I will endeavor to convey it as simply as possible, as many important practical points arise out of it.

For all practical purposes, our Solar System is a closed unit. The influences received by it from the other Heavenly Bodies change, if they change at all, in such vast cycles of Time that we are justified in considering them constant, so far as we are concerned. This Solar System arose from a Nebula, the Planets being thrown off from the Sun, and in their turn throwing off their attendant Moon. We say, therefore, as regards this particular Universe, "In the Beginning, there was a Nebula."

But when we have said that, we have not disposed of the problem. From whence came the original Nebula? It was condensed out of the diffused Matter of Space might be the answer to that question, but still we have not gotten to the Beginning. From whence did the Matter of Space whatever that may be, derive the inherent characteristics which came out in the process of its Evolution? In fact, the very word "Evolution" implies Involution. Nothing can be unfolded which was not previously infolded. There must have been a phase of Existence which precedes the Unfolding of Evolution, for Evolution is not a continuous Creation of something out of nothing, but a coming into Manifestation of latencies.

We solve this problem, for the purposes of the reasoning we may want to do, by positing the Great Unmanifest the Root of all Being, which is really the Metaphysical equivalent of X, the Unknown Quantity. In Algebra X enables calculations to be made with Known Quantities, but at the end we are none the wiser concerning its own nature than we were when we started. In Metaphysics, whatever we do not understand, we refer to this X, which is not only the Great Unmanifest, but also the Great Unknown.

The Unknown, however, is a relative term and Esoterists or for the matter of that, Evolutionists, also, would not agree with Herbert Spencer who says, "The Great Unknown is also the Great Unknowable." With the extension of Human Consciousness, either in the Course of Evolutionary Development, or by Intensive Methods, such as you are practicing, a great deal can become Known which was heretofore Unknown. In fact, a great deal is known to the Scientist, the Philosopher, the Metaphysician, that is a part of the Great Unknown so far as the average man is concerned, and much is known to the average man which is also part of the Great Unknown to a child.

The Great Unknown, therefore, is not a thing in itself, but rather a relationship that exists, or perhaps, more accurately, does not exist, between the Self and certain aspects of the Non-Self.

The Great Unmanifest cannot be the Great Non-Existent. The non-existent "just isn't," and that is all there is to be said about it; but the Great Unmanifest "very much is," and to call it the Root of all Being is a very good description. It is only Unmanifest so far as we are concerned because we have not, at our present stage of Evolution at any rate, the full Faculties, or Senses, by which we are able to contact it. If an extension of Consciousness takes place, however, by means of which we become conscious of an aspect of the Root of all Being which has heretofore been unperceived by us, then, for us, it is no longer Unmanifest but has become Manifest.

Might we say, then, that Manifestation takes place by means of Realization? The Actualities which are the underlying noumenal Essences of all that exists never become Manifest in that they become objects of sensory experience. But are our apprehensions limited to sensory experience? The Physiologist says "Yes," the Esoterist says, "No". No sensory experiences enabled Darwin to apprehend the Law of Evolution. The Five Senses may have enabled him to observe the innumerable Phenomena on which his ultimate deduction was based, but it was a faculty quite distinct from sensory Consciousness, by means of which he finally grasped the nature of the underlying cohesion between the innumerable separate units which had passed under his observation in the course of his researches.

Is a formula which resumes a number of Objective Facts any less an Actuality than the facts themselves? Does its Actuality consist in the marks which, as figures and letters, represent it upon the paper? Is it not a thing in itself, upon its own Plane? We need to disabuse our minds of the idea that only Dense Matter is actual. There are, as you know, many forms of Energy which are not physical. Behind the Physical Actuality there is a Psychic Actuality; behind the Psychic Actuality, there is a Spiritual Actuality. To think in terms of Matter alone is a bad habit and gives a totally false outlook upon all of Existence.

The psychic Actuality we may define by saying that it consists of the sum-total of the Realization, however dim, that Consciousness, however rudimentary, has achieved. Of the Spiritual Actuality we had best limit ourselves to saying that it consists of the as yet unapprehended Great Unmanifest, and that it is the Root of all Being. And even when a Psychic Actuality is formed thru Realization, the Spiritual Actuality is not done away with, but remains as the underlying Essence which gives validity to the whole, for there may be some Psychic Realizations which are not Actualities, but merely Realities, because inadequate or inaccurate, and in them we may look for the Root of Positive Evil.

It may well be asked what practical consequences can there be for us in the work-a-day world as an outcome of these fine-spun Metaphysical subtleties? When we are bearing the burden and heat of the day, what does it matter to us whether there is a Psychic Actuality, as distinguished from the thing in itself, the Spiritual Actuality; and would it ease our burden did we know?

It is upon such considerations as these that the whole structure of the practical application of Mind Power rests. It is in the field of Psychic Actualities that the Reasonings and Affirmations of the Christian Science and New Thought Movements, in general, find their scope and derive their Power. It is in the field of Psychic Actualities that the Adept and the Magician work by means of the trained Mind, for the Plane of Psychic Actualities is susceptible to Mental Manipulation. There is the point for you.

I want you, therefore, to train yourself in the Mental Outlook and Viewpoint of the Adept and the Magus of Power. I want you not only to realize and know that the Plane of Psychic Actualities is susceptible to your own Mental Manipulation, as you have been taught all thru these lessons, but I want you, now, to begin to consciously use it in all the little affairs of Life, as well as in the greater ones. I want you to train your Mind even more fully than you have, consciously decreeing and affirming. But remember that decreeing, as I have no doubt told you, is one step further than affirming, it is the utilization of the Creative Powers which are your Birthright. Keen Thought, straight Analysis, uncontaminated and unbiased Intellectual Processes are necessary, in order that

you may brush away the Veils of Illusion and strike at the very root of the trouble or difficulty, that you may seek and find the fundamental, underlying Cause, and that you may not be deceived by the multitudinous Effects of the one Cause.

When you have found that Cause, that fundamental, underlying thing which needs to be changed, whether in yourself or in your affairs, literally speak the Word, as God is reported to have spoken it in the Beginning. Speak firmly, commandingly, and thus assert your own Rights and the Privilege which was given you upon the completion of your Disciplinary Period and your Training--that you might command all Nature and that the Highest Intelligences would be happy to obey all your desires at all times.

Discover your underlying difficulty and then plan your words as carefully as you would plan a Telegram, making sure that when sent it does express to the other party exactly your meaning. Make sure that there can be no confusion in it when received at the other end, as there is so frequently in a Telegram that is carelessly worded.

Having analyzed and having prepared your Message, your Command then deliver it. In the quiet of your Sanctum, after a few moments of Attunement, stand and say, "I invoke the Sacred Name of Jesus and before His Sign, and in His Name, I decree that this problem (outline it briefly in three or four words) shall be solved immediately. If it pleases the Masters, it is done." As you read that, note that I do not say that it will be done nor it shall be done, but it is done.

Then quietly dismiss the matter, so far as any further contemplation is concerned. Have the same feeling that you would have after you had delivered your Telegram to the Telegraph Office. You would not have any doubt about its getting thru or being delivered but would dismiss the matter from your mind. Taking this Mental Attitude, so far as your Decree is concerned, results in your sending it out, and not holding it in the Mind as you do when you hold onto it and keep thinking about it and tying it to your Auric Sphere.

Having dismissed this matter from your Mind, quietly go about your affairs, doing the best you can to solve them, knowing that the matter is settled in the Cosmic, is being taken care of, and in due time, the Effects will be apparent to you, if you are Mentally alert, and will reveal the way out of the labyrinth.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S.C.

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Lesson 105



MRS. RILLA BINKS

290 ALHAMBRA ST. APT. 15

SAN FRANCISCO, CALIF.





Beloved Companion:

Now, while you are carrying on your experiments and practicing whenever you have the opportunity, I am going to talk to you a little about the Monad, for little has been said so far in this regard, and I will use some of the points that have been brought out in the Secret Doctrines. The Monadic Host, Cosmic Swarms of Seed Atoms, may be roughly divided into three great classes: The most developed, who pass, in the First Round, thru the Mineral, Vegetable, and Animal Kingdoms, in their most ethereal, filmy, and rudimentary forms, and reach the Human Stage in the First Round; then there are those that reach the Human Stage during three and a half Rounds; and thirdly, the laggards who are retarded and will not reach the Human Stage at all during this Cycle, by reason of Karmic impediment (there are seven Rounds in one Cycle, and after the fourth is reached and passed, the door is closed.)

Metaphysically, it is absurd, of course, to talk of the Development of a Monad and say that it becomes a Man. A Monad cannot either progress or develop, nor be affected by the changes of state it passes thru, for it is not of this World, or Plane, and may be compared to an indestructible Star of Divine Light, thrown down as a Plank of Salvation for the Individuality in which it dwells, to cling to it and partake of its Divine Nature and obtain Immortality. Left to itself; the Monad clings to no one but drifts away to another Incarnation, by the unrelenting current of Evolution.

The Evolution of the internal Man is purely Spiritual and it is now no more a passage of the Impersonal Monad thru many forms of Matter, but a journey of the "Pilgrim Soul" thru various states, not only of Matter, but of Self-Consciousness and Self-Perception. The Monad emerges from its state of Spiritual and Intellectual Unconsciousness, and skipping the first two Planes directly gets into the Plane of Mentality which has, in its turn, appropriate smaller planes for every form, from the Mineral Monad to the Divine, but all the time still one and the same Monad, differing only in its Incarnations, thruout its ever-succeeding Cycle of partial and total obscuration of Spirit or Matter, as it ascends into the Realms of Mental Spirituality, or descends into the Depths of Materiality.

When we think of a Human Monad, it applies to the Dual Soul, a combination of the last two Spiritual Principles in man. Do not imagine the Monad as a separate Entity trailing thru a series of transformations into a Human Being, but a Monad, per se, not a Soul manifesting in the various Kingdoms.

The tendency toward segregation into Individuality is gradual, it is accomplished by the Tidal Waves of Evolution; the Monad begins to imperceptibly differentiate toward Individual Consciousness in the Vegetable Kingdom. As the Monads are uncompounded things, it is the Spiritual Essence which vivifies them, not the Atomic Aggregation, which is the only Substance thru which thrill the lower and higher degrees of Intelligence.

Lunar Monads reached the Human-germ stage in the First Round and became Terrestrial, altho very Ethereal, Humans toward the end of the Third Round, remaining as the seed for future Mankind

in the fourth Round. Other Monads reached the Human Stage during the second period of the first half of the Fourth Round. Those occupying Animal Forms after the middle turning-point of the fourth Round will not become men at all in this Manvantarra, they will reach the stage of Humanity only at the close of the seventh Round, and then be ushered into a new Evolution after the Cosmic Night. Therefore, no more Monads can enter the Human Kingdom, the door is now closed and the balance struck.

Man is the highest form on the earth of the Monad in its absolute totality and awakened condition. It is the Monad when it incarnates in conjunction with the Mind which is referred to as a Personal Ego. The Monad is first shot down into the lowest form of Evolution, after a seven-fold gyration in the first Round, in what will become Mineral, in the fourth Round, it passes thru Vegetable Matter into what is called Animal Matter. It has now reached the point at which it has to become the germ of the Animal Body that will become the Physical Man. All this, up to the third round, is formless as Matter and senseless as Consciousness. The Monad, therefore, requires a Spiritual Model for that Material to shape itself into, and an Intelligent Consciousness to guide its Evolution.

Occult Doctrine teaches that while the Monad is cycling downward into Matter there is a Lower Kingdom of Celestial Beings who are evolving with it on a Higher and more Spiritual Plane, descending, also, relatively into Matter on their own Plane of Consciousness, when after having reached a certain point, they will meet the Incarnating, senseless Monad encased in the lowest Matter, and blending the two Potencies, Spirit and Matter, will produce the Terrestrial Symbol of the Heavenly Man. (The work of the Lords of Mind.)

The Monad of every living being has a certain kind of special Personality of its own during one special Manvantarra, or Age; its primary, the Spirit, is One with Universal Spirit, (My Father and I are One), but the vehicle, Soul, it is enshrined in, is part of the Divine Essence of the Seventh Plane. When the Cosmic Night will have reduced Physical Bodies and their Spiritual Egos to their original Principle, everything will have re-entered the Great Breath; everything will be merged in the Divine Unity. This re-absorption is Absolute Existence, and unconditioned Unity, nor is a Personality, or even the Essence of the Personality, lost. Once this state is reached, the same Monad will re-emerge therefrom as a still Higher Being, on a far Higher Plane, to recommence its Cycle of perfected activity.

The Logos is Spirit, or as Occultism explains, it is the compound Unity of manifested Living Spirits, the prime source and Nursery of all Mundane and Terrestrial Monads, plus their Divine Reflection, which emanates from and returns into the Logos, each in the culmination of its time. The Monad, viewed as one, is above the Seventh Principle, that is, it is Cosmic, and as a Triad in man -- Spirit, On its way to the Earth, and on its way back from the Earth, each Soul born in and from the Boundless Height has to pass thru the Seven Planetary Regions either way. The Monad has to pass thru its Mineral, Vegetable, and Animal Forms before the Light of the Logos is awakened in the Animal Man.

Until then, the latter cannot be referred to as Man, but has to be regarded as a Monad imprisoned in ever-changing Form. The Monads of Man and Animal are fundamentally identical, but there is the impassable abyss of Mentality and Self-Consciousness.

The Monad is impersonal and a God, per se, howbeit unconscious of it, on this Plane. It is a drop in the shoreless ocean of Primeval Differentiation. It is Divine in its Higher, and Human in its Lower, Condition, but a Monad it remains at all times. As the Logos reflects the Universe in the Divine Mind, and the Universe reflects itself in each of its Monads, so the Monad has to reflect itself in every Root-form of every Kingdom.

The number of Monads incarnating on Earth is very limited, ever since the Second Race when their respective Seven Roots were furnished with Bodies, several births and deaths may be allowed for every second of Time. The pouring in of new Monads ceased when Humanity reached its full Physical Development at the middle-point of the Atlantean Race. These very Monads who entered the Astral Figures of the First Race are the ones who are now amongst us, nay, are ourselves, and it is only this Doctrine of Reincarnation that can explain to us the mysterious Doctrine of Good and Evil, and reconcile Man to the apparent Injustice of Life.

The Divine Monad, therefore, voluntarily exiled itself from Heaven to descend into Matter, for incarnating purposes, and transformed the Animal Clay into an Immortal God. Well may the Angels aspire to become Men, for the Perfect Man is a Man-God who is far above the Angels.

"Properly to desire a blessing is to deserve it, for actions are motives let loose on the Invisible Billows of the Energies of Nature. When once the threshold of Nature is reached, and the door of Occult Light pushed ever so little ajar, the confusion and vacillation about the Initiate begins to lessen and calm Decision to take their place. If this Decision be for good and for the Higher Ideal, the Forces of Will and Mentality increase enormously, for now all the Forces are acting in the same direction thruout all the different Planes of Nature, as well as of our own Being."

"As man lives more in his Spiritual body, he can control and subjugate the Destiny of the natural man. Spirit being absolute over all things, he who lives in the Spirit can surmount all the annoyances that afflict the Physical Man, be they sidereal or terrestrial tendencies. The natural man does not exist outside of Nature, but forms an integral part thereof, and whatever affects the whole will affect the individual."

(The Hidden Way Across the Threshold.)

In the Bonds of the Eternal Brotherhood,

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MRS. RILLA BINKS

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Nov 17

Beloved Companion:

I have given you the Western Traditions, revelation and teaching, on the matter of the Group Soul, but this time, I want to give you this teaching as it concerns the Group Mind. The term Group Mind is often used loosely among Occultists as if it were interchangeable with Group Soul. The concepts are, however, entirely distinct. The Group Soul is the raw material of Mind Stuff out of which individual Consciousness is differentiated by Experience. The Group Mind is built up out of the contributions of many individualized Consciousnesses, concentrating upon the same idea. Let me take a concrete instance to make this clear. During the height of his popularity Monsieur Joffre visited England and was accorded a great ovation. While driving from his hotel, to the Mansion House to be received by the Lord Mayor, his car passed thru many streets. Individuals recognized him and stared, but no demonstration was made.

When he came to the crowded Mansion House Crossing, policemen held up the traffic, saluting. The crowd saw something was afoot, he was recognized, his name passed from mouth to mouth, and in a moment there was a wave of wild enthusiasm. This self-contained class of people were lifted and carried away by the wave of excitement and found themselves shouting and waving their hands like maniacs. Now I want you to notice the difference between the behavior of that crowd when it functioned as a crowd, to the behavior of the isolated individuals. However numerous, they merely stared with interest, with no emotion.

Another story told regarding the Mansion House in London, is very illustrative of crowd psychology and the Group Mind. Many years ago, Abdul Hamed, the detested Sultan of Turkey visited England, and he too, was received by the Lord Mayor and drove to the Mansion House. Exactly the same things were repeated, but with a different emotional contact. He drove thru the crowded streets, individuals staring, open-mouthed at the notorious visitor, and made no demonstration, but when the traffic was held up for him at the Mansion House Crossing, the crowd recognized him, and these quiet, sober middle-aged city men sent up a howl of execration, like the cry of a pack of wolves. The crowd surged forward as one man, and it was with the greatest difficulty the Sultan was saved from being dragged from his carriage.

Which of those individual city men would have assaulted Abdul Hamed single-handed? But when caught up in a wave of the crowd emotions they were capable of making a savage attack, and made a babel of animal cries. For the moment, something like a possessive entity took possession of the Souls of all, a vast something of a character was not the sum of the mass of the Individual Souls, but vaster, more potent, more fiercely and more vividly alive and conscious of its impulses, yet at ordinary times, the thronging crowd at that Crossing go each their own way, absorbed in their own thoughts, indifferent to and oblivious of their neighbors. What was it that turned this mass of hurrying individuals into a united band afflicted by the enthusiasm of an idea or an organism capable of dangerous violence.

The Key to the whole situation lies in the direction of the attention of a number of people to a common object, about which they all feel strongly in the same way. Direction of attention to a

common object, without emotion, does not have the same effect, - the electric signs of Broadway, while crowds stare at them, do not cause the formation of a Group Mind.

Now with these facts as a basis, let us consider the problem in its Occult Application - what is this strange Oversoul which forms and disperses so quickly when a doctrine of artificial Elementals. An artificial Elemental is a Thought Form, ensouled by Elemental Essence. That Essence may be drained directly from the Elemental Kingdom, or it may be derived from the Magician's own Aura. A Thought Form built up by continual visualizing and concentrating and concerning which is a strong Emotional Thought, becomes charged with that Emotion from its Creator. This is a very important factor in practical Occultism, and the explanation of many of its Phenomena. You see something of the purpose of visualizing and concentrating in the early lessons.

It is exactly the same process, at least to the formation of an artificial Elemental by a Magician takes place when a number of people concentrate with Emotion on a single object. They make an artificial Elemental, vast and potent in proportion to the size of the crowd and the intensity of its feeling. This Elemental has a very marked Mental Atmosphere of its Own, and this atmosphere influences most powerfully the feelings of other persons participating in the crowd emotion. It gives them telepathic suggestions, sounds a note of its own Being in their ears, and thereby reinforces the emotional vibration which originally gave it birth. There is action, and reaction mutual stimulation, and intensification between the Elemental and its makers, for the more the crowd concentrates upon its object of emotion the vaster the Elemental becomes, the stronger the mass suggestion it gives to the Individuals composing the crowd that created, and they repeating the suggestion, find their feelings intensified, and thus it is that mobs are capable of deeds of passion, from which every individual member would shrink with horror.

A mob Elemental, however, disperses as rapidly as it forms, because a mob has no continuity of existence. The moment the stimulant of a common Emotion is removed, the mob ceases to be a Unit and reverts to heterogeneity, and that is why undisciplined Armies are unreliable fighting machines, however enthusiastic - their enthusiasm evaporates, if it is not continually stimulated. They split up into their component parts of many individuals, with diversified interest, each actuated by the instinct of Self-Preservation --- to build up a Group Mind of any endurance, some method ensuring continuity of attention and feeling is essential.

Whenever such continuity of attention and feeling is brought about, a Group Mind, or Group Elemental is formed, which with the passage of time, develops into an Individuality of its own, and ceases to be dependent for its existence upon the attention and emotion of the crowd that gave it birth. Once this occurs, the crowd no longer possesses the power to withdraw its attention or to disperse. The Group Elemental has it in its grip, the attention of each individual is attracted and held in spite of itself, feelings are stirred within him even if he does not wish to feel them.

Each newcomer to the Group enters into this potent atmosphere and either accepts it and is absorbed into the Group, or rejects it and is himself rejected. No member of a Group with a strong atmosphere, Group Mind or Elemental, (according to which ever term you pre-

fer) is at liberty to think without bias upon the Objects of Group Concentration or Emotion. It is for this reason that reforms are so hard to bring about.

The vaster the organism that needs reforming, the harder it is to move, and the stronger must be the first Individuality that attempts the Path, yet once that forceful Individuality has begun to make an impression, it speedily finds that a Group is gathering under his leadership, and that this, in its turn, is developing an Elemental and the momentum he has originated has begun to push him along. When he flags in his leadership, the movement he created forces him forward. The solitary Individual, may turn aside and pause in moments of doubt and discouragement, but not so the leader of the strongly emotionalized Group. As soon as he slacks his pace, he feels the pressure of the Group Mind behind him, and it carries him forward during his hours of weakness. It may also, if his scheme has been unwisely conceived, carry him away and wreck the teacher upon the rock of a misjudged Policy, a Policy of which he would have seen the lack of Wisdom if he had considered the matter rationally. There is no stopping the momentum of a movement which is moving along the lines of Evolution. The Group Mind of the participants form a channel for the manifestation of the Forces of Evolution and the momentum developed is irresistible, but however potent the Individuality, however vast the resources, however popular the catch phrases, if the movement is contrary to Cosmic Law, it is merely a matter of time until the whole group rushes madly down the steep slope into the sea, for in such a case it is the very momentum that is worked up which is the cause of its destruction. Give a false movement enough rope and it will always hang itself, falling by its own weight, when that has grown sufficiently top-heavy to overbalance it.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S.C.

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Lesson 140



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THE MYSTIC BROTHERHOOD UNIVERSITY

Lec. 140 - Pg. 1

Beloved Companion:

In our work thus far, I have stressed repeatedly, the value of visualizing a picture, and concentrating upon it, until it becomes real. This process has much more power than is generally realized, and I want to discuss the principle with you at this time. All the New Thought movements are built upon this Principle of the Potency of the Objectified Image, but of this matter they have but a small amount of knowledge, discovered by experience, and with no Philosophy behind it; - but for the Adept, the Magus of Power, this Image making is one of the chief instruments in his laboratory, and he uses it according to definite and well understood Laws. These, I want to consider in order that they may be thoroughly understood, and I am going to use as an illustration, the work which I have given you frequently, the visualizing of the Master Jesus, as I have told you to build it and objectify it.

Now in such a meditation as Jesus as the Risen Christ, we formulate a clear mental picture of the Master after his Resurrection, perhaps even bearing the wounds of the Cross, as He appeared to the Disciples on the Banks of the Sea of Galilee. You are to picture Him as clearly as you can, using for the material for your Image, any sacred picture that appeals to you, and in particular in the creation you try to see the Light and Character in the Eyes as you look into them. At the same time, you invoke Him with a strong inward calling, trying to draw Him to you by your desire, and making the mind quiet and still, listening with the Inner Ear for His Coming.

If you are successful in your formulation, you will experience an indescribable sense of His Presence, the real Spiritual Power stirring your Heart, and quickening your whole Being.

In performing this operation you are under no delusion as to any objective evocation of the Spirit of the Master to Visible Appearance. Possible as this is, with the Angelic Formulae as they have been given to you, it is not possible with the Christ of the Rays, yet this Image can be made a Channel of Spiritual Power if with strong Desire and great Reverence in your Heart, you call upon Him to project a Ray of His Consciousness that it may indwell. You do not of course, believe that the Master Himself appears to you when this Image takes on the semblance of Life to your Subjective Eye, but you do believe and know that the influence He is forever radiating out upon the World enfolds this Image and that by this means, you gather this Force into a Ray, and concentrate it as Light is concentrated thru a lens.

Whoever tries this experiment under the right conditions, and these must include a very real Love and Reverence for the Master, a keen desire for His Presence, will find that something does unquestionably occur within the Inner Consciousness. Power touches him and abides upon him, for him the influence does not fade with the fading of the Vision, but remains with him, - it may be for days and it may be for the remainder of his life. It is indeed a strange and marvelous experience of the Unseen, when Life looks out of the Eyes at you, and the Image steadies and objectifies, and becomes independent of your Will and your Imagination. As that Image seems to you to take on Objective Life, and the Influence flows out upon you, it has become a Channel for something more than your own desires and

emotions, and you receive out of the operation, far more than you have put into it.

Now the question arises, "Are we justified in such use of the Image making faculty of the Mind. Justification is to be found in its results. If, from such an operation, we rise up with renewed hope and strength, if our Faith is made a living thing and our lives are filled with Spiritual Power, surely the experiment is justified. It may have in it intrinsically, but little more than Coue's "Every day in every way I am better and better," yet, it is effectual because it is based upon certain fundamental properties of the Human Mind, which, tho little understood, are exceedingly potent and certain in their action. These Powers of Mind are used empirically by all Faith Healers.

It is in these deliberately formulated Cosmic Images, into which Power is invoked that we have something much more potent than the Mental Pictures which students of New Thought and kindred systems are taught to formulate. For the Initiate, the Magus, does not formulate any arbitrary Image of the fancy but builds up a replica of what is called a Cosmic Thought Form, an Image which has been constructed in the immemorial past, and that lives on in the Akasa. It is this Akashic Image which is the prototype of his Mental Picture, and in these Akashic Images, psychic force of many kinds and degrees is stored. This force ensouls the Subjective Image, built by the Imagination of the Adept, and causes it to take up an independent existence. It is rare for an Image of the Imagination to be externalized unless this is done, for to externalize the works of our private imagination, we have to project something of our own life into them, and this can only be done under great Emotional Pressure or by the concentration of a degree rarely to be met with, tho the Magician develops the power.

The knowledge of these Cosmic Prototypes and their formulation is among the secrets of Occultism, and are seldom, if ever, revealed. Each Organization if it be a true Organization of the Esoteric Schools of the Inner Plane, has its own Archetype and these are among its most important Arcana; among the Western Traditions, they are largely Christian in concept, but there are also, of course, with other organizations, the Gods of Ancient Times and the very potent Occult Method of the Assumption of the God Form which I have given you, is based upon this Principle. However, in the Rites of the Master Jesus, you do not proceed to use the assumption of the God Form, for we hold that the Power invoked by His Name is too purely spiritual to find its Channel thru any Human Consciousness, however highly trained. There is much of this Concept however, to be traced in the Catholic conception of Priesthood.

It is enough for us, however, if we attain the exaltation of Consciousness which this Method gives. In this sense, every man and woman is a Priest as Luther said, and each brings thru his quota of Power and contributes it to the Pooled emotions of the Group Mind of the congregation, and it is this which makes a true Service such a powerful, psychological demonstration, and in this atmosphere, individual minds are temporarily exalted, and are capable of realization that would entirely elude them in their more ordinary state.

Now, I am going into this with a great deal of detail, because if the psychological basis of the method I have outlined be understood, and you realize that it is a method of handling

the mind, a gymnastic of Consciousness, you will be able to use it without danger of abusing it, for you will not be hallucinated by your own Images and able to use them as lenses, to enable you to focus Forces and bend them to your use.

As we go on with the higher work, you will understand this, for if you utilize this method, to make an Image of Pan, you will get the odor of the Goat, if you use it to make an Image of Thoth, you will feel the wisdom of Egypt, when you use it to construct a mental picture of the Master Jesus, you feel in precisely the same way, all that has gone for the making of the New Testament. In every Truth, you walk with Him in Galilee and feel His influence. This influence can be so potent that it will change your whole life and heal you of all your infirmities. It can even produce the phenomena of instantaneous conversion. Great Powers are hidden in this method, both for good and evil, for if it is used for unworthy ends, such as the objectification of an unsanctified desire, you do undoubtedly work your own undoing, but when used in the picturing of the Master Jesus, nothing but Good can come to you, for in Him there is nothing but Good, and that Good so far transcends our realization of the possibilities of Good, that if you allow it to do so, it will, by its subtile influence, extend your realization and purify your nature as well as exalt your Consciousness.

Now, here is another point. Those who are accustomed to the use of this method, learn many things by experience. They soon find that if their mood is un-Christlike, the Image will not form, or that when it does form if they are persistently unrepentant, it looks at them with reproach in its Eyes, and however hard they may try to build a harmonious Image, as long as they are in that mood, and they are unrepentant and will not right the wrong, the Image will continue to gaze at them with Sorrow and forbid them to draw near. This Image has been constructed by countless generations of devout Christians, and it has a life of its own, and we cannot deal with it arbitrarily by any means.

Likewise, in times of great stress, those accustomed to its use, may find that the Image formulates with an extraordinary semblance of Objectivity. Who shall say what takes place when this occurs? It is some instinctive act of the Subconscious Mind, or some Power beyond, reaching down thru the accustomed Channels, called forth by the Invitation of the Soul. Nevertheless, we know that the method is effectual, and therefore, we use it. There never has been any harm or mental unbalance from its use for the formulation of the Image of the Master, so long as its Modus Operandi is clearly understood, and it is realized that we are not using a Spiritual Method and that which we are invoking, is an image of our own making, but nevertheless, the nature of the Invisible Universe being what it is we have by this means, laid our fingers upon the control levers of Spiritual Force, and can call it down into our Souls.

And now, you realize something of the implication of the words, and the Service which I gave to you, "That which we are about to do, may it be potent in Spiritual Power." Having made your Thought Form into a Pictorial Image to the best of your ability, having visualized the Master with the most graphic detail of representation that the imagination can supply, having lifted up your heart in Love and Adoration to the Being whose representation that Pictured Image

is designed to be, you proceed boldly with your request, your work, and proceed to do those things "as if" that which you had invoked had actually come about and the Master Jesus were indeed pouring out upon you a Ray of Power as a definite shaft of light. It is this "as if" which is the critical point in any magical operation. If the operator proceeds in the same Spirit as the reported last words of the Athiest, "Oh God, (if there is a God) save my Soul (if I have a Soul)" he will never get very far with the practical operations of Occultism and Magic. He must have the Courage of his convictions and give himself up boldly to be the instrument of the Forces he has invoked, relying upon them to bring about the transition from fantasy to fact. If he proceeds to play the part he has assigned himself as if it were an Actuality, he will find, provided the Force he has invoked is a genuine Force and the Pictorial Image he has made is a suitable one, that the Imagination has become Actuality and that the influences flowing into him and emanating from him, are a very real thing indeed, that he himself is permanently enriched by the experience, and if he is working with or for others, that those in whose presence he is working the operation will be aware with varying degrees of clarity, of what is happening.

In the Bonds of the Eternal Brotherhood

Sri Dayananda,

S.C.

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Season 1934

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MRS. RILLA BINKS

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SALT LAKE CITY UTAH

Beloved Companion:

It is desirable at this time to familiarize you with the Initiation of the various Degrees in that Ancient Order, which has been sometimes called "The Golden Dawn," and again as the Order of the Rosae Rubeae Tet Aureae Crucis, but it maybe well to explain that this Order is not represented by any of the various Organizations, using somewhat similar names and symbols. Its work is not particularly secret, for it has been revealed in the works of an English Writer, and also in other publications, which, however, are mostly out of print and difficult to obtain. It is, therefore, desirable to repeat it here, so that as you sit in the quiet of your Sanctum, with the burning Incense and shaded Light, the Consciousness will formulate the Ritual, as you read it slowly, and thus serve as an Initiation, particularly as you feel, with a vivid Imagination, that you are the Candidate, that you are going thru this, and as you repeat aloud the obligation. Thus step by step, as you assume these obligations, and go thru the various Grades of the Order, you will initiate yourself.

So take the Chart of the Sephoric Tree of Life, which was given to you, and imagine that a Veil is drawn across the paper, above Hod and Netzach, but underneath Tiphareth. This is the Paroketh, and the lower part is the Design or Arrangement of the Temple of this Neophyte Grade. You will see that it contains two pillars in place of the Sephiroth, which are respectively, Netzach and Hod. These represent Mercy and Severity, the former being White and in Netzach, and the latter Black and in Hod. Their bases are cubical, and Black, to represent the Earth Element in Malkuth. The columns themselves, standing in these positions, are White and Black, to manifest Eternal Balance in the Scales of Justice. They are usually covered with an appropriate Egyptian Emblem, emblematic of the Soul, and in various Colors. The Scarlet and Tetrahedral Capitals represent the Fires of Test and Trial, and between them lies the Way of the Immeasurable Region. The Twin Lights which flare on the summits are the Declarers of Eternal Truth. The Pillars are really obelisks, with Tetrahedral Capitals slightly flattened at the apexes, so as to bear a lamp each.

Now at the Eastern part of Malkuth, that is at its junction point with the Path which leads to Yesod, there is an Altar in the form of a double Cube; and its color is Black, to represent to the Neophyte the color of Malkuth, but to the understanding of the Adept there lies hidden in the Blackness the four Colors of Earth, in their appropriate positions on the sides. The base is wholly black, while the summit is of a brilliant Whiteness, altho invisible to the material eye.

The Symbols on the Altar represent the Forces of Manifestation of the Divine Light concentrated in the White Triangle of the Three Supernals. Therefore, this Sacred and Sublime Symbol is the obligation of the Neophyte, taken as calling therein to witness the operations of Divine Light; the Red Cross of Tiphareth, representing a higher Degree, is placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it into the Outer Order, as tho the Crucified One, having raised the Symbol of Self-Sacrifice, has thus touched and brought into action, in matter, the Divine Triad of Light. Around the Cross are the Symbols of the four letters of Tetragrammation.

The Door is situated behind and to the left of the Throne of the Hiererus, and is called the Gate of the Declarers of Judgment. Its symbolical Form is that of a straight and narrow Doorway between two mighty Pylons. Now in your sketch of the Sephoric Tree of Life, with the Veil across, on the side of the Veil toward the bottom of the paper, just between Hod and Netzach, there should be five Thrones or Chairs; the one on the left toward Hod is occupied by the Emperor, the second by the Cancellarius, the next by the Hierophant, the next by the Past Hierophant, and the last, on the right, by the Praemonstrator.

At the East of the Temple, before Paroketh, sit three Chiefs, who govern and rule all things, and are the Viceroys in the Temple of the Second Order beyond. They represent, as it were, Veiled Divinities, and their seats are before the Veil of Paroketh, which is divided into two parts at the point of the rending, as tho it answered unto the Veils of Isis and Nephtys, impenetrable save to the Initiate. In the Lodge the Emperor governeth, because in Netzach, which is the highest grade of the first Order, is the Fire reflected from Geburah; the Praemonstrator is second, because in Hod is the Water reflected from Chesed. The Cancellarius is third, because in Yesod is the Air reflected from Tiphareth. But in each Temple these three Chiefs are Co-Eternal and Co-Equal, thus figuring the Triad in Unity, yet their functions are different. The Emperor to command; the Praemonstrator to instruct; the Cancellarius to record.

There are also the stations of the Invisibles, the Gods of the Elements. These Stations are at the four points of the Hall without, as Invisible Guardians of the Limits of the Temple, and they are placed according to the points of the compass; that is, behind the Station of the Hierophant, and between it and the Veil of Paroketh, behind the Station of Dadouchos, which is beyond Netzach, on the right, behind Hierus, which is under Malkuth, and Stolistes, which is on the left of Hod. I would suggest that you draw on a sheet of paper a rectangle representing the Temple, and within the Temple place the two Pillars representing Hod and Netzach, place the Stations of the Emperor, Praemonstrator, etc., and back of that the Veil of Paroketh, placing also in the proper position Yesod and Malkuth, with the Altar between them. And fill in the Stations of the Invisibles; then as you go on with the work you will have in front of you a fairly accurate scheme of the Temple arrangement.

Now the place of the Evil Triad is Yesod; it is termed the place of the Evil One, of the slayer of Osiris; he is the Tempter, Accuser and Punisher of the Brethren. He is represented with the Head of a Water Dragon, the body of a Lion or Leopard. He is the Administrator of an Evil Trinity, the Members of which are Apophrasz the Stooping Dragon; Satan-Typhon, the slayer of Osiris, and Besz, the brutal Power of Demonic Force.

Now between Hod and Netzach there is the small rectangle, directly in front of the Hierophant's place. This is the Invisible Station on the Path leading up from the Evil Trinity; and is the place of the Lotus-throned Lord of Silence; in other words, the Great God, Harpocrates, who is the younger brother of Horus; so around the little rectangle which you have drawn, just above Yesod, and between Hod and Netzach, place on top, outside of the little rectangle Thmaist, and in the rectangle Hegemoy, and underneath the rectangle Harpocrates.

Now the Stations of Isis and Nephtys are the places of the Pillars in Netzach and Hod, respectively. These great God-

esses are not otherwise shown in this work, save in connection with the Praemonstrator and the Imperator.

The last of the Invisible Stations is that of the Arouerist, who stands with the Hierophant, as the representing him to the Outer Organizations. The Hierophant is a Member of the Higher Grade, yet he is shown as a Lord of the Path in the Portal of the Vault, so that when he moves from his place on the Throne of the East, he is no longer Osiris, but the Arouerist, and the Invisible Station of the Arouerist, may therefore be said to be that of the immediate Past Hierophant.

The Hierophant is in the East of the Temple on the outer side of Paroketh, to rule the Temple under the presidency of the Chief; He fills the place of the Lord of the Path, acting as Inductor into the Sacred Mysteries. The Hierophant is known as the Founder of the Sacred Mysteries. The Station of the Hiererus is as I said, at the extreme West of the Temple, at the lowest point of Malkuth, and in the Black portion thereof, representing a terrible and avenging God, at the confines of Matter, at the Borders of the Demons of the Demonic Kingdom. He is throned upon Matter and robed in Darkness, and about His feet are the thunder and lightning; He is placed as a mighty and avenging Guardian under the Sacred Mysteries.

The Hegemon occupies the place between the two Pillars, Netzach and Hod, at the Intersection of the Paths which connects with the Path which leads from Yesod thru the Veil of Paroketh to Tiphareth. This is the Symbolic Gateway of Occult Science, and is at the Center of Equilibrium of the Scales of Justice, and is placed there as the Guardian of the Threshold of Entrance.

The Kerux is the Herald, the Guardian and the Watcher, and stands just below Malkuth, even as the Sentinel watches just outside the Temple back of him.

The Station of the Stolistes is in the Midst of the Northern part of the Hall Without, and to North of the Black Pillar (right side). His Emblem is the Cup, for He has care of the Robes and Insignia of the Temple. The Dadouchos is stationed in the Southern part of the Hall, to the South of the White Pillar (left side). He has charge of the lights, the fire and the incense of the Temple.

Now if you will sketch that off, filling it in as a plan of the Temple, revising it carefully once or twice, placing the Officers, and the Invisible Gods in the proper place, you will have a very good idea of how the Temple of the Order is set at the First Grade Initiation. And in the next lesson we will take up the Opening, visualizing in our mind's eye, as we read, the Officers in their places, the Incense lighted, and the Sacred Convocation about to commence.

In the Bonds of Eternal Brotherhood,

Sri Dayananda,

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• **MBU.**
TAMPA-FLORIDA

Season 145



MRS. RILLA BINKS

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SALT LAKE CITY UTAH

Beloved Companion:

Now we take up where we left off in the last lecture with the admission of the Candidate. We are not concerned with the formal opening of the Temple by the Officers and Brethern, at this time. They are in their places, waiting, and you, as a Candidate, are waiting without the Portal, under the care of the Sentinel, the Watcher Without, that is, under the care of the form of Anubis in the West.

The Hierophant informs the members assembled that he holds a Dispensation, that the greatly honored Chiefs of the Second order for the purpose of commencing the process of Initiation which shall ultimately lead the Candidate to the knowledge of the Higher Self. He is first admitted to the grade of Neophyte which has no number, concealing the commencement of all things, under the simulacrum of no things.

The Hegemon, the representative of the Gods of Truth and Justice, then condescend to superintend the operation, thus symbolizing that it is the Presider of Equilibrium of the Forces in which the Candidate himself, by the Symbols of Rectitude and Self Control, but it is the Sentinel who actually prepares the Candidate, whose body is now surrounded by a Triple Cord to show the restriction of the Powers of Nature, and it is triple to show the White Triangle, of the Three Supernals. His eyes are also bandaged, symbolizing the light of the natural world which is but as darkness when compared to the radiance of the Light Divine.

The Ritual then continues: Hegemon; "Child of Earth arise and enter into the Path of Darkness."

The Hierophant then gives his permission ordering the Stolistes and Dadouchos to assist the Kerux in the reception, but the Kerux bars the way, saying "Child of Earth, unpurified and unconsecrated, thou canst not enter our Sacred Hall."

Whereupon the Stolistes purifies the Candidate by Water and the Dadouchos consecrate him by Fire, the one sprinkling a few drops of consecrated water and the other making the Sign of the Cross in front of him with the flaming torch.

The Hierophant speaks, - he does so, not as to an assembly of mortals but as a God before the Assembly of Gods, "And let his voice be so directed that it shall roll thru the Universe in the confines of Space and let the Candidate represent unto him a world that he is beginning to lead, under the knowledge of its Governing Angel. As it is written 'The Lightning Lightningeth out of the East and flaming even unto the West, even so shall be the coming of the Son of Man.'"

The Candidate during the Ceremony is addressed as "Child of Earth" as representing the Earthly and Material nature of the natural man. He who cometh forward from the darkness of Malkuth strives to regain knowledge of the Light. Therefore it is that the Path of the Initiate is called the Path of Darkness, for it is but darkness and foolishness to the natural man.

The Hierophant giving his permission to the Kerux to admit the Candidate, Seals the Candidate with a motto, as a new name. This motto is not a name given to the Outer man, but an Occult signifier of the Aspirations of his Soul.

After you have concluded the Ceremony and have been psychically admitted, this name will be given to you. "In affirmation of this motto, now doth Osiris send forward the Goddess of the Scales of Balance, to baptize the Aspirant with Water and Fire, even as it is written, 'except that man be born of Water and of the Spirit in no wise shall he enter into the Kingdom of Heaven.'"

The Kerux however, at once bars the way as the Candidate is still unpurified. Thereupon the Goddesses of the Scales, that is, those who occupy Hod and Geburah, psychically purify him anew with Water and with Fire. This is the first Consecration, but even as there are Four Pillars at the extremity of its Sphere, when the ten Sephiroth are projected therein, so also are there four separate consecrations of the Candidate.

The reception and Consecration takes place in the black portion of Malkuth, - when it is finished, the Candidate is accepted at the foot of the Altar, The citrine portion of Malkuth and the part receiving the impact of the Middle Pillar, that is, the Forces coming down from Yesod to Malkuth.

The Hierophant then says to the Candidate "Child of Earth, wherefore hast thou come to request admittance to this Order?" The Hegemon answers for the Candidate, "My Soul is wandering in the Darkness, seeking for the Light of Occult Knowledge and I believe that in this Order the Knowledge of the Light may be obtained."

Whereupon the Hierophant asks the Candidate is willing "In the presence of this Assembly to take a great and solemn obligation to keep inviolate, the Sacred Mysteries of the Order."

Thereupon the Candidate himself replies, "I am."

The Hierophant now advances between the Pillars as if thus asserting that the judgment is concluded, and he advances by the invisible stations of Harpocrates unto that of the Evil Triad so that as Arouerist, (when throned he is Osiris but when he moves he is Arouerist) he standeth upon the Opposer, he thus cometh to the East of the Altar, interposing between the place of Evil Triad and that of the Candidate. At the same time the Hiereus advances on the Candidates left and the Hegemon stands beside his right, formulating about him the Symbol of a Triad, before he be permitted to place his right hand in the center of the Triangle of the Three Supernals on the Altar, and he first kneels in adoration of the Symbol, as if the natural man abnegated his will before that of the Divine Consciousness.

The Hierophant now orders the Candidate to kneel in the midst of the triangle formed by the Arouerist, Horus and Themis, and to place his left hand in that of the Initiator and his right hand upon the White Triangle, symbolizing his own active aspiration toward his higher Self. The Candidate then bows his head and the Hierophant gives one knock with his Scepter affirming the Symbol of Submission unto the Higher is now complete.

Only at that moment does the colossal Image of Thoth, who as you know is one of the Invisible Officers, cease from the Sign of the Enterer, and gives us instead the Sign of the Silence permitting the first real descent of the Genius of the Candidate, who descendeth into the Invisible station of Harpocrates, as witness unto the obligation.

All then rise and the Candidate repeats the obligation after the Hierophant. "I,-----, do hereby solemnly swear to keep secret the existence of this Order, to preserve in silence its name, and to keep secret and inviolable the names of the Members, as well as the proceedings which may take place, the Rituals and Sacred Signs and Words. I furthermore promise and swear to maintain kindly and benevolent relation with all Fratres and Sorores of the Order, and to prosecute with zeal and study the Occult Sciences, the lessons and work and Truths which may be given to me. I furthermore promise and swear to observe all that I have hereby obligated myself to, un-

der the severe penalty of Submitting myself to the deadly and hostile current of directed Will to be set in motion by the Chiefs of the Order by which I shall fall without visible weapon as if blasted by the Lightning flash," (as he reaches this point Hiereus suddenly applies the Sword point to his breast) - the Candidate continues "So help me, Lord of the Universe, and my own Higher Soul to keep myself steadfast to this, my Obligation."

As the Candidate affirms his penalty should he prove a traitor to the Order, the Evil Triad rise up in menace, the Avenger of the Gods, Horus lays the blade of his sword at the point of the Daath Junction (that is, the juncture of the spine and the brain) thus affirming the Power of Life and Death over the natural body, and the form of the Higher Self advances, lays its hand on the Candidate's head, for the first time with the words "So help me Lord of the Universe and of my own Higher Soul, keep myself steadfast, etc." And this is the first assertion of the connecting link between them. Then, after this connection is established, the Hierophant with the following words, raises the Candidate to his feet, "Rise, duly obligated Neophyte of the first grade of the Order of the Golden Dawn in the Outer, place the Candidate in the Northern part of the Hall, the place of greatest Symbolical Darkness."

The Candidate is then placed in the North, the place of the greatest Symbolical Darkness. The invisible station of Taurus, the Bull of Earth, and therein dwelleth Ahatshi, the Rescuer of Matter, Osiris, in the Sign of Spring, that as the Earth emerges from the darkness and barrenness of Winter, so the Candidate may thus perform the commencement of the emancipation from the darkness of Ignorance.

The Hierophant and Hiereus return to their Throne. Therefore it is not the Arouerist but Osiris himself that addresses the Candidate as the Hierophant again speaks, "The voice of my Higher Soul said unto Me 'Let me enter the Path of Darkness for it is thus that I obtain the Light, I am the only being in the Abyss of Darkness, from the Darkness came I forth ere my birth, from the silence of a Primal sleep, and the Voice of the Ages answers unto my Soul, I am he who formulates in Darkness but the Darkness comprehendeth it not!'"

And this is to confirm the link established between Neschamah and the Genius by communicating the conception thereof unto the Ruach. Thus, therefore, Osiris speaketh in the Character of the Higher Soul, the symbolic form of which is now standing between the Pillars before him.

The Officers now in their places, and the circumambulation around the Temple than takes place in the Path of Darkness, the Symbolic Light of Occult Science leading the way. This Light of the Kerux is to show the Higher Soul is not the only Divine Light but also a Spark from the Infinite Flame. In the procession after the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate, and then the Stolistes and Dadouchos. Once they pass round the Temple in solemn procession, - it is the foundation in darkness of the Binah angle of the whole Triangle of the Ineffable Light. The Hierophant knocks once as they pass him, and the Hiereus does likewise as the affirmations of Mercy and Vengeance respectively. A second time they pass the Hierophant forming the commencement of the formulation of the Angle of Chokmah. The Kerux then turns and bars the passage of the Candidate to the West saying "Child of Earth, unpurified, unconsecrated, thou canst not enter the Path of the West."

Thus indicating that the natural man cannot even obtain the understanding of a Son of Osiris except by purification and equilibrium. The Candidate is then purified by Water and consecrated by Fire a second time by the Two Goddesses, after which he is allowed to approach the place of the Twilight of the Dark, but now only is the blindfold lifted for a moment to enable him to obtain a glimpse of the Beyond.

The Hiererus challenges as follows "Thou canst not pass by me, sayeth the Guardian of the West, unless thou canst tell me my name.

In this challenge is signified the knowledge of the formula, and that without the formula of Horus being formulated in the Candidate, that of Osiris cannot be grasped.

To the Candidate this appears as the Anger of God. He cannot as yet comprehend that before mildness can be exercised rightly, the Forces of both Severity and Mercy must be known and wielded.

Therefore the Hegemon answers for him, "Darkness is thy name, thou art the Great One of the Path of the Shades."

The Hegemon then suddenly lifts the Veil and the Candidate sees before him, standing on the steps of the Throne, the Hiererus with his sword pointed at his breast. Slowly sinking the blade, the Hiererus says "Child of Earth, Fear is failure; be thou therefore without Fear, for in the heart of the Coward, Virtue abideth not, thou hast known me, so pass thou on."

The Candidate is then reveiled, and commences his journey when the Kerux again bars his way, saying "Child of Earth, unpurified and unconsecrated thou canst not enter the Path of the East."

This barring of the Path is an extension of the meaning of the previous one and the commencement of the formulation of the Angle of Kether.

Once again is the Candidate purified by Water and consecrated by fire and the blindfold is slipped to give just a glimpse of the Light as dimly seen through the Darkness, and heralding a Glory which is the Beyond.

The Hierophant then slowly lowering his Sceptre says "Child of Earth, remember that unbalanced Force is evil, unbalanced Mercy is but weakness, unbalanced Severity is but Oppression, - thou hast known me, pass thou on unto the Cubical Altar of the Universe."

Thus formulating the Force of the Hidden Central Pillar of the Tree. The Hierophant then leaves his Throne and passes between the Pillars, halting at either the Station of Harpocrates, the place of the Evil Triad or at the East of the Altar. The Hiererus stands on the left of the Candidate and the Hegemon on his right once again completing the formulation of the Triad of the Three Super-nals.

The Hierophant and Hiererus may hold their banners but whether or not, this is done Astrally, and the Higher Self of the Candidate will be formulated once more at the Invisible Station of Harpocrates.

The Hierophant then says "Let the Candidate kneel while I invoke the Lord of the Universe."

He remains in silent prayer for some few moments and then says "Let the Candidate rise" and then speaks to the Candidate.

"Child of Earth, long hast thou dwelt in Darkness. Quit the Night and seek the Day."

Then only at the words, let the Candidate rise, is the blindfold definitely removed. The Candidate has been brought from Darkness into Light. The Hierophant, and Hegemon join their Sceptres and Sword above the Candidates head, thus formulating the Supernal Triad and assert that they receive him into the Order of the Golden Dawn in the words. "_____ we receive thee into the Order of the Golden Dawn."

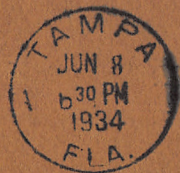
This constitutes part one of the Initiation, and we will continue with the second part in the next lesson.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S. C.

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Beloved Companion:

We closed the last lecture at the point where the Candidate now as a Frater of the Order, was received with acclaim, but the Higher Soul remained in the Invisible Station of Harpocrates and to the Spirit Vision at this point, there should be a gleaming white Triangle formulated above the head of the Candidate and touching him, the Symbol of the White Triangle of the Three Supernals.

The Hierophant now calls forward the Kerux and turning toward the Candidate says to him, "In all your wanderings thru darkness, the lamp of the Kerux went before you, tho you saw it not. It is the Symbol of the Hidden Light of Occult Science. Thus, it represents to the Candidate, a vague formulation of his ideal which he can neither grasp nor analyze, yet this Light is not the Symbol of his own Higher Self but rather a Ray from the Gods to lead him there.

The Hierophant then continues "Let the Candidate be conducted to the East of the Altar, Honored Hiererus, I delegate to you the duty of impressing the Candidate with the Secret Sign, Grip, the Grand Word and the Pass Word for the first Grade of the Golden Dawn of the Outer, of placing him between the Mystic Pillars and of superintending his fourth and final Consecration." The East of the Altar is the place of the Evil Triad and he is brought there as tho affirming that he would trample upon and cast out his evil Self which will then become a support unto him, but he must first cast it down into its right place.

The Hiererus at this point confers the Secret Sign, the Grip and so forth. After you have gone thru this Initiation with sufficient sureness that it may be enacted upon the Astral, these Signs and Symbols will be conveyed to you privately, by the Master working with you and they are then to be memorized and the paper destroyed which contains them.

Now, during this part of the Ceremony, the conferring of the Signs, the position of the three Chief Officers will be as follows. The Hierophant on the Throne of the East, the Hiererus at the East of the Black Pillar and the Hegemon at the East of the White Pillar, the three again formulating the Triangle and strengthening it.

The Higher Soul will be formulated between the Pillars in the place of Equilibrium, the Candidate at the Place of the Evil Triad. The Hiererus now advances between the Pillars unto the visible station of Harpocrates.

Having explained the Sign, the Hiererus leads the Candidate forward between the Pillars and for the Second time in the Ceremony the Higher Soul stands near and ready to touch him. Then the Hiererus returns to the East of the Black Pillar, so that the three Chief Officers may draw down upon the Candidate the Forces of the Supernal Trinity.

The Candidate now, therefore, is standing between the Pillars bound with the rope, like the mummified form of Osiris, between Isis and Nephthys and in this position does the Fourth and final Consecration by the Goddesses of the Balances take place. The Aspirant for the first time standing between the Pillars at the point where are localized the equilibrated forces of the Balance. Meanwhile the Kerux goes to the North in readiness for another Circumambulation so as to link the latter with the final Consecration of the Candidate.

The Stolistes then say "Frater, I finally consecrate thee by Water," and the Dadouchos say "Frater, I finally consecrate thee by Fire," and the effect of this is to seal finally into the sphere of sensation of the Candidate, the Pillars in balanced formula-

tion, for in the natural man, the Symbols are unbalanced in strength, some being weaker and some stronger and the effect of the Ceremony is to strengthen the weak and purify the strong, thus gradually commencing to equilibriate them, at the same time, making the link between them and their corresponding Forces of Macrocosm.

The Hierophant then says, "Honored Hegemon the final consecration of the Candidate having been performed, I command you to remove the rope from his waist, the last remaining Symbol of Darkness and to invest him with the distinguishing Badge of the Grade.

The Hegemon, executing the Hierophant's order, says, "By command of the Honored Hierophant, I invest you with the Distinguishing Badge of the Grade, - it symbolizes Light dawning in Darkness."

The Four Pillars thus being established, now only is the Candidate given the Badge of the White Triangle of the Three Supernals, formulating in Darkness, and now is the Higher Soul able to formulate a link with him. The Human Will of the Natural Man, in reality consenting thereto, for the Free Will of the Candidate as a natural man, is never obsessed either by the Higher Soul or by the Ceremony, but, the Will consenting, the whole of the Ceremony is directed to the strengthening of its action.

And as this Badge is placed upon Him, it is as tho the two great Goddesses, Isis and Nephthys, in the places of the Columns stretch forth their Wings over the form of Osiris, and restore him again unto life.

The Mystic Circumambulation then followeth in the Path of Light, to represent the rising of the Light in the Candidate thru the operation of Self Sacrifice, as He passes the Throne of the East, the Red Calvary Cross is Astrally formulated above the Astral White Triangle of the Three Supernals upon his forehead, so that so long as he belongeth unto the order, he may have that potent and sublime Symbol as a link with his Higher Self and as an aid in his search for the Forces of the Light Divine, forever, if he only will it.

But the Higher Soul or Genius returneth unto the Invisible Station of Harpocrates into the place of the Hidden Center, yet retaining the link formulated now with the Candidate.

The Address of the Hierophant then follows, "Frater I must congratulate you upon having passed with so much fortitude, thru your Ceremony of Admission into the First Grade of the Order of the Golden Dawn of the Outer. I will now direct your attention to the brief explanation of the principle Symbols of your Grade."

When these have been explained, the Kerux as the Watcher, Anubis, announces in the following words, that the Candidate has been admitted as an Initiate Neophyte. "In the Name of the Lord of the Universe, and at the command of the Honored Hierophant, hear you all that I proclaim that _____ will hereafter be known to you by the Name _____, has been admitted in due form to the First Grade of Neophyte of the Order of the Golden Dawn in the Outer.

The Hieres then addresses the Neophyte in congratulation upon being admitted a member of the Order, whose professed object and end is the practical study of Occult Science. Then the Hierophant commands the Neophyte to commence his study and labor.

The Kerux conducts the Neophyte to his table and hands him a solution, telling him to pour a few drops on the plate before him. As he does so, the solution changes to a blood color. The Kerux says "As this pure, colorless, limpid fluid changed into the semblance of blood, so mayest thou change and perish if thou betrayest thine Oath of Secrecy to the Order by word or deed."

The Hierophant then says "Resume your seat in the North West and remember that your admission to the Order gives you no right to Initiate any other person without dispensation from the Greatly Honored Chiefs of the Second Grade of the Order."

This ends the admission of the Candidate, and the Temple is then closed in formal manner.

This now completes the first formal contact with this Ancient Order and during the months that follow, you will experience Psychic Initiation in the following Grades, portions at least of which you will bring back to Consciousness in the Physical as you wake from sleep or return from your concentration and meditation periods.

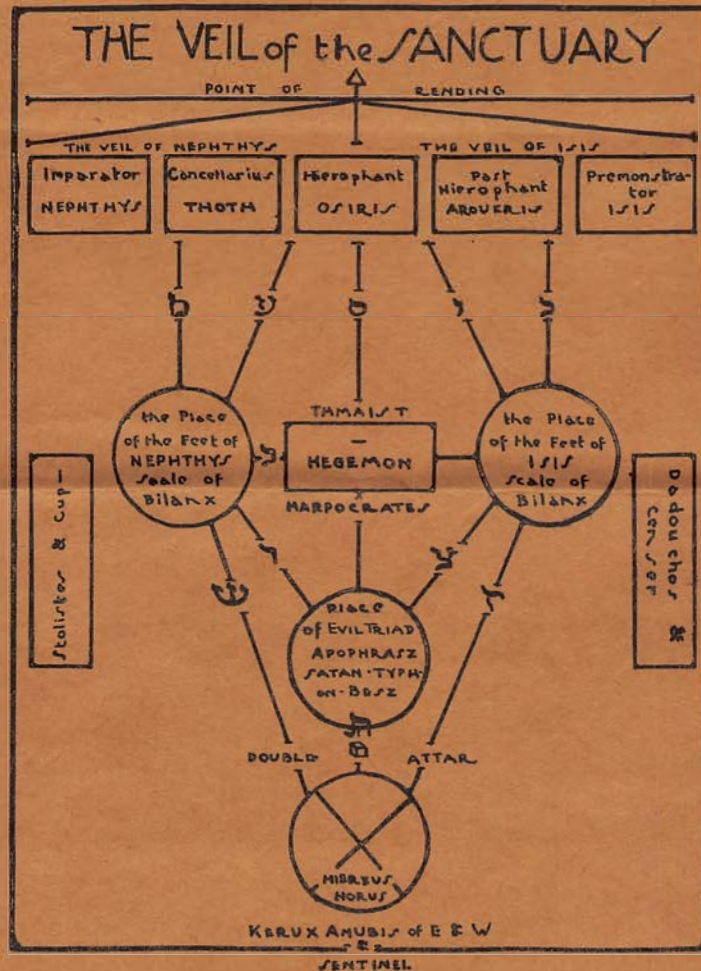
In the Bonds of Eternal Brotherhood,

Sri Dayananda,

S. C.



The LAMEN of the HIEROPHANT



ARRANGEMENT of the TEMPLE in the 0° = 0° RITUAL



The LAMEN of the HEGEMON

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At this point I want you to study a certain manuscript written by Frater "C". It has been revived by eminent Occultists such as Wait, Mathers and Alrister Crowley but should now be studied with care as a method of interpretation. It commences with the first Chapter of Genesis.

In the First Verse of the First Chapter of the First Five Books of the Holy Law: it is written: - B'RASHITH Ba Ra ALOHIM Ath HaShaMaIM VaAReTz.

Such are the seven Words which constitute the Beginnings or Heads of One Law; and I propose to show, by applying to the Text the Keys of the Qabalah, and not merely the surface meaning is contained therein.

In the Beginning, created, God, the Essence of the Heavens, and the Essence, of Earth.

In the Beginning)	} Created	(God	} the Essence	(of the	
In Wisdom		(The Elohim			} of the
In the Head		(The Holy Gods			
and the Essence		(of the			
		} Earth			

Contained therein also are the Divine, Magical, and Terrestrial Formulae of the Passage of the Incomprehensible Nothingness of the Ain Soph to the Perfection of Creation expressed by the Ten Voices or Emanations of God the Vast One - Blessed be He ! - even the Holy Sephiroth.

And the Method whereby I shall work shall be the One Absolute and inerratic Science: the Science of Number: which is that single Mystery of the Intellect of Man whereby he becometh exalted unto the Throne of Inflexible and Unerring Godhead.

But before I may proceed unto the Qabalistical enumeration and analysis of the Text, a certain preamble in the fruitful fields of that Science will become necessary. The Evolution of the Numbers is the Evolution of the Worlds, for as it is written in the Clavicula Salomonis, "The Numbers are Ideas; and the Ideas are the Powers, and the Powers are the Holy Elohim of Life." That which is behind and beyond all Number and all thought (even as the Ain Soph with its Mighty Veils depending back from Kether is behind and beyond all Manifestation) is the Number o. Its symbol is the very Emblem of Infinite Space and Infinite Time. Multiply by it any active and manifested number; and that number vanishes -sinks into the Ocean of Eternity. So also is the Ain Soph. From It proceed all things: unto It all will return, when the Age of Brahman is over and done, and the day of Peace-Be-With-Us is declared by Thoth, the great God, and the Material Universe sinketh into Infinity.

The first Number, then, is ONE; emblem of the All-Father; the Unmanifest Mind behind all Manifestation: the First Mind. Multiply by It any other Number - for the Multiplication of the Numbers is a Generation, as is the Multiplication of Men and Gods - and behold! the Resultant is a replica of the Number taken. So is One the All-Father, the All-begetter - generating and producing all.

The next step is the division into TWO. Thus was manifested the Great Dual Power of Nature. As above, so below, and thus we find that the simple division into two is the method of multiplication of the Amoeba, the lowest, simplest, and most absolute form of physical life that we know.

The Dual Power of Nature is the Great Mother of the Worlds.

Again, to draw an analogy from the Material World, consider the Moon, our Mother. Behold in her the Typic representative of the Powers of the Two. Light and Darkness, Flux and Reflux, Ebb and Flow -these are her manifested Powers in Nature -where also she binds the Great Waters to her Will.

Now in the Yetziratic Attribution is the second number, Beth (i.e., a House), an Abode, the Dwelling of the Holy One, shown to be equivalent to the Sphere of Kokab and his lords. And the symbolic weapon of Mercury is the Caduceus, whose Twin Serpents show again the Dualistic Power. (Note. - Woden, the Scandinavian Mercury, was the All-Father, as it is written in the Ritual of the Path of the Spirit of the Primal Fire Shin. "For all things did the Father of all Things perfect, and delivered them over unto the Second Mind; whom all Races of Men call First.") Behold, then, in these two great Numbers 1 and 2 the Father and the Mother of the Worlds and of Numbers.

Now these twain being Conjoined and manifest into One, produce the Number 3; as it is written: "For the Mind of the Father said that 'All Things should be cut into Three,' Whose Will assenting All Things were so divided. For the Mind of the Father said Into three, governing All things by Mind. And there appeared in it the Triad, Virtue and Wisdom and Multiscient Truth." Thus floweth forth the form of the Triad. Thus is formulated the Creative Trinity which is, as it were, the essential preliminary to Manifestation.

This Mystic Son of the Eternal Parents, having for his number 3, is typified in all the sacred scripts by that number. Thus it is written of the manifestation of the Son of God upon Earth, "Shiloh shall come" (the initial of which Mystery-Name is Shin - 300). And in the Grecian tongue it is written: "In the beginning was the Word," &c. Now if the midst of this divided Name we cast the triple fire of the Holy Letter Shin - 300, we get the name of the Godhead Incarnate upon Earth, He, Vau, Shin, and He. But 1 plus 2 plus 3 equals 6, which is the Number of Vau, the third letter of the Venerable Name: Microprosopus and the Son of God.

We are now, therefore, arrived at the Great Mystery of the Tetractys, and to go further we must resort to the Twin Sister of the Science of Number - which, indeed, is but Number made flesh: Geometry, or Absolute Symbolism. Even as it was spoken by the Holy Pythagoras: "God geometrises."

Let us behold the Work of His Fingers!

One Son Incomprehensible.

3

One Father
Incomprehensible 1.



One Mother
2. Incomprehensible

Fig. 1. - The Trinity Unmanifest.

One Son Eternal

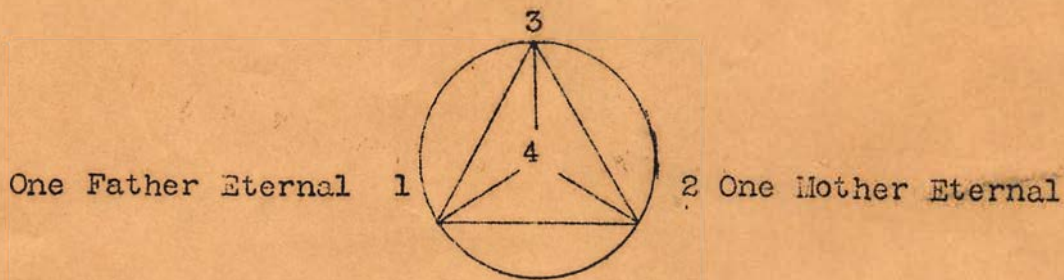


Figure 11 - The Trinity in Manifestation

In both of these Symbols the all-including circle represents the underlying idea of the Number 0: the Infinite: Parabrahman: the Ain Soph. In the first is shown the Mystic Trinity before manifestation: as it were unlimited, unbound, and unbounded, inoperative because of its diffusiveness and dispersion. In the second figure we behold their concentration: focalisation: producing by their joint action the number of manifestation - 4. In the Worlds - Assiah: in the Taro, the Princess - the throne of the Spirit: in the Tetragram, the HE final, and in symbolic languages - the Daughter: in the Cycle of Life (Birth, Life, Death, Resurrection), the fourth; in the Keys of the Book Universal, the Empress, the Virgin of the World, Venus, Aphrodite: Centrum in Trigonis Centri - by what soever of a myriad names we call Her, still the same in Spirit, the same in number and in form! And this number is herein formulated by the Concentration of the Three in One. 3 plus 1 equals 4. Now in this Figure 11 we behold six certain Paths; and in six days did God create the Heavens and the Earth. And the total numeration of its numbers is the Perfect Number, even the Decad of the Sephiroth. (1 plus 2 plus 3 plus 4 equals 10.)

Thus can our Science teach us wherefore the Door of Venus, Daleth, is the Gateway of Initiation: that one planet whose symbol alone embraceth the 10 Sephiroth; the Entrance to the Shrine of our Father C.R.C. the Tomb of Osiris; the God Revealer, coming, moreover, by the Central Path of Samekh through the midst of the Triangle of Light. And the Lock which guards that Door is as the Four Gates of the Universe. And the Key is the Ankh, Immortal Life - the Rose and Cross of Life; and the Symbol of Venus.

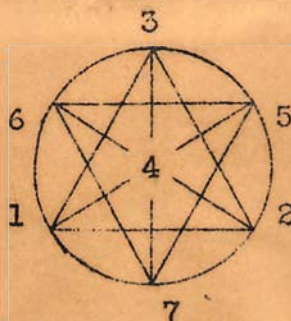


Figure 111 - Third Symbol.

By producing the Paths whereby the Forces of the Three (see Second Symbol) were concentrated into four, we find they read 1 plus 4 equals 5, 2 plus 4 equals 6, 3 plus 4 equals 7. And thus is revealed the Second Triangle of the Hexagram of Creation.

Further, this Reflected Triangle showeth forth the Evolution of the Four Worlds and their Consolidation: for

1	plus	2	plus	3	plus	4	equals	10	equals	Yod	equals	Atziluth.		
1	"	2	"	3	"	4	plus	5	equals	15	equals	He Yod Briaiah.		
1	"	2	"	3	"	4	"	5	plus	6	"	21		
												Yod equals Vau, He, Yod equals Yetzirah.		
1	"	2	"	3	"	4	"	5	plus	6	plus	7	equals	28
														Assiah.
														Assiah.

The Number 28, the total numeration, therefore represents Malkuth, the Tenth Sephira: Assiah made manifest - the work of Creation accomplished: wherefore God rested on the Seventh Day. And 28 is 7 times 4, the seven stars shining throughout the four Worlds.

One thing is significant, indeed. Let us take the Primal Three and convert those Numbers into Colours. So we get Aleph, the Father, the Yellow Ray of the Dawning Sun of Creation; Mem, the Mother, the Blue Ray of the Great Primaeval Waters; Shin, the Son, the Red Ray: the Ruach Elohim, symbol of the Red Fire of God, which brooded (v.2) upon the Face of the Waters: or like the Red Glory that lights up the Heavens at Dawn, when the Golden Sun illumines the Waters above the Firmament. Now this Red Glory is the IGNIS DEI: which is also the AGNUS DEI, or Lamb of God that destroyeth (literally burns out) the SINS of the World. As it is written in the Ordinary of the Mass: the Priest goeth unto the South of the Altar and prays: "O Agnus Dei! qui tollis - qui tollis Peccata Mundi - Dona Nobis Pacem!" And this Fire, this Lamb of God, is Aries, Symbol of the Dawning Year: whose colour also is as the Red Fire, and which is the head of the Fiery Triplicity in the Zodiac. So also in the Grade of Neophyte in the Order of the Golden Dawn which Initiation you have had, the Hierophant weareth a robe of flame-scarlet as symbolic of the Dawn.

NOTE. - It may be objected to this enunciation of the colours that Yod, the Father, is Fire; that He, the Mother is Water; that Vau, the Son, is Air, and Yellow instead of Red. This is also true, but it relates to the governance of the Elemental Kingdoms, which are in the Astral Worlds, and whose monads are on the descending Arc of Life, whilst Man is on the Ascending; that scale is therefore inverted. For by the mighty sacrifice of the Man Made Flesh and by His Torturous Pilgrimage is evolved that Glorified Son who is Greater than His Father. In Alchemy we have again the descending arc, for we find that the Red Powder cast upon the Water of the Metals produceth the Golden Sol. But it is important not to confuse. The Christians have terribly muddled their Trinity by making the Son Second instead of the Third Principle; whilst with them the Holy Spirit at one Time symbolises the Mother and at another the Son.

Thus at the Annunciation and at the Baptism of the Christ the S.S. appeareth as a Dove, emblem of Venus and the Mother: whilst the S.S. that descendeth upon the Apostles at Pentacost was in reality the Spirit of the Christ, and therefore symbolised by the Shin.

In Theosophical nomenclature this latter was the m or Jeheshuah: the third Principle. a u

For the same reason I have drawn the triangle with the 3 uppermost 3 instead of 3 2.

1 2 1

In the Bonds of Eternal Brotherhood,

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James 1934



Beloved Companion:

And while you are thinking things over and studying some what the last lesson or two, let us discuss the Cabala a little further in a conversational way, recapitulating the comments of its various students. In the first place we take up the study of the Cabala, we must remember that Jehovah of the Old Testament, as the Tribal Deity of personal Characteristics, - demonstrating his Power and Glory to his Chosen People, oppressing other Nations to do them Service, and choosing for his special envoys and representatives, those whom our Civilization would have condemned as not high enough for Spiritual Power is not represented in the Hebrew Secret Doctrine.

The Cabala is indeed full of Jehovah, I H V H, the Divine Four-lettered Name, the Tetragrammaton, but it is as the name of a Group of Divine Conceptions, of Emanations from a Central Spiritual Light, whose Presence alone is postulated. From Absolute God there is then a Series of Emanations extending downward to reach Jehovah, who is the Divine One of Binah, the Supernal Mother. Other stages of Emanations lead to the Elohim, the Group of Holy Spiritual Attributes associated with the Sixth Sefhira, the Sun of Tiphareth.

After another manner, Jehovah is the Group of Emanations from the Deific Source, called the Ten Sephiroth, "The Voices from Heaven." These ten Sephiroth of which the first is a condensation of the Supernal Glory from Ain Soph Aur, The Boundless Light, appear as a rainbow of the Divinity in the First World, or Highest Plane above Human Conception, that of Atziluth. By successive reflections, diminishing in brightness, a Plane is reached which is conceivable by man, as the purity of his highest Spiritual Vision. The grouping of the Ten Divine Qualities upon this Plane, into a Divine Tetrad is symbolized by Yod - He - Vau - He, the Tetragrammaton or the Cabalistic Jehovah, not by any means the Jehovah of the Old Testament.

We find that the Cabala contemplates a period when chaos existed, a period of repose and absence of manifestation, when the Negative reigned Supreme. This is the Pralaya of the Hindoos. From Passivity there proceeded action, by Emanations, and Manifested Deity arose. From Ain, repose, the Negative, proceeded Ain Soph, the Limitless, the Omnipresence of the Unknowable, still condensing into Manifestation thru Emanation, there appears the Ain Soph Aur, the Boundless Light, which coalescing on a point, and appears as Kether the Crown of Manifestation. Then follow the Sephiroth, the Holy Voices upon the Highest World. They concentrate into a Divine Conception, a stage of Spiritual Existence, which man attempts to grasp, and by defining, to limit, bound, and describe, and so creates for his worship, a Divine Personality, his God, and the Jews named Him Jehovah.

By gradual stages of development, each further from the source, there arises the Powers and Forces which have received the names of Archangels, then Angels, then Planetary Spirits and the Guardians of Man; still further from God we obtain the Human Souls, which are as sparks of Light, struck off from the Insupportable Light of Divinity, which have been formulated into Egoity, to pass thru a long series of changes and experiences by which they make the circuit of the Universe. They endure every stage of existence, of separation from the Divine Fountain, to be at last once more indrawn into the God-head the Father. Once they emerge upon a pilgrimage they follow a regular succession of Evolutions and Involutions, even as the Divine passes ever along into successive periods of out-breathing and in-breathing, of manifestation and of repose (refer to the last page of lecture 107, where this same idea is presented in a slightly different form, as you will see by the instructions given you for drawing the diagram.)

Of Divine Repose, of Chaos, the Human Intellect can form no conception, and only the highly Spiritual Man can conceive something of the sublime and exalted stages of Manifestation. To the worldly man such notions are but dreams, and any attempt to formulate them leads only to suspicions of one's sanity. To the Metaphysician these Ideals supply a theme of intense interest. To the follower of the Eastern Traditions, they supply an illustration drawn from a source that is foreign to them, for they are the basic Western Traditions, of the Spiritual Traditions of a long past Age, which leads them to accept the suggestion that all Spiritual Conceptions are supplied from time to time by a Great Mind of another stage of Existence other than our own. Perhaps they are remnants of the Faith and Wisdom of a long vanished Era, which have seen the Life History of Races more Spiritual than our own, and more open to Converse with the Holy Spiritual Planes. Spiritual Wisdom can only be obtained by man, or earthly beings, when they become able to reach up to the Sphere above. The Spiritual Being above us cannot reach down and help those who do not so purify themselves, that they may be able to rise up to the Higher Planes of Existence.

The chief difficulty of the student of the Cabala is to conquer the always vivid impressions of the Actuality and Materiality of so-called Matter. Of course, this is discussed in the third lesson but nevertheless, unconsciously, Material Idea persists. The Cabala teaches that one must entirely relinquish the apparent knowledge of Matter, as an Entity apart from Spirit. The assertion that Matter exists, and is an Entity, entirely different from Spirit, and that Spirit - the God of Spirits - created it, must be denied and the notion must be torn out by the roots before Progress can be made. If Matter exists, it is something and must have come from something, but Spirit is not a thing, and Creative Spirit, the Highest Spiritual Conception, could not make Matter, the Lowest thing, out of nothing and hence it is not made and hence there is no Matter. All is Spirit and Conception, All that does exist can only have come from Spirit, from Divine Essence. That Being should arise from Non-Being is impossible, that Matter should create itself is absurd. Matter cannot proceed from Spirit; two words mean that the two Ideas are entirely apart and Matter cannot exist. Hence it follows that what we call Matter is but an Aspect, a Conception, an Illusion, a mode of Motion, a Delusion of the Physical Senses. All of this, of course was brought out very clearly in the third lesson in the illustration of the desk in your Sanctum.

Apart from the Cabala, the same truth has been recognized by some Christians and some Philosophers. "All is Spirit," says the Cabala, And this is eternal, uncreated, intellectual and sentient on our Plane, inhering in it are Life and Motion. It is Self-Existing with successive waves of action and passivity. This Spirit is the True Deity or Infinite Being, the Ain Soph, the Cause of all Causes and all Effects. All emanates from that and is in that.

The Universe is an immanent Offspring of the Divine which is manifested in millions of forms of differentiation. The Universe is yet distinct from God, even as an effect is distinct from a cause; yet it is not apart from Deity; it is not a transient effect. It is immanent in the cause. It is God-made manifest to Man. Matter is our Conception alone. It represents the Aspect of the lowest manifestation of Spirit, or Spirit is the highest manifestation of Matter. Spirit is the only substance. "Matter," says the Cabalist, "Is the mere residuum of Emanation, but little above Nonentity." The Hindu Philosopher, on the other hand, calls Matter, a Maya, a delusion.

As I have already said, the Supreme Being of the Cabala is found to be demonstrated in more than one Aspect. At one time the

Inconceivable Eternal Power, proceeding by successive emanations into a more and more Humanly conceivable Existence, formulated his attributes into conceptions of Wisdom, Beauty, Power, Mercy and Governance, exhibiting these attributes; first in the Supernal Universality, beyond the ken of all Spirits, Angels and Men, the first word of Atziluth. Then formulating a reflection of the same exalted Essences on the Plane of the Pure Spirits, also inconceivable to Man, the Second word of Briah. Again is the Reflection repeated and the Divine Essence in its Group of exalted attributes is cognizable to the Angelic Powers, the third of Yetzirathic Word, and then finally the Divine Abstractions of the Sacred Ten Sephiroth, are by a last Emanation still more restricted and condensed than the latter, and rendered conceivable by the Human Intellect, for Man exists in the Fourth Word of Assiah, in the shadow of the Tenth Sephira, the Malkuth, or Kingdom of the Word of Shells or Material Objects. Small wonder then at the slightness of the Ideal Man can form of the Divine.

At other times we find in the Cabala, the Metaphysical Abstract laid aside and all of the Wealth of Oriental Imagery lavished on the description of God. Imagery, altho grouped and clustered around the emblem of an exalted Humanity, yet so inflated, so extravagantly magnified, that the Heavenly Man is lost sight of in the grandeur and tenuity of the word painting of the Divine Portrait; Divine Anthropomorphism it may be, but an Anthropomorphism, so tenuous by means of its grandeur, that the Human Elements affording the basis of the analogy quite disappear in the Heavenly Man of their Divine Reveries, for instance, as an example, "In this Conformation He is known, he is the Eternal of the Eternal Ones, the Ancient of the Ancient Ones, and the Concealed of the Concealed Ones. In His Symbols, He is the Knowable, altho He is Unknowable. White are His Garments and His appearance is as a Face vast and terrible in its Vastness; Upon a throne of flaming brilliance He is seated so that He may direct its flashing Rays. Into many thousand worlds, the Brightness in His Face is extended and from the Light of this Brightness, the Just shall receive worlds of Joy, and reward in the Existence to come. Within His Skull exists daily a thousand myriads of worlds, all draw their existence from Him, and by Him are upheld. And from that Head distilleth the Dew, and from that Dew which floweth down upon the worlds are the dead raised up in the Lives and on the Worlds to come."

The God of the Cabala is Infinite Existence, and cannot be defined as the Assemblage of Lives, nor is He truly the totality of His attributes, yet without deeming all Lives to be of Him, and His Attributes to be Universal, He cannot be known by Man. He existed before He caused the Emanations of His essence to be demonstrated. He was before all that exists is; before all Lives on our Plane, or the Plane above, or the World of Pure Spirits, or the Inconceivable existence. But then he resembled nothing we can conceive, and was Ain Soph, and in the Highest Abstraction, Ain alone, potential existence. Yet before the Manifest, became demonstrated that all existence was in Him. He is the Ancient of Days.

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Beloved Companion:

INITIATION - (CONTINUED)

The processes of enlightenment are the result of very simple changes. It is just a matter of maturing certain sensations, thoughts and qualities which are dormant in all men, but which must be awakened. Only those who carry these simple processes to fulfillment, with patience, diligence and love can expect any Illumination.

Out of meditation the organs for functioning on the Inner Planes are developed. Inner Sight is awakened, Consciousness of higher levels of contact are unfolded, and gradually the candidate is prepared for the actual Initiation itself. These organs may be called Spiritual Eyes; they help us to see on the Inner Planes, to become aware of the vibrations of those higher levels, and to utilize the teachings which are given us there. When one reaches the stage where the Spiritual Eyes are opened, much lies before him; he is not yet fully developed, but he is well started on the way, and from that point forward may choose which species of development he is going to concentrate upon. If he has passed thru the initial stages of development, from the first step of curious interest to actual awakening, he has already proven his endurance, his courage and his sincerity. The gifts of the Spirit are his, but he still is responsible for using them correctly, and constructively, for himself and his fellow-creatures.

The question as to whether one is preparing correctly for Initiation involves several things. First, he must be assured of his physical organism being prepared to undertake these various exercises. Usually those who start out on the Pathway are well fortified in this respect; they are careful of the physical body, they do not use it recklessly, for as long as it is the Temple of the higher vehicles it must be tended and cared for, just as one would a machine which was valuable and delicately constructed. The physical body is the machine which is used by the higher vehicles to manifest on the earth plane, and of course must be protected and nurtured that it may at all times operate with as complete efficiency as possible.

Now when we speak of the strain involved, we are not referring to any particular Initiation Ceremony. We are referring rather to the strength required for continuing on the Pathway thruout one life or many lives.

The second consideration is the development of the ability to concentrate, and to use these forces of meditation in a constructive manner. All who are successful in the business world, all who are successful in the scientific world or in the arts, must necessarily know how to concentrate. If concentration is so necessary, for success on the material plane, how very much more essential it is for the development of the higher faculties! So when the Occult Schools teach concentration and recommend it as necessary for the Occult Pathway, they are automatically training that student in the developing control of the higher vehicles, and at the same time teaching

him a practical, useful exercise that can be employed for betterment on the physical plane. Concentration means the elimination of superfluous ideas and thoughts. It is cultivating the quality to do one thing at a time, and to do that thing well. We cannot scatter our activities and expect to become efficient in any of them, but if we can direct all of our vitality into each thing that we do, giving that interest, whether it is a temporary or a permanent one, the benefit of our complete attention, our work is easier, it is more free of error, and more satisfying as well.

Now the use of concentration in Psychic or Spiritual work has the same effect. We learn to withdraw within, to Spiritually and mentally focus the consciousness on an illuminating, enlightening point of interest. In doing so we concentrate our Spiritual energy to that focal point. In the exercises of the Tree you are told as to concentrating upon the various Sephiroth and the Paths. This is excellent training. Select one of these for each of your meditation exercises, and endeavor to become completely aware of all of the correspondencies of that center. Don't try to remember them, as far as repeating the names and correspondencies by rote, but try to feel these correspondencies associated with that location. If concentrating on Tiphareth, become conscious of all that that Center portends; feel the illumination of the Sun, become conscious of it as a center of energy, perceive it as the highest point to which Man may attain in complete consciousness, and still be a member of the human race. If we become completely absorbed in Tiphareth we of course receive the Initiatory Degrees of that Sephira. But reaching that point is a matter of time and training. In our beginning work we can approach that complete absorption by gradual stages, and by restricted, controlled and governed meditation periods. It is so with every Sephira.

At first we may only have a few seconds of actual "realization." Later on this period may be extended to a full minute. As time passes, and as our daily lives give us further advantage of training in practical objectives we find our inner powers increasing with a proportionate rate to our intellectual and practical understanding of Inner Truths to every-day life, and there comes that time when we are freed from the Wheel of Birth and Death, and proceed from Tiphareth to Inner Plane activity, exclusive of the physical level.

The third point to be taken into consideration in this matter of preparing for enlightenment is the development of all of the qualities necessary for such Initiation. We know that in Scholastic work it is necessary that the child maintain a certain average if he or she expects to pass the examinations. Certain fundamental, necessary subjects are assigned to each class of students, and they must pass the average grade in each of these if they are to hope for promotion. Usually this grade is well within the grasp of any who will apply themselves to these subjects. It is necessary that they have a fundamental knowledge of Arithmetic, Grammar, Spelling, History, Literature, Music, etc., even though personal preference may not include one or more of these subjects. We would not consider the child educated if he or she finished school without having at least

a rudimentary knowledge of all of these topics. They are part of our cultural system. It is so with training for Initiation -- we can't expect to enter into the Inner Planes as a qualified Initiate if we haven't passed thru the various problems associated with that development, and solved all of them in at least a partially satisfactory manner. We can't expect a deep desire for Initiation to in itself be all that is necessary, any more than we would expect the child's delight in graduating from the primary grades to be all that is necessary for his promotion. Besides this desire to complete his work, the child must also prove his ability to proceed, actually undertaking subjects or duties which are not entirely pleasant, and completing them is in itself a vital element of training, for wherever we may go we must learn to see all sides of a question, we must learn to temper our own desires with the needs and necessities of others; we must learn the value of sacrifice for the good of some higher aspiration and ideal.

In Occult Initiation we are not assigned any particular subjects, but nevertheless the general qualifications are the same as those used in the educational system. The candidate may have an abounding love for Humanity, but if that love is not tempered with good judgment and discrimination, then these qualities must be developed. Love, uncontrolled, can bring more damage than good. On the other hand, if the candidate has shown a desire to develop the quality of control and understanding, then the abundance of love which that candidate has attained will help to equalize his general standard of development. And so on thru all of the traits of character necessary for Initiation.

Remember that in entering the Inner Plane Temple of Wisdom, some offering must be made. There is no fee levied in monetary terms; the only offering we can make is ourselves. The more developed we are the more acceptable our gifts become, for Initiation implies, as we pointed out in a former lecture, the opportunity to develop still greater faculties, and the opportunity to serve in a larger capacity. The more highly developed we are the more useful our services will be in the Inner Plane Realms. There is no point in our going empty-handed to such an Inner Plane Temple of Wisdom, for there are many things that can be learned here on the earth plane; our incarnation has been given us for the purpose of learning them. To attempt to assail the doors of the Inner Planes without having cultivated the qualities we were sent to earth to develop is very much like a child demanding his certificate of graduation without having attended the necessary free educational classes. The opportunity for such education is open to everyone, just as the opportunity for development is given to everyone on the earth plane. No matter where we may be, there are abounding chances for study, for concentrating upon life's problems, for becoming more aware of Nature, her forces and her influences. Whether we live in the city or in the country, each offers its characteristic advantages; whether our financial status is high or low, we have in such a state, characteristic opportunities which are denied those in other phases of environment. All of these things are a part of our chances for observation. In effect, when we indicate our desire to study the Inner Plane Laws thru Occult work, we are presenting ourselves at the door of the Inner Plane Temple. Sometimes we present ourselves untrained and undisciplined, and therefore must prepare ourselves before we can expect entry. Actual, active, direct Occult

Study is one half of this training; practical observation of life is the other half.

But of course there is a great variety in the qualifications of the Initiate, just as there is a great variety in the qualifications of any specialized Science. It is quite possible for an entire class of graduates in Science, for instance, to receive the same Scientific degree. Some of the members of that class will have just barely passed their examinations. Other members of the same class will have had brilliant careers. Initiates, then, have just as varied qualifications as such earth plane class members. The more highly developed the candidate the more useful his or her services are going to be.

So we can understand, therefore, this mystery of Initiation occurring at so many different stages in the lives of different people. One person who has seemingly had a rather mediocre life, who has never seemed to show any brilliant capacity for any particular Occult phase of endeavor, or philosophical understanding, may, because of the fact that their development has been well rounded and balanced, receive one of the beginning Initiatory Experiences. Their lives may have been so controlled and governed as to merit this early recognition. At the same time, no brilliant achievement had been made, but a sound, fundamental understanding of Occult Principles had been developed.

On the other hand, there are many competent scholars, many who have distinguished themselves in several phases of Occult activity and who have passed far beyond what we would ordinarily consider necessary for Initiation, and yet they are still without that sublime experience. It is evident that in such cases some small impediment has prevented their development, some fundamental, basic necessity for entry into full understanding of the Inner Planes has prevented their Initiation occurring. It is necessary that they wait, therefore, until these needed traits are nurtured, and while doing so their capacity along the other lines in which they are already proficient proceeds to an even greater level. When they are finally initiated, they will, in every respect, be just as highly developed as those who may have been initiated many years or many life-times ahead of them.

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Lesson 215



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INITIATION

Beloved Companion:

Long before one is aware of definite progress there seems to be born in each one of us a determined feeling that we are at last treading the Pathway that leads to more of happiness, understanding and contentment. In other words, the subconscious mind recognizes the Pathway that we tread before the conscious mind is aware of the actual process taking place. It may be, of course, that this awareness of the right direction comes from the memory of a past life, being the subconscious recognition of familiar landmarks. On the other hand, it may be simply that in drawing toward a better understanding of life thru persistent effort, we unite ourselves with the Group Consciousness of the Race which of course is constantly growing and developing.

One point which we must keep in the mind is the fact that thruout all of our study we have been investigating what formerly was known as "the Mysteries." Those things which have been discussed with you constantly, were in past ages held inviolate in the secret archives of Occult Schools. It is scarcely possible for us to realize exactly what the past few centuries have meant in regard to the promotion of free speech and free, unhampered thought. Truths which ancient students sought for an entire lifetime are now publicly discussed in a few lessons, or books, which are available to all who manifest a sincere interest.

You remember that Luke referred to these changes when he said "Many Prophets and Kings have desired to see those things which you see, and have not seen them; and to hear those things which ye hear and have not heard them."

In fact, it was the struggle of the early Initiates, their constant battle against defeat, mistrust and camouflouge that built up the Racial Karma which we now enjoy. Their struggles made it possible for the bans to be lifted, so that now it is possible for us to talk about those things which were whispered in fear and secret several hundreds of years ago. There still remain many aspects of instruction which are purely of Inner Plane origin; these cannot be discussed under any circumstances, but are familiar to those who have walked the Pathway, who have passed their initial tests, whatever those tests may have been, and have perfected their method of contact with the Inner Plane Masters.

The lessons are replete with suggestions concerning the Esoteric approach to Initiation; we have discussed the various studies aligned with intellectual and Spiritual development, we have taken up many of the outer Teachings. It is quite possible, therefore, for each student to recapitulate the progress which has been achieved at this particular point, and to ascertain by a mental resume of the territory covered spiritually and intellectually, as well as in more practical ways, exactly how progress is advancing.

Many times we are asked for a sign that will conclusively indicate Initiation, or reveal the identity of the Initiate. It is not possible for us or anyone to do this for the Initiate is never one who adopts flamboyant signs of unusual qualities. Such trivial indications as the flowing cloak, the eerie abode and the mysterious talis-

man are all things confined to the pages of fiction. If I were asked to indicate one quality of outstanding prominence in the demeanor of each Initiate I would say that that quality was serenity. Not a serenity in the passive sense of the word, but a serenity fraught with controlled power, for the Initiate is, after all, at peace with himself, with the world and with God. He is not serene because he has been defeated and has nothing further to look forward to, but he is serene because he has mastered himself and Nature's Forces, he understands all of these things for what they are, and is capable of reserving his power. He is disciplined to the point where his reactions are thoroughly trained. Discipline has not meant restriction, it has meant growth and expansion.

It would be difficult to think of an Initiate as one who is over-sensitive or delicate, as far as the nervous system or the emotions are concerned. The student who trains (or mis-trains) in collegiate athletics can so increase his nervous tension that all unusual shocks or disconcerting circumstances need be avoided. We have heard of athletes who are shielded from strain and shock in very much the same way as neurotics. Although such so-called "Stars" may be very capable on the athletic field, their development has been incorrect for disciplining should have been such a nature as to make them capable of withstanding the shocks of life as well as those on the football field.

In the same way, the developing Occultist should have full, complete and healthy control of all faculties. Occult Training is not given for the purpose of minimizing the value of the physical organism; we are not told to "retreat within" in order to avoid physical plane responsibilities, and indeed we can't expect Inner Plane Development unless physical plane development, at least in regard to a discharge of our duties, proceeds apace with Spiritual Unfoldment. So the Serenity of which we have spoken includes a balance of Man's seven vehicles.

Another indicative trait of the advanced Occultist is a certain degree of mental alertness. If Occultism does anything it should broaden the mind, it should give us wider interests in all manner of studies. There isn't any subject closed to Esoteric study. The Occultist is not narrow minded; he is tolerant, and in every case enthusiastic in his search for knowledge. His versatility of accomplishment is remarkable to behold; he perceives all aspects of Life as a manifestation of Universal Mind, and is interested in each and everyone of them. He makes it his business to be conversant on many topics. It may not be possible for him to have a professional knowledge of all manner of sciences, Arts, and occupations, but at least he knows their purposes, he perceives their achievements as well as their problems, and in all things is a sympathetic observer. Not only, then, does Occultism give us a real zest for living, but because of training in methods of concentration and meditation Memory is developed and we retain vivid and clear impressions of all with which we come in contact.

In speaking of this matter of varied interests, I wonder if you have thought about the personal interests of many of Esoteric leaders. In almost every case there is, accompanying the development

of mind and spirit, a similar development in some phase of manual labor. For instance, the Master Jesus Himself was a Carpenter. Of course there is an Esoteric explanation of His trade, but the fact remains that He found joy in working with His hands, and in creating thru His own loving effort, things of beauty. This is a natural expression of the desire in the physical self to manifest skill in harmony with the increased faculties of inner Perception, by which the higher vehicles give voice to the growing desire for activity.

Far from despising the work of the material plane, the Initiate finds a certain amount of pleasure in using the excellent tools for physical plane construction with which he has been provided in the delicate mechanism of the hands. Sometimes this desire shows itself in the cultivation of a hobby of some sort; at other times in the perfection of skill in playing some sort of musical instrument; whatever it maybe it gives infinite satisfaction.

Quite contrary to one's expectations, the Initiate is not always one whom the average person would call a "lover of Humanity". In fact their actual demeanor upon first acquaintance is sometimes rather austere. Because of the fact that the Occultist views conditions in a different light from the average individual his understanding has a tendency to set him apart from his fellowman. It may be that he does not always extend the sympathy in times of difficulty or trouble that one would expect, for there are certain occasions which demand criticism, rather than comforting, and when such conditions develop the Occultist is the first to recognize that fact. Entry to the higher stages of Initiation is gained only thru rigid adherence to the laws and regulations laid down by Inner Plane Masters. These rules and regulations are irrevocable; each individual is obligated to adhere to them, and the sooner they recognize this fact the sooner they are going to be able to enjoy real happiness and peace.

And so when conditions have developed in an unsatisfactory way, and when the Occultist perceives that this inharmony is due to lack of understanding in the individual, to actual carelessness, or misuse of power, he perceives that after all it is not time for indulgent sympathy, but it is a time for strict criticism. Those who resent criticism, constructive as it may be - hurl imprecations at those who have sought to help. But in spite of occasional difficulties with those of little understanding (and what Master has been spared this problem?) the Initiate is respected and loved. Above all such a one is just, and this overwhelming appeal he has for others is based upon his honest and unflinching adherence to Truth. In this lecture we have been attempting the impossible--to describe the outward demeanor of the Initiate--in addition to these characteristics which are all that it is possible to describe in words, there still remains that indefinable quality which is certainly stamped upon the countenance of each one who has reached a state of Attainment. To describe this distinguishing mark of dignity and majesty, would be impossible; it is engraven upon the features thru experience. No one particular experience is responsible for the development of the Initiate; but each step thru his or her many lifetimes paints with subtle colors and subtle shadows the countenance which reflects all that Life has taught.

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Beloved Companion:

Chesed, The Fourth Sefirah
Title; Chesed, Mercy.

Magical Image; A mighty crowned and throned king.

Situation on the Tree; In the centre of the Pillar of Mercy.

Yetziratic Text; The Fourth Path is called the Cohesive or Receptive Intelligence because it contains all the Holy Powers, and from it emanate all the spiritual virtues with the most exalted essences. They emanate one from another by virtue of the Primordial Emanation, the Highest Crown, Kether.

Titles Given to Chesed; Gedulah, Love, Majesty.

God Name; El.

Archangel; Tzadkiel.

Order of Angels; Chasmalim: Brilliant Ones.

Mundane Chakra; Jupiter: Tzedek

Spiritual Experience; Vision of Love.

Virtue; Obedience

Vice; Bigotry: Hypocrisy: Gluttony: Tyranny.

Correspondence In The Microcosm; The left arm.

Symbols; The solid figure: Tetrahedron: Pyramid: Equal-armed cross: Orb: Wand: Sceptre: Crook.

Tarot Cards; Four of Wands: Perfected work.
Four of Cups: Pleasure.
Four of Swords: Rest from strife.
Four of Pentacles: Earthly power.

Between the Three Supernals and the next pair of balancing Sephiroth upon the Tree there is a great gulf fixed which is called by mystics - the Abyss. The next six Sephiroth, Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod constitute what Qabalists call Microprosopus, the Lesser Countenance, Adam Qadmon, the King. The Queen, the Bride of the King, is Malkuth, the Physical Plane. We have, then, the Father, (Kether), the King and the Bride, and in this configuration of the Tree there is profound symbolism and great practical importance in both philosophy and magic.

The Abyss, the gulf fixed between Macroprosopus and Microprosopus, marks a demarcation in the nature of being, in the type of existence prevailing upon the two levels. It is in the Abyss that

Death, the Invisible Sefhirah, has its station, and it might aptly be named the Sefhirah of Becoming. It is also called Understanding, which might be further interpreted as Perception, Apprehension, Consciousness.

These two types of existence, Macroprosopus and Microprosopus, serve to indicate the potential and the actual. Actual manifestation, as our finite minds can conceive it, begins with Microprosopus; and the first aspect of Microprosopus to come into being is Chesed, the Fourth Sefhirah, situated immediately below Chokmah, the Father, in the Pillar of Mercy, of which it is the central Sefhirah. It is balanced across the Tree by Geburah, Severity; and this pair, Geburah and Gedulah, form the 'Power and the Glory' of the final invocation of the Lord's Prayer; the 'Kingdom' being, of course, Malkuth.

As we have already seen, we can learn much from the position of a Sefhirah in the pattern of the Tree; and from the position of Chesed on the Pillar of Mercy we see that it is Chokmah upon a lower arc. It is emanated by Binah, a passive Sefhirah, and emanates Geburah, a katabolic Sefhirah, whose mundane Chakra is Mars with all his warlike symbolism, who is Saturn upon a lower arc.

From these things we can learn a great deal about Chesed. It is the loving Father, the protector and preserver, just as Chokmah is the All-begetter. It continues the work of Chokmah, organising and preserving that which the All-Father has begotten. It balances with mercy the severity of Geburah. It is anabolic, or upbuilding, in contra-distinction to the katabolism, or down-breaking of Geburah.

These two aspects are very well expressed in the Magical Images assigned to these two Sephiroth. These Magical Images are both kings; that of Chesed a king on his throne, and that of Geburah a king in his chariot; in other words, the ruler of the kingdom in peace and in war. The one a law-giver and the other a warrior.

The analogy of physiology gives us a clear understanding of the significance of these two Sephiroth. Metabolism consists of Anabolism, of the ingesting and assimilating of food and its building up into tissue; and Katabolism, of the breaking down of tissue in active work and the output of energy. The by-products of Katabolism are the fatigue-poisons which have to be eliminated from the blood by rest. The life-process is an everlasting upbuilding and downbreaking, and Geburah and Gedulah (another name for Chesed) represent these two processes in the Macrocosm.

Chesed, being the first Sefhirah of Microprosopus, or the manifested universe, represents the formulation of the archetypal idea, the concretion of the abstract. When the abstract principle that forms the root of some new activity is formulating in our minds, we are operating in the sphere of Chesed. Let an example serve to make this clear. Supposing an explorer is looking out from a mountain over a newly discovered country and sees that the inland plains lying behind the coastal mountains are fertile, and that a river flows through these plains and makes its way to the sea through a gap in the mountain chain. He thinks of the agricultural wealth of the plains, transport down the river, and a harbour on the estuary;

for he knows that the scour of the river will have made a channel by which ships can come in. In his mind's eye he sees the wharfs and the warehouses, the stores and the dwellings. He wonders whether the mountains contain minerals, and pictures a railway line alongside the river and branch lines up the valleys. He sees the colonists coming in, and the need for a church, a hospital, a gaol, and the ubiquitous saloon. His imagination maps out the main street of the township, and he determines to stake corner lots that he may prosper with the prosperity of the new settlement. All this he sees while virgin forest covers the coastal belt and blocks the mountain passes. But because he knows that the plains are fertile and that the river has come through the mountains, he sees in terms of first principles all the enterprise that follows. While his mind is working thus, he is functioning in the sphere of Chesed, whether he knows it or not; and all those who can also function in terms of Chesed and think ahead as he does, seeing the thing that must arise from given causes long before the first line is drawn on the plan or the first brick laid in the trench, are able to possess themselves of the valuable land where the wharfs must be built and the main street must run.

All the creative work of the world is done thus, by minds working in terms of Chesed - the King seated upon his throne, holding sceptre and orb, ruling and guiding his people.

By contrast with this we observe the people whose minds cannot function above the level of Malkuth, the Bride of the King. They are the folk who cannot see the wood for trees. They think in terms of detail, lacking any synthetic principle. Their logic is never able to reach back to origins but is always materialistic. They are never able to discern subtle causes, and are the victims of what they call the caprices of chance. They are unable to discern subtle conditions, nor can they work out the line that primary impulses will follow, or can be made to follow, when they are coming down or being brought down into manifestation.

The occultist who does not possess the initiation of Chesed will be limited in his function to the sphere of Yesod, the plane of Maya, illusion. For him the astral images reflected in the magic mirror of subconsciousness will be actualities, he will make no attempt to translate them into terms of a higher plane and learn what they really represent. He will have made himself a dwelling in the sphere of illusion, and he will be deluded by the phantasms of his own unconscious projection. If he were able to function in terms of Chesed, he would perceive the underlying archetypal ideas of which these magical images are but the shadows and symbolic representations. He then becomes a master in the treasure-house of images instead of being hallucinated by them. He can use the images as mathematicians uses algebraic symbols. He works magic as an initiated adept and not as a magician.

The mystic functioning in the Christ-centre of Tiphareth, if he lacks the keys of Chesed, will also be hallucinated, but in a different and more subtle way. Upon this level he will read the magical images truly enough, referring them to that which they represent and giving them no values save as tokens, as St Theresa has so clearly shown in her 'Interior Castle'. He will fall into the error, however, of thinking that the images he perceives and the experiences he

undergoes are the direct and personal dealings of God with his soul, instead of realizing that they are stages on the Path. He will find a personal Saviour in the God-man instead of in the regenerative influence of the Christ-force. He will worship Jesus of Nazareth as God the Father, thus confounding the Persons.

Chesed, then, is the sphere of the formulation of the archetypal idea; the apprehension by consciousness of an abstract concept which is subsequently brought down the planes and concreted in the light of experience of the concretion of analagous abstract ideas. Equally, in its macrocosmic aspect, it represents a corresponding phase in the process of creation. Materialistic science believes that the only abstract concepts are those formulated by the mind of man. Esoteric science teaches that the Divine Mind formulated archetypal ideas in order that substance might take form, and that without such archetypal ideas substance was formless and void, primordial slime awaiting the breath of life to organize into crystal and cell. The latest researches in physics have revealed that every substance, without exception, has a crystalline structure, and the lines of tension that the psychic perceives as etheric stresses have been revealed by the X-rays.

A very important and very imperfectly understood part in the Mysteries is played by those Beings who are generally called the Masters. Different schools define the term differently, and some include living adepts of a high grade among the Masters; but we consider that it is advisable to make a distinction between the incarnate and disincarnate Elder Brethren because their mission and mode of function are entirely different. The title of Master should therefore be given only to those who are free from the wheel of birth and death. In the terminology of the Western Esoteric Tradition the Grade of Adeptus Exemptus is assigned to Chesed, the term Exemptus, or exempt, indicating that freedom from Karma which liberates from the Wheel. I am fully aware that others may attach a different significance to the title, and that there are persons in incarnation who hold this grade. To these I reply that such persons, if the grade be a functioning one and not a mere empty honour, are karma-free and will not reincarnate. Such persons might justly be termed Masters, for their consciousness is of the grade of a Master, but as it is so necessary to make the distinction between incarnate and disincarnate adepts, it is better to qualify the classification by this minor distinction than to allow to humans a prestige which human nature is not fitted to bear. As long as an adept is incarnated he will be liable to human frailties in some degree, and to the limitations imposed by old age and physical health. It is not until he is free from the Wheel and functions as pure consciousness that he will escape from human bondage to heredity and environment; therefore the same reliance cannot be placed in him that can be placed in the true, disincarnate Masters.

A very important part of the work of the Masters is the concretion of the abstract ideas conceived by the Logoidal consciousness. The Logos, Whose meditation gives birth to worlds and Whose unfolding consciousness is evolution, conceives archetypal ideas out of the substance of the Unmanifest - to use a metaphor

where definition is impossible. These ideas remain within the Cosmic consciousness of the Logos like the seed within the flower because there is no soil therein for their germination. The Logoidal consciousness, as pure being, cannot upon its own plane provide the formative aspect necessary for manifestation. It is taught in the esoteric traditions that the Masters, disincarnate consciousnesses, disciplined by form but now formless, in their meditations upon the Godhead are able to perceive telepathically these archetypal ideas in the mind of God, and by realising the practical application of them to the planes of form and the line their development will follow, produce concrete images in their own consciousness which serve to bring the abstract archetypal ideas down to the first of the planes of form, called by the Qabalists, Briah. This, then, is the work that the Masters perform in their special sphere, the organising, upbuilding, constructive sphere of Chesed on the Pillar of Mercy. The work of the Dark Masters, who are quite different from the Black Adepts, is performed in the corresponding sphere of Geburah, on the Pillar of Severity, which will be considered in due course. The point of contact between the Masters and their human disciples is in Hod, the Sephirah of ceremonial magic, as is indicated by the Yetziratic Text, which declared that from Gedulah, the Fourth Sephirah emanates the essence of Hod. These hints given in the Yetziratic Texts concerning the relations between the individual Sephiroth are very important in practical occultism. Hod, then, may be taken as representing Chokmah and Chesed upon a lower arc, even as Netzach represents Binah and Geburah. This will be explained in detail when these Sephiroth are dealt with, but it must be referred to briefly now in order to make the function of Chesed intelligible.

We have now reached a point in the scheme of the Tree where the type of activity comes within the range of human consciousness. In our study of the preceding Sephiroth we were formulating metaphysical concepts. These concepts, although remote from immediate application to the life of form, are exceedingly important, for unless they are at the basis of our understanding of esoteric science we shall fall into superstition and use magic as magicians, not as adepts; in other words, we shall be unable to transcend the bondage of the planes of form and will be hallucinated and fall under the domination of the phantoms evoked by the magical imagination, instead of using them as the beads on the abacus of our calculations, which is as if the engineer used the slide-rule as if it were a foot-rule.

Chesed, then, reflects into Hod through the Christ Centre of Tiphareth, just as Geburah reflects into Netzach. This teaches us a great deal, for it indicates that for consciousness to rise from form to force, and for force to descend to form, it must pass through the Centre of Equilibrium and Redemption, to which are assigned the Mysteries of the Crucifixion.

It is to the sphere of Chesed that the exalted consciousness of the adept rises in his occult meditations; it is here that he receives the inspirations which he works out on the planes of form. It is here that he meets the Masters as spiritual in-

fluences, contacted telepathically, without any intermingling of personality. This is the true, and the highest mode of contact with the Masters, contact with them as mind to mind in their own sphere of exalted consciousness. When the Masters are seen clairvoyantly as robed beings, the colours of whose robes indicate their ray, they are being perceived, reflected into the sphere of Yesod, which is the kingdom of phantasms and of hallucinations. We are treading on precarious ground when we have to meet the Masters here. It is here that the anthropomorphic form is given to the spiritual inspiration which so misleads those psychics who cannot rise to Chesed. It is thus that the announcement of a spiritual impulse flowing out upon the world gets interpreted as the coming of a World Teacher.

In the Bonds of the Eternal Brotherhood,

• MB •
INC.
TAMPA-FLORIDA

Lesson 220



MRS. RILLA BINKS

621 S.W. TEMPLE

SALT LAKE CITY UTAH

Beloved Companion:

The lessons dealing with Cabalistic Doctrine which you have received recently contain so much material that is valuable and rather intricate that from time to time I am making a point of interrupting this series of technical discussions thru the insertion of talks on various allied subjects. There are so many aspects to Occult Truth, so many ideas, questions, and surmises which naturally occur to mind, and which both developed and elementary students contact in every-day living that I have welcomed this opportunity to touch upon these matters in something of detail.

So it is our objective to occasionally include in this higher series, informal discussions, such as were contained in, for instance, lecture 218.

Perhaps there is no more persistent question with which the Occultist is faced than that of "proving the existence of God." Especially does this question arise when one discusses Divine principles with those who have been influenced by atheistic or agnostic tendencies. We know it is not wise to argue Occultism to those not inclined to embrace its tenets, but neither is it always a wise thing to ignore references to Occult principles, and to deliberately refuse the challenge to discuss them.

Now there is nothing that anyone can do to prove to another person that God or that a Divine Energy guides and directs Humanity. There is nothing that will convince someone else that super-natural powers motivate earth-plane conditions, but there is much indicated in life which would be possible thru no other medium than thru the intervention of a force beyond the power of human mind to generate.

You are familiar of course with the well known principle -- the projection of the Logoidal Consciousness, that Self-realization might take place, a process automatically creating all forms of life. That principle is one of the first and rudimentary teachings of Occult Law. If that principle is untrue then Nature should be found to ignore any such guiding process. If there were no steadfast conditions superimposed upon life then we would expect life to be a churning mill of inconsistencies. But does Life and does Nature reflect chaos?

No, quite the contrary. Let us consider first those classes of Life Manifestation which cannot be considered as having any appreciable degree of mental acumen. Is the life of any animal or any plant inconsistent or illogical? Does their life seem to drift aimlessly, without guidance and without purpose? One need only observe the natural reactions of a plant to seasonal changes and the accurate repetition of quickening growth, stimulation, blossoming and withering to be convinced that order and harmony govern their species. The spider weaves its web, and the sparrow builds its nest - these things they do without confusion, and with an unerring sense of the fitness of all things. Is it possible that the restricted faculties

of mental understanding in the spider, for instance, would be of such a nature that they could deliberately devise these methods of self-preservation, protection and care? The minds of these lower creatures are hardly capable of mimicking even the simple reactions of their own species, to say nothing of originating a new procedure each generation. The impulse to follow in the natural bend of that classification must come from a higher stimuli. The spider will weave its web, not because thru experimentation it personally has decided that a web is more fitting for its environment than any other possible abode could be, but because it is reacting directly to a higher consciousness, the influence of which completely controls and motivates its actions. We never find a spider experimenting nor branching out of its classification; it is too much to expect that infinitesimal mentality to weigh and judge and profit thru past experience. There is no point in investing such powers of choice in the species of the Lower Kingdoms, inasmuch as although their mental reactions are capable of responding to a stimuli from a higher source, their faculties are not capable of discriminating, choosing and selecting a more progressive course of action.

Thus it would seem that thru the very responses instinctive within each Group Consciousness of the lower kingdoms ample proof is given of a higher motivating force.

However, when we reach the stage of Human Consciousness different elements are involved. Just as the lack of originality in the lower Kingdoms is indicative of the justness, the discipline, the sympathy and understanding of Divine Power in not investing in any species a responsibility greater than their power to control, so does the abundance of Creative Ability in the Human Race emphatically point to the deliberate intention of a Divine Providence. Man has not only been given the faculties for reflecting a consciousness higher than his own, but has also been encouraged in every possible way to utilize these faculties.

Consider for a moment the source of improvements which have made civilized life what it is today. There are those particularly of Scientific turn of mind, who will reply that all Civilization is but the product of natural selection, that Nature, unguided and unaided, thru a selection of the fittest, thru the elimination of the diseased, the mal-formed and the undeveloped, has produced the Man of the twentieth century out of the ape of prehistoric ages, that all life has been nothing more than an accident of Evolution.

If that is so, then how can one account for the inventive genius of Man? If man has developed since prehistoric ages from the ape type, what has prevented associated apes from continuing in this development, and producing a parallel species of higher ape-form? How is it that other species, the lion, the tiger, the horse, or the dog, have not developed during the past ages, and why is it that their talents do not also reflect the ingenuity of Man? Surely their species are just as old, the environments of life have been just as favorable for production, climatic conditions have been just as agreeable for them as for Man. No, we cannot justly say that

Evolution (in its commonly accepted definition of the ascent of Man from a lower form of life) has been the sole source of Human Intelligence. Thruout all the history of the world there has been no indication of any ape doing, nor attempting to do what the most unregenerate savage of the jungle does easily and freely. No flower, nor plant has developed into an animal during this stage, and no mineral has flourished and grown under the stimulating warmth of the Sun's rays. Each has been confined to its own species, developing if at all, a more perfect type of that species.

Nature has never either produced an airplane, nor has it ever designed an engine. Natural selection has never produced any of these resources which are present in human consciousness in either a rudimentary or perfected form.

So the Occultist can disprove the arguments of the Materialist on every front. Blind blundering thru the aeons of time since the creation of the world could not in itself have produced Man as Man is today; if so other creatures would show the potentialities which Man manifests. Instead, we observe that each Kingdom has its purpose, and fulfills that purpose unerringly, unceasingly, and infallibly. Man has been impelled by a Higher Source to do those things which are entirely out of the region of possibility for other Kingdoms. No other creature has so taken advantage of the environment and conditions existing as to completely change these, improve upon them, and facilitate the opportunities of Life as has Man. Nature, dispassionate and blundering, if we are to accept the theory of the Scientists, is alone responsible for conditions as they are. However, Man has progressed because the Laws of Nature exist, not because chaos and lack of guidance and adjustment have thrown him into a bewildering station. With the advent of Man in the Life Scheme a remarkable change takes place in the evolution of the Universe, for even though the Laws of the Universe hold their Eternal sway, Man is the only organism which has the power to delegate those Laws for his own particular purposes, not only for the present, but for the future also.

And so there could be no more clear indication of Divine Direction than the cognizance which is shown on every hand of the capacities for each Kingdom of Life and the opportunities offered for perfecting those capacities.

In all stages of Life we further see that existence is striving toward a higher form. Nature does not seek to destroy, Nature seeks to elevate. The bulb seeks to produce a perfect blossom, just as Man endeavors to outstrip his own accomplishments. These impulses toward a higher manifestation do not come primarily from within the consciousness of the organism; they are not purely materialistic, but indicate a Divine Incentive, the dictates of which cannot be denied.

In the Bonds of the Eternal Brotherhood.



The
Mystic Brotherhood University

AUTHORIZED
"WESTERN TRADITIONS"



TAMPA, FLORIDA.

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Beloved Sisters-

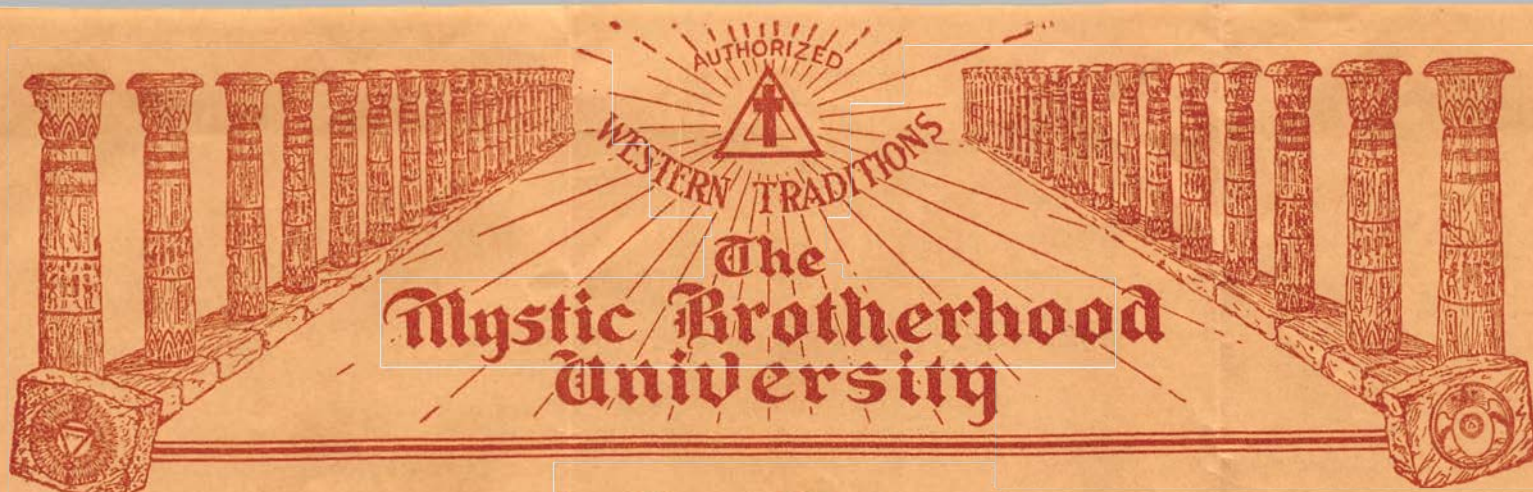
This will just briefly acknowledge receipt of the beautiful card which you have sent to us with your Season's Greetings. I want you to know how much I appreciate this, and the kindly thought which prompted the remembrance. There is a very real thrill of happiness in receiving an acknowledgement such as this, at this time of the Year, and the combined effects of these Greetings is to cause us to re-dedicate ourselves to the work with a new inspiration, a new Resolution of ever increasing Service and Helpfulness.

I assure you that my wish for the New Year is that Peace, Happiness and Abundance pressed down and overflowing may come to you, that it may prove to be a wonderful year of advancement, and that you will have a constant realization of the Good "God hath prepared for them that" trust Him.

With kindest regards,

Sincerely, Thy Brother in Light Eternal,

Sri Dayananda
S.C.



CHARTERED STATE OF FLORIDA

Tampa, Florida 4/9/34-3-T
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Beloved Elder Sister:

Your earlier letter telling us to withhold all communications until you were better settled was received, and then I have your letter of the 26th and from which I have received the impression that you are again ready to have the work go forward to you, that the address which you gave us is a rather permanent one. So I've advised the Scribe to start the lectures going forward again, and if you are not ready for them, if I have misinterpreted your letter in this sense you have but to write me and I will withhold the lectures again, but I didn't want you to be without them if you were ready to receive them. I know that it was impossible for you to study and practice for a time with everything about you in such a chaotic condition, and do hope that everything is now straightened out.

Today I am going to talk with you a little about Power Centers, and the old Ruins which dot the countryside, both on the Continent and in England. I have spoken no doubt, of the vibrations and atmosphere which one senses in entering Notre Dame in Paris, and which is more noticeable when one stops to meditate for a few moments. There is another Center in England close by London; the ruins of an old Abbey, and anyone who is at all sensitive to atmospheres will feel drawn back to those ruins more than once during even a short visit, for though the outer Glory has departed, the spell remains. Here is a vortex of a Mighty Power Center, where the Saints and Holy Men of Old prayed and labored, and in stone erected their magnificent testimonial to the grace and beauty which are of God.

It needs little Imagination, as one stands on the spot, to picture the scenes enacted while the Abbey was in the heyday of its activities. Certainly there would be Services and Processions with the High Altar as the focus of Power. With the hot Sunshine pouring upon the green sward, Monks, free from their duties for a while would stroll back and forth amongst the cloisters, enjoying the cool shelter. Others would be found in the Library, studying some of the vast number of books that added to the reputation of this Abbey as a Center of Learning and Training. The abbey kitchen would hum with the activity, as meat was roasted in the huge fires, and bread baked in the stone oven.

Then the scene would change to the Refectory where merry jests would fly as food was eaten. Then the poor at the Gate would be remembered, and the scene would change back to the almonry near the kitchen, while the Pilgrims would flock into the Abbey to pay homage to their Faith in a fane hallowed by association and legend.

Finally the Angelas Bell would ring out over the

marshes, the sunset Prayer would be said, the Pilgrims then going to their lodgings, the Monks to the Dormitory and finally the stillness of night would spread like mantle over the majestic Abbey.

The shortest way for the Traveller to the grounds of this particular Abbey lies down Bere Lane, named after the penultimate Abbot, Richard Bere. At the top of this Lane stands the Abbey barn, which originally lay within the Abbey boundaries. Some authorities classify it as a produce barn, wherein were stored the harvests from the Abbey fields, while others hold the opinion that it was a Tithe Barn, wherein were tored the payments in kind, under which the Farmers within the Abbot's jurisdiction were laid tribute. If the barn is visited while the Schools are on a holiday, a school boy expectant of pennies will probably appear to point out the main features of the building.

Adjacent to the Abbey are the Women's Alm Houses, while a short distance away are those of the Men, each with a small chapel attached.

These visits to old places, and especially Holy Places are extremely interesting. It is the old Power Centers, however, which, as concerns the Inner Life, will draw the footsteps to them, so that a last homage can be paid before one leaves. For the Christian, however, with the knowledge that the Western Tradition has its roots in the Ancient Celtic Faith, as well as in that of the Mayans, he will probably feel the strongest inner promptings to wend his way along the footways that were probably once used as Druidic Processional Paths, to the spot where once stood the humble Altar in the Church of osier hurdles, built by Joseph of Arimathesa, when he came to proclaim the dominion of the Living Christ. In this place the Form has been shattered to release the Power, just as the Sacrifice of the Master's Body released Power. Now a new Form has been constructed in an earnest endeavor to refocus the Power, so that thus concentrated, the added intensity will enable all who come under the jurisdiction of the Western Traditions, to derive greater strength and upward emphasis if their aspirations are pure. One contacts Power, either in the old Ruins of Power Centers, such as this, or in the new Forms of the Tradition - and there the Holy Ones of our Race, the Just Men Made Perfect, are ever ready to welcome those desirous of making their Dedication, to serve under the Master Jesus.

The Brotherhood acknowledges receipt of the Scribe Alms enclosed, and extend to you their sincere thanks, appreciation and blessings.

I hope that you will be writing me again within the next few days, for I am certainly looking forward to a another contact with you.

Sincerely, Thy Brother in Light Eternal.

Sri Dayananda
S.C.



• TAMPA, FLORIDA •

3/25/36-3-T
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Beloved Sister:

In this letter I want to welcome you as a friend and as a student. As the letter which recently went out to you with the lecture explained, I am already familiar with your work, with your progress, your difficulties and problems, having acted in an advisory capacity with your previous teacher, I am therefore hoping that you will not hesitate to write me regularly, and that you will carry on the correspondence with me as you have carried it on in the past. Upon my part, the close friendship with you is already built up and flourishing, and it is my sincere hope that you will feel that friendship and respond to it.

First of all, let me assure you that we are going to be working with our younger Sister in this matter of inspiration. Sometimes when there has been a constant drain upon our 'idea brain cell' over an extended period of time it does rather 'give up the ghost' and we find it increasingly difficult to give birth to new ideas. However, I'm hoping that our work with her will be of real assistance and I know that she will hold herself responsive to those vibrations which are going forward to her.

You asked that the discussion commenced in the last letter be continued. I have the notes relative to that subject at hand and am more than glad to carry it on from the point where it was left off.

"Occultism teaches that, of all the events and actions that take place in the Universe of worlds and the eternal succession of ages, there is not one, even the minutest, which God did not forever foresee, with all the distinctness of immediate vision combining all, so that man's free will should be His instrument, like all the other forces of nature.

"It teaches that the soul of man is formed by Him for a purpose; that, built up in its proportions, and fashioned in every part, by infinite skill, an emanation from His spirit, its nature, necessity and design are virtue. It is so formed, so moulded, so fashioned, so exactly balanced, so exquisitely proportioned in every part, that sin introduced into it is misery; that vicious thoughts fall upon it like drops of poison; and guilty desires, breathing on its delicate fibres, make plague-spots there, deadly as those of pestilence upon the body. It is made for virtue, and not for vice; for purity, as its end, rest and happiness. Not more vainly would we attempt to make the mountain sink to the level of the valley, the waves of the angry sea turn back from its shores and cease to thunder

upon the beach, the stars to halt in their swift courses, than to change any one law of our own nature. And one of these laws, uttered by God's voice, and speaking through every nerve and fibre, every force and element, of the moral constitution He has given us, is that we must be upright and virtuous; that if tempted we must resist; that we must govern our unruly passions, and hold in hand our sensual appetites. And this is not the dictate of an arbitrary will, nor of some stern and impracticable law; but is part of the great firm law of harmony that binds the Universe together; not the mere enactment of arbitrary will; but the dictate of Infinite Wisdom.

"We know that God is good, and that what He does is right. This known, the works of creation, the changes of life, the destinies of eternity, are all spread before us as the dispensations and counsels of Infinite love. This known, we then know that the love of God is working to issues, like itself, beyond all thought and imagination good and glorious; and that the only reason why we do not understand it, is that it is too glorious for us to understand. God's love takes care of all, and nothing is neglected. It watches over all, provides for all, makes wise adaptations for all; for age, for infancy, for maturity, for childhood; in every scene of this or another world; for want, weakness, joy, sorrow, and even for sin. All is good and well and right; and shall be so forever. Through the eternal ages the light of God's beneficence shall shine hereafter, disclosing all, consummating all, rewarding all that deserves reward. Then we shall see, what now we can only believe. The cloud will be lifted up, the gate of mystery be passed, and the full light shine forever. Then that which caused us trial shall yield us triumph; and that which made our heart ache shall fill us with gladness; and we shall then feel that there, as here, the only true happiness is to learn, to advance, and to improve; which could not happen unless we had commenced with error, ignorance and imperfection. We must pass through the darkness, to reach the light."

The Brotherhood acknowledges receipt of the Scribe Alms enclosed, and the offering to cover the expense of the Crosses which will go forward immediately and extend their sincere thanks, appreciation and their blessings.

As we take upon ourselves the duties of the day may we do so in memory of the Psalm which David has written, "Blessed is the man whom Thou choosest and causeth to approach unto Thee, that he may dwell in Thy Court. We shall be satisfied with the goodness of Thy House, even of Thy Holy Temple." May Infinite Peace, Love, Sympathy and Understanding accompany all those seeking fulfillment in their aspirations of spiritual attainment.

With kindest personal regards,

Sincerely, Thy Brother in Light Eternal.

Sri Veritas

S.C.



• TAMPA, FLORIDA •

11/18/36-5-S
1005

Beloved Sister:

Your most welcome letter of the 11th has come in and in responding to it let me assure you that the Brotherhood has been very happy to have the privilege of continuing their work with you and for you. You have always been a most sincere and earnest student, and in your efforts and your progress we have found ample reward for all that we have been able to do.

You have asked for the Hebraic spelling of the word ignorant, and its numerical total. The Hebrew word for "ignorance" is bohu, masculine, composed of the letters Beth, Heh, and Vau. If you wish to use the English correspondent, written in Hebrew -- Yod, Gimel, Nun, Ayin, Resh, Aleph, Nun, Zayin. The final "e" being silent is not written in the Hebrew characters. By adding the numerical value of these Hebrew letters I have given you we find we have a total of 391 or according to Gematria- 13.

It has been some time now since we have discussed anything pertaining to Ritual and Ceremony, and it might prove enjoyable to review magical work in a practical way this morning.

If we examine ritual and ceremony carefully we shall find that we can epitomise in a single word the essential teaching and ideal of ritual. If one idea more than any other is persistently stressed from the beginning of ones initiation into the magical system, that idea is the word Light.

"Before all things," commences a phrase in one ritual, "are the chaos, the darkness, and the Gates of the Land of Night." It is in this dark chaotic night so blindly called life, a night in which we struggle, labor and war incessantly for no reasonable end, that we ordinary human beings stumble and proceed about our various tasks. These gates of the far-flung empire of the Night indeed refer eloquently to the material bondage which we ourselves have created - a bondage whereby we are tied to our circumstances, to our selves, to trial of every kind, bond to the very things we so despise and hate. It is not until we have clearly realized that we are enmeshed in darkness, an interior darkness, that we can commence to seek for that which shall disperse the Night, and call a halt to our continual projection outwards of the blackness which binds our souls. As in the Buddhist Scheme, where the first noble truth is Sorrow, not until we have been brought by Life's experience to understand the world as sorrow, can we hope for the cessation of its dread ravage. Only then does the prospect open of breaking the unconscious projection, the ending of which discloses the world and the whole of life in a totally different guide. "Nothing only, brothers, do I proclaim," said the Buddha, "now as before, suffering and deliverance from suffering."

These restricting circumstances and bonds are only the Gates of the Wilderness. The use of the word "Gate" implies a means both of egress and ingress. By these gates we have entered, and by them also may we go out if so we choose, and by doing so enter the brilliance of the rays of the Sun, and prechance greet the Golden Dawning of the Spiritual splendour. For "after the formless, the void, and the darkness, then cometh the Knowledge of the Light."

So thru Magic we aspire to that Divine land which is, metaphorically, the place of one's birth. In that land is no darkness, no formlessness, no chaos. It is the place of the Light itself - that Light "which no wind can extinguish, which burns without wick or fuel."

Being "brought to the Light" then is a very opposite description of the function of Magic. It is the Great Work. There is no ambiguity in the conception of Ritual, for Light appears thruout the entire work from Neophyte to Initiate. For the Path is a journeying upwards on the ladder to the Crown of the Tree of Life, and every effort made and every step taken brings one a little nearer to the true glory of the Clear Light. In point of fact, the experiences of the rising of Light in both vision and waking state is common to mystics of every age, and of every people, and it must be an experience of the greatest significance in the treading of the Path, because it appears always and everywhere as an unconditioned thing. It is an experience which defies definition, as well in its elementary flashes, as in its most advanced transports. No code of thought, philosophy, or religion, no logical process can bind, or limit it. But always it represents, spiritually, a marked attainment, a liberation from the perplexing turmoil of life and from every psychic complication, and as Jung expresses it, "thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being which is universally felt as a release." It is the attainment of spiritual puberty, marking a significant stage in growth. Symptomatic of this stage of interior growth is the utter transformation that comes.

I cannot desist from quoting, as it illustrates so perfectly the magical attitude towards life and the World when enlightenment has been obtained. For Magic does not countenance a retreat from life, an escape from the turmoils of the world; it seeks only to transmute what was dross into gold, and transforms the base and low into the pure and splendid. "All appeared new and strange at first, inexpressibly rare and delightful, and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine; I knew by intuition those things which since my apostacy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the state of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverities, contentions or vices. All tears and quarrels were hidden from my eyes. Everything was at rest, free and immortal. I knew nothing of sickness, or death, or exaction. In the absence of these I was entertained like an angel with the works of God in their splendor and glory; I saw all in the peace of Eden....All time was Eternity, and a perpetual Sabbath...."

Such is the stone of the Philosopher, the Quintessence, the Summum Bonum, true wisdom and perfect happiness.

The function of every phase of its work, the avowed intention of its principle rituals, and the explicit statement of its

teachings, is to assist the Candidate by his aspirations to find that unity of being which is the Inner Self, the pure essence of Mind, the Buddha-Nature. Not only does the System imply this by its ritualistic movements and axioms, but there are clear and unmistakable passages where these ideas are given unequivocal expression. The whole object of Magic and Mystical training "is by the intervention of the symbol, ceremonial and sacrament, so to lead the Soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh, or whither it goeth." Thus and unmistakably is the true object of the Great work set before us, and we shall do well ever to keep eye and aspiration firmly fixed thereto.

The Brotherhood acknowledges receipt of the Scribe Alms enclosed, and also the Training Course dues which you so kindly included and extends to you their sincere thanks, appreciation and their blessings.

Sincerely, Thy Brother in Light Eternal.

Sri Veritus
S.C.



December 7, 1945

Beloved Student:

We are through this letter, announcing that on the 31st of December the Mystic Brotherhood will be dissolved. Your lectures or chats (whichever you have been receiving) will be mailed on the 7th, the 14th, the 21st and the 28th of December. The 28th is the final date of mailing.

For the benefit of those students who wish lectures or chats they have not received, or duplicates of material, we will endeavor to supply all orders received by the 17th of December, with the exception of lectures and chats out of print. As most students know, there are 345 lectures and 500 chats. The approximate amount of group material as most know, is 10¢ per lecture or chat.

It is very IMPORTANT that you place your return address on all mail addressed to the Mystic Brotherhood, for mail arriving after December 31st will be returned to the sender.

May we now express to each and everyone our deepest gratitude for the privilege of fellowship we have enjoyed with you. Your faithfulness, your perseverance, your loving thoughts and oft repeated evidences of consideration and cooperation have meant more than words could ever say. We bless you and leave with you our sincere wishes for continued growth and unfoldment, in accordance with your own true aspirations.

Sincerely, Thy Brother in Light Eternal.

Vasudha
Scribe.