

Beloved Neophyte:

I am very glad to have been assigned by the Council as your teacher in these early grades, and I am sure that we shall have a pleasant and profitable association. However, the part you have to play is most important; without your sincere cooperation little can be done, yet this part you have to play is very simple, is easily done without interfering with your usual duties. All things are possible if you do the work I give you faithfully and well.

As an Illustration of what I am referring to, let us turn to the radio for an example, for most of us are familiar with it. The other evening a series of experiments were conducted between this country and Australia. Altho separated by 16,000 miles, voices came in a flash from KDKA the famous station located in Pittsburgh, Pennsylvania, with loud speaker volume, into that room in Australia where the receiving set was located. But the point is this, that receiving set was TUNED to just that 63 meter wave length. Had the electrical condensers in that radio set been set in capacity, a tiny fraction, more or less, nothing would have happened; no matter how much KDKA had increased its sending power, no sound would have been heard from the horn of that receiving set unless it was tuned exactly to that point in the Cosmic Keyboard representing 63 meters.

And so you too, must tune yourself, make yourself receptive to the power of the Great Cosmic Mind whence comes all power, all knowledge, all that we need or can possibly use. You have many times read and heard the saying, "As a man thinketh, so is he." Did you ever ponder just why and how this should be so? It is true in two ways; one the usual way, that thru his creative power, he creates conditions and shapes Destiny; and it is true in another sense, the sense I would use now--that, as a man thinks so he changes the electrical polarity of his aura, and as he changes the electrical polarity from pure negative on one side thru various degrees and fine graduations to pure positive on the other, so he tunes in and makes himself receptive to, or tunes out, and makes himself non-receptive to, the millions of wave vibrations that are playing around and about him every moment of time. Just as the radio in Australia when set exactly to a wave length of 63 meters becomes receptive to Pittsburgh, so you can become receptive at will to any of the vibrations which are about you. Later in your work you will be able to see the aura which surrounds your body and the bodies of others. This cloud of vibrating mist radiates a short distance from your body and is constantly a changing mass of vari-colors. The color tone changes as you think. Thoughts of love produce one predominant color tone, thoughts of hate, envy, etc., produce other color tones. It is the electrical character of this vibratory shield surrounding the body which allows some wave lengths to come thru and affect your thinking and your judgement and which turns others aside. So that they do not even exist so far as you are concerned to the fact, "As a man thinketh, so is he."

One of the best and easiest ways to begin to receive the kind of vibrations you wish, the help you want, is to begin to be receptive to them. You do this by first believing that this help, this knowledge, this inspiration is available and is coming to you, that these waves are being broadcast to you from a source. So as the first step, assume that all this is true. Do not doubt it for a moment. Should doubt enter your mind, cast it aside and at once think "It is True." This faith, belief, call it what you will, constantly held in the Objective Mind, will gradually impress the Subconscious Mind until it accepts the new thoughts of your outer self and changes the electrical qualities of

your aura so that you begin to receive the things you wish to have come in and begin to keep out the things you do not wish to receive. But remember you cannot fool this Subconscious Mind, it knows when you are in earnest. If you allow the other kind of thoughts a part of the time, it will refuse to do anything until it is sure that you have made up your mind and really know what you do want. As soon as it is sure, it will act. So this is one way in which you may become receptive to the help, the inspiration, and the instruction which I am sending you, and which is always available from the Great Cosmic Mind. As good a way as any to help accomplish this mental attitude of trust and expectancy is to repeat many times during the day a little short affirmation, for that is what affirmations are for. The moment anything goes wrong, the moment someone makes you angry, the times when apparently the thing you hoped for doesn't turn out that way, the times when you become discouraged and say, "There is nothing to it", the times when nothing at all has happened, but you feel blue and down-hearted, at all times, just repeat this, "Divine Love, Infinite Wisdom, and Supreme Intelligence are now active in my affairs and they are working out to the satisfaction of all concerned."

Repeat this, memorize it, have it on the tip of your tongue at all times, meditate over it, think out what it means, count on it to your last dollar and your last ounce of strength. The blacker things look, the worse they get, say it and keep saying it, with a smile, and suddenly you will know that it is true, and that it has been true all of the time, only you did not understand that what was happening was Divine Love, Infinite Wisdom and Supreme Intelligence at work and that It knew better than you how to work the problems out.

And so you must now understand that you are under Supreme Guidance. There is naught in the world but Good, and Good is the Supreme. Naught can possibly come to you but what is good, for your good ultimately. Of course, you cannot always see that this is so, but it is true. Even if you fail to comprehend all that this involves, accept it now with complete assurance. Lay aside forever all thoughts of Fear, Lack and worry. Simply assume that the Cosmic and the Masters know best, that they have complete charge over you, that you are not to worry about the outcome, so long as you follow your inspirations and faithfully do your best.

You are to assume a happy expectant attitude, you are to rise each morning with gladness, and with your first conscious breath repeat the affirmation above, and mean it and believe it as you say it, and with the second breath you are to wonder what good the Cosmic has in store for you today. Each hour of the day you are to watch and look and search, in all that occurs, in every place you go and every person you meet, for the blessings in store for you so you may not pass them by.

So your first task for this week and the weeks to come, will be to cultivate this mental attitude of searching for good, an ever present good, yes, that is here now for you, and to render thanks for all that you find, no matter how small. It will not be easy, thoughts of doubt will come, things will go wrong that you think should have gone some other way, but repeat this affirmation and keep on repeating it until it gets fixed and so deeply imbedded in the subconscious that it becomes instinctive to say it and think it. So the help that is being sent you will pass thru the outer guard and into your Inner Self, where you will receive the ideas, inspiration and assistance you need, and can utilize in solving your problems.

I stated above that there is naught but good in the World. That is true; the entire Universe is but the Manifestation of the Supreme and he is essentially good. He cannot be otherwise. But, man him-

self produces the discord, the inharmony that appears to be evil and which the old writers laid to the Devil who was supposed to have power only a little less than Diety. Now we know that we do not need to pray for delivery from a personal Devil who tries to ensnare us and cause us misfortune, but we do need to pray for knowledge to keep us from misusing the "Freedom of Choice" which is our Heritage - dominion over the earth and all that is in it. We have freedom to choose and we are responsible for our choice.

And so we will close the first lecture, for you will find there is a great deal to think about during the coming week and a great deal to do. It will be a good idea if you retire to your Sanctum several times during this period before your next communication and read and reread these pages slowly and thoughtfully. Then remain sitting quietly for a few moments longer, and while you are thinking over what you have read and trying to reason things out, you will find ideas, inspiration, and many, many things coming to you; yes literally pouring in upon you, as you learn to tune them by developing your Inner Power.

These lectures may seem short, but I must stress that it is not a matter of intellectual knowledge, of new facts, but that you are learning a new process of thinking. For each hour spent in reading you should spend three hours at various times during the day analyzing what you have read, thinking it over and then in watching your actions, the things you do and say, that they accord with the things you learn. If, for instance, you truly believe this first lesson, it would be impossible for you to ever be discouraged, to ever worry, to ever doubt. If you do, then it means you have not worked out this first lesson and do not believe it inwardly, regardless of your intellectual belief. This shows how you must dig into each lesson, how you must think and above all how you must reason it out and then guide yourself, watching that you do not fall into the old ways of thinking and doing, forcing yourself to be just opposite until the new habits are formed and the effort is no longer required. This is the way you are to co-operate. When you start to talk, to act or even to think and memory flashes a thought that this is not right, not in accord with your lessons, then change it immediately. Remember you are building a foundation, we must go slowly and build carefully, but the principle part of the work is the building you do, yourself, the points in the lessons are only the guidance.

Now, having read this communication, you will rise and repeat the following softly:

Divine Cosmic Mind, I am grateful for the knowledge that has come to me at this time. Shed upon me now the Ray of Cosmic Understanding that I may be more readily attuned to Thee."

Remain standing, quietly, for a moment and then leave your Sanctum.

(For additional reading use a large UNABRIDGED Dictionary or Encyclopedia and look up the statements regarding the words in this communication which may be strange to you. These definitions are not always correct from our viewpoint, but they are interesting and helpful. See if you understand Aura, Vibration, Tuned, Manifestation, Mystical, Psychic; it is illuminating to look them up and of course look up any other words that may be somewhat new to you.)

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,
S. C.

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Beloved Neophyte:

Last week your communication covered several very important points very important inasmuch as they covered such basic principles in our work, and are so very necessary for rapid and easy progress thru the steps that follow. I trust you have faithfully put them into practice and that no matter how many times you have found yourself thinking along the old lines, you have each time repeated the affirmations, and AT ONCE CHANGED YOUR THINKING. If you have succeeded even a little, that little has thus far affected your aura, that outer guard of the real You, and made it that much easier to receive the right kind of impressions.

I spoke, also, in that lesson about another way in which "AS a man thinketh, so is he," the creative way. But we will not go into this just yet. After your practice along the lines given you has become instinctive by constant use during these early phases of your work, then will be the time to go into the work of actually creating out of the Cosmic and materializing in your life the things desired according to your highest aspirations; but before the Neophyte is entrusted with the secret control of this creative power, he must have developed to a point where he will be very sure to use it without harm to those around him, and with safety to himself. There is no more potent or powerful force in the Universe than the human phase of Mind when it is unshackled and set free with a fully developed dynamic Will back of it. The human Mind, so-called, is a part of the Mind of the Creator, and is like unto Him in Power, as a part is always like, in characteristics, to the whole from whence it came.

So it is very important that you review again and again your first communication and fix the principles firmly in your mind, thus training your thoughts properly, and as you do this faithfully day after day you will find it becomes more and more easy to do.

Now, laying aside the purely mental and psychic work for tonight, and while you are practicing and perfecting yourself in what has already been given, I will turn to the physical side, to some of the foundation work preliminary to the vast amount of psychic work to be given as you develop. Right here let me suggest the value of a good unabridged dictionary or encyclopedia. Have it handy in your Sanctum, and after reading your discourse, after you have closed your Convocation with the final Invocation, then go over it again, looking up the meaning of those words which may be strange to you. Of course, the dictionary does not always give the meaning which I intend shall be conveyed; in fact, some are frequently woefully short of any adequate conception of the inner meaning of many of the usual Occult words. But, nevertheless, there are many times when they will help you. Perhaps they give you another side to a word which you had only thought of in a certain limited sense.

So the exercise or experiment for this week has to do with the breathing. "In the Beginning, God breathed into man, and he became a Living Soul." From this and other statements you see that the writers in the old days were conscious of the value of breathing and the fact that breathing was in some way connected with life itself. The subject of breathing, from an Occult viewpoint alone, is so large that to cover it even briefly would take many lectures; therefore, at this time, I shall only sketch some phases of it so that you may have an idea of the real reason for the exercises which constitute your next work.

Later on we will go into detail and cover each important point so

that you may have a full and complete knowledge of this important subject which has so much to do with psychic work and is so necessary to its success.

Oxygen is usually considered the vital substance within air which is the life-giving element, but the mystics of old knew, just as Science is beginning to concede today, that there is something back of the Oxygen which is the real Life Essence, just as the Electron lies back of the Atom. Matter, as you see it today, is resolved into the elements composing it, as Water is resolved into two parts of the element Hydrogen and one part of the element Oxygen. These in turn separate into the molecules and then the atoms. The atom was for a long time the smallest part into which we could divide matter, but now it is known, as it always has been known to the Mystics, that the atom is composed of many electrons. And electrons are not matter, but the pure spirit of creative force.

So this vital essence, so necessary to life, and which is, in fact, life in one sense, is in the air around us, FREE, AVAILABLE TO ALL WHO NEED IT; a wonderful remedy--the real "Fountain of Youth" supplied by the Creator to all who will take it. Another example of the fact that All we need, of whatever nature, HAS BEEN ALREADY PROVIDED BY THE First Great Cause, ready for us if we will but reach out and take it. But our training, our teaching and schooling during the formative period of our life has been so material that our psychic side has been neglected; yes, we have been taught that such a side does not exist, and the result is that we have become blind and in a Universe of abundance;-- we declare there is lack. The human body in health takes enough of this energy from the air, thru the lungs, to maintain life and revitalize every cell within the body. When more is taken into the body than may be needed the over-supply radiates from the body principally thru the large Radial Nerves, the two trunk nerves which run along the arms terminating in the end of the thumb and first finger of each hand. There is also a branch of these nerves in the second fingers on the side next to the thumb but this is not important for your work. This will explain to you why some persons in super-health seem to fairly radiate their physical condition when you are near them and why these same persons have such a magnetic handshake. This force is sometimes called personal magnetism, but this term is not correct and the explanation just given you will give a much better picture of what it really is and the real reason why such persons are magnetic. The Mystics know that it is possible to voluntarily increase the amount of Life Energy within the body, and also how to radiate large quantities of it without depleting the supply necessary for the body itself.

The Masters use this knowledge in many ways. By increasing the supply in the body of the Neophyte, they bring him to better and more perfect health a requisite before going far along the Path. Thus after a short period every red blood cell in his body is brimming over with energy carrying its load of life essence to every organ until these organs are functioning with new zest, until the brain is stimulated and every brain center is functioning anew with power. In addition, the nerve energy is increased and sent along to the purely psychic organs, which thru non-use from childhood have shrunk or atrophied and which must again be enlivened and set to functioning as they were intended, before the Neophyte can use his psychic sight, hearing and other senses which are duplicates of the physical senses but operating on a plane many times higher and finer than the plane on which the

five material sense organs operate.

Another way in which the Masters use this knowledge is by increasing the radiations from the body of the Neophyte, placing them under his control and then teaching him their use in the treating and healing of so-called diseases in others as well as himself. Fortunately, the methods are so simple and the results are so marvelous that this important work constitutes the first important psychic work given the Neophyte, - His success is practically assured, no matter who he may be. He will make many successful demonstrations, even in the beginning, and thus he is encouraged and given confidence. Now, as the first steps in using this wonderful knowledge of the Masters of Old as well as of the Mystics and Masters of today, read and practice the first steps given you. Practice them each time just before you seat yourself in your easy chair to commence the quiet periods before opening your convocations. Do them the first thing on arising in the morning and whenever opportunity affords, Do them at least three times each and every day. More will not hurt, but make the minimum number three. At each of the three periods, seven full deep breaths inhaled, held and exhaled, constitutes a complete exercise. Remember no harm can come to you for this is not in any way similar to Rhythmic Breathing. Here, then, are the first steps:

- FIRST: See that the air where you are is fresh and pure, - if not open a window slightly.
- SECOND: Stand erect, arms extended in front of you, hands extended also, palms downward.
- THIRD: Very slowly inhale a full deep breath, thru the NOSTRILS. As you do this and while inhaling slowly swing the arms around in a quarter circle outstretched from the sides. This tends to enlarge the chest. Pull the air down deeply to the very bottom of the lungs, BUT NOT ENOUGH TO DISTRESS YOU, COMMENCE MODERATELY.
- FOURTH: Hold the air in the lungs as long as possible WITHOUT DISCOMFORT. Fifteen seconds, then twenty, thirty or a minute - as long as you can WITHOUT STRAINING, commencing easily, increase slowly.
- FIFTH: Exhale, VERY SLOWLY, thru the MOUTH, swinging the arms slowly back again, in front of you; thus contracting the chest.
- SIXTH: After you have become adept in this routine so that you can do it easily and well, add this mental power to the work. As you inhale, picture to yourself that you are DRAWING IN with the air, the Life Essence from every corner of the room, ceiling and floor. As you hold the breath, picture your inner self absorbing every particle of the Life Essence from the air and storing it up in the body. Then as you slowly exhale, picture to yourself this surplus energy, which you have just stored in the body, rushing down both arms in a tingling current of power, and rushing out the tips of the thumbs and first fingers into space again. Picture this again and again until you can feel the force as it flows down the radial nerves and causes the finger tips to feel slightly warm.

In the Bonds of the Eternal Brotherhood.

Beloved Neophyte:

Tonight's communication will be along somewhat different lines than that of your first two and you will notice as you progress that your work is carefully planned and so systematized that three very important phases are being carried along together. First, you were given work and development exercises in the mental field; then you were given work in the physical and psychic fields with co-related experiments; and while you are practicing these two sets of exercises and slowly but surely DEVELOPING THE CONTROL OF THE MIND, the tuning of your psychic organs and developing your aura, you are also stimulating the sympathetic nervous system and vitalizing the body. It is also necessary that the intellect be enlightened and carried along to keep pace with the other work.

Of course, intellectually you can grasp this mystical work and understand it very much faster than the mind can be trained or the necessary functioning of the organs be actually developed. Therefore, I shall give you four or five very important communications on basic principles before the next set of exercises, tho this will depend somewhat on the progress you make. Before I leave this part of the lesson, I wish to speak again of the first lecture; I feel sure you understand the second lesson and its importance for it is more material, more like what you may have been used to, but the first is different - it is mental and psychic also, and I wish to be very sure that you practice the affirmation given and cover the points made until you have extracted the full meaning from this lesson. Go over it again and again, think about it frequently, until you have PERFECT FAITH and CONFIDENCE and are able to keep that attitude always.

Tonight I shall proceed to discuss several points so that you may understand the sense in which I shall use them. Remember if you have any set conviction on any subject you are to retain it so long and so far as it continues to serve you or until your changing viewpoint broadens and goes beyond it. There are as many opinions and concepts of God as there are people and this will always perhaps be true, for as we learn and progress and grow we find our previous ideas and convictions changing also. I cannot however, conceive of a Neophyte proceeding far with a thoughtful study of Psychic or Cosmic phenomena and still holding to the ancient ideas of God like those of the early Biblical writers. This old conception of God has had a very firm hold on the minds of the people to their own great harm and hindrance. But now a broader, a better idea is spreading amongst the Churches and people in general, a conception of God as Mind, Cosmic Mind; and some have progressed to the point where they see that Power is merely Mind in action, and that Power or Spirit Energy is the life force back of creation, or the electron. They further see that there is thus a sense in which God is manifested in and as His creation, without personality, in the usual sense, and another sense in which He remains always the Unmanifested Source.

We are taught that the "Kingdom of Heaven is Within" and the Occult student is taught that "Man must know himself." Another way of putting this Mystical Truth is from that little book called "Light on the Path." It says "The way to advance without, is by retreating within." So you should think of God as contacted WITHIN YOURSELF, as speaking thru the still, small Voice Within your own Soul, and realize that it is only by retreating within that he can in any way be made to manifest to your Consciousness, objectively at least.

Consider the towering oak, with its mighty, widespread branches; you know that it grew from a tiny acorn. A little stream of Life and Intel-

ligence flowed out of that small seed and gradually formed the giant tree. The oak was not created in the sense that it was made full-fashioned at a single fiat of will, but it grew from the tiny slip into the towering tree thru the inherent potentialities of that little seed. So the Spark of Divinity, call it God if you wish to use that term, is the seed thru which we grow and develop and expand thru countless ages yes aeons of Time. Thus you see that we do not find the Creator the First Cause by searching on the outside, away from us, but that you must retreat within and contact the Supreme thru the very center of yourself. As I have said, however, retain your own convictions, be they what they may, until the time comes when they no longer serve you.

Having arrived at a working understanding of what I mean when I use these terms, the next point to be covered is that of Vibrations. I have used this word several times, particularly in your first lesson, and it is well that you now obtain a general knowledge of just what Vibrations are. I stated in a former communication that Electrons were a spark of primal substance which was not yet matter in manifestation, but rather the pure Creative Force of the Universe, one of the many manifestations or out-pourings of the First Cause.

James Kendall, in "At Home among the Atoms," for the first time explains the structure of the Electron like the Mystic's explanation and says, "It is merely an electrical hole in the middle of a pulsating aura." At last science is agreeing with our Mystics and getting away from electrons as small, round hard balls. These electrons are vibrating with a rhythmic power of energy. They are of two kinds, magnetic or negative electrons and the positive or electric electrons, both sent forth from God and representing the Father-Mother phases of God. Both are alike except for the difference in the vibratory rate which differentiates them into the two groups. Each of these two kinds of electrons attract the opposite kind and repulse their own kind. Thus is the building up of complex forms commenced - a positive electron attracts and captures a negative electron and they cling together. Suppose the positive electron had a positive charge, force or rate of vibration of 100, and the negative electron had a charge of only 60 - this 60 charge of the one would offset part of the positive charge of the other, but it would leave the combined group still 40 percent positive and we call this difference POLARITY - it would be POSITIVE in POLARITY. If the positive charge of the first electron was 100 while the negative electron it attracted had a negative charge of 120, the combined group would be 20 percent negative in Polarity. So the new combined group would be 20 percent negative in Polarity and would always be seeking another electron to offset the difference. Thus is built up a mass and it finally reaches a point where it is so nearly in balance that the last few electrons attracted to it do not unite with the center nucleus but, tho captured by the force of the mass, rotate around the center just as do the planets around the central sun.

This Mass is now an atom and we can illustrate the matter better perhaps by taking an atom of gold as an illustration. Science tells us this group called an atom of gold, has a mass of 197 and its atomic number is 79. Its nucleus therefore, consists of 197 positive electrons and 118 negative electrons and to balance the mass are 79 free or somewhat free electrons rotating around the center group. It is this difference of the Polarity of the center group and the number of rotating electrons which determines the physical and chemical properties of the atom.

Remember always that the male or positive aspect of God is the embodiment of the Electrical Force while the female or negative aspect is the embodiment of the Magnetic Force. And it is the constant attraction and repulsion between these forces which builds up the world

around us for the meeting of single electrons slowly but surely builds up the atoms, and the atoms in turn into larger groups, the molecules and eventually the elements of which there are but 144 in all, representing every primal substance in the Universe, tho Science today has found and classified less than one hundred of them. As Matter builds up, so the reverse is constantly taking place; an atom loses an electron, the nature of the atom is changed, the mass is out of balance, and further electrons are thrown off. Peroxide of Hydrogen is combined of two elements which are in a very unstable combination, atoms are constantly thrown off as the mass seeks balance and you notice the bubbles and even the noise as you uncork the bottle. - Peroxide of Hydrogen consist of two parts of hydrogen and two parts of oxygen. H_2O_2 , but the free electrons being thus thrown off rapidly break it up into simple water, which is a balanced element H_2O , two parts hydrogen and one part oxygen. A balanced mass does not change except thru the introduction of outside force of some kind, as heat thru the sun's rays, or cold thru the addition of other dissolving forms around it.

Now, with this brief sketch of what Matter is and how it is formed, and of the two different forces at work in the world, the negative and the positive Spirit Energy, you are beginning to get a better idea of things. It may be hard for you at first to realize that every piece of wood in your Sanctum, for instance, is vibrating with this Spirit Energy. You cannot see or feel it to be sure, but neither can you see or feel the odor of the flowers as it passes you on its way to the nose, yet you know that something does pass thru space. Now, all this is to bring you as a student of the Unseen, to realize one thing, that every material thing about us is in vibration, space around us is filled with vibrations. It is only thru these vibrations that matter manifests to our senses at all. We see colors, hear sounds, feel heat and cold, smell odors, in fact, everything our Five Senses bring to us our awareness of the world, is brought to us thru, and by means of vibrations. Yet the Physical Senses cover only a tiny part of the vibrating manifestations around us. There is an infinite number higher than the range of any physical sense and an infinite number below the range of any sense and your work is to open up dormant organs to sense these higher vibrations and reveal a new world of limitless power, beauty, and peace and enjoy the Highest Intelligence, who will aid and assist you.

You, as a Mystic will perform your wonders, not by dealing with many thousands of different substances, but by dealing with only one. Prof. Einstein, brilliant scientist, now proves by mathematical formulae that Matter is not the hard, dead substance as always thought, but it is something that "is happening" in other words, something that is always becoming something else. Hear him on molecules. "Their solidity is an illusion, they are really portions of Space in which whirl at great distances particles of energy or electricity called electrons." One law, one substance, alike above as below. Now, you know what the desk really is. Outside of the illusion of the senses it resolves into electrons; electrons are Spirit Energy, or Power, and as I said in the forepart of this lesson, Power is Cosmic Mind in action, and Mind is God, the Supreme. But of course, this is not all of God, merely one of an infinite number of outpourings, or manifestations, with an infinite number still unmanifested, so far as our Intellect is capable of conceiving. So now I shall close this, your third Convocation, leaving it for you to ponder over.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lecture 4 - Page 1

Beloved Neophyte:

This is your fourth communication and marks the end of the lunar period of four weeks. It is now your privilege to write me a short review of the success and failure you may have had during this period. I say success and failure, for it is most sure that during the past month you have had some pleasant, helpful things occur, and also that you have not had happen some things that might have been unpleasant had they occurred; and it is also true that in some of your expectations you have been disappointed. This is always true of the early stages of your progress, and you will note a steady improvement as you go along, and gradually gain Self-Control and Self-Mastery. But you should now write me fully, and in addition to these personal things on which you wish enlightenment and help, write me if there are any points in the communications that are not perfectly clear and understandable to you. I would also like to know the success and improvement you have noticed thru the use of the affirmations and mental viewpoint of the first lesson and any general improvement in your health from the use of the breathing exercises of the second lesson. Particularly, if you have noticed or felt the exhilaration from the Life Energy or its flow out the finger tips.

Second, at the end of each lunar period your Scribe Alms should be sent to the Brotherhood. This is outlined in the Explanation Booklet sent you with your first lesson. It is only fitting that your offerings should be sent cheerfully, thankfully and promptly, as a token of appreciation, not alone for the privileges you enjoy, but as and for, in small measure, compensation for that which you ask to receive. The service rendered you by the Brotherhood cannot be paid for except in kind. That is, by the help, of whatever nature, you give to others, whom you may meet from day to day. The actual material expenses of your lessons, however, will be lessened by your Alms. Therefore, prepare your first Scribe Alms, making your check, draft, or money order payable to the Arch Director, M. B., and place same in the envelop enclosed, writing your name and address on the blank line left for that purpose. You may then seal the envelope, enclosing it with your letter to us. All of these communications should be addressed to your Teacher, in care of The Mystic Brotherhood University, Tampa, Florida.

Now, we will proceed with the work of this lecture, for there are many points which I wish to clear up, and of which I must give you a general understanding at this time. I want you to understand and appreciate that you are always surrounded day and night by an unlimited supply of all that you need or can desire. This supply, or source, is Universal Mind, for, as your third lesson told you, reducing matter from the visible to the invisible it ends in the electron, merely a center of energy, which is the thought of God in action. It is but the thought of God. Everything that is manifest is made from this Universal Mind. Another thing that I want you to realize is that this Universal Mind is everything in Potentiality, and that it has a powerful urge, or surge, to manifest thru you, thru your Subconscious Mind as directed by your Will. This Mind is Love, all that is of Love in the Universe, but it is not loving. It has to express as Loving, thru you, and thru the other children of God. This Mind is Wisdom, all the Wisdom there is, but it is striving to manifest itself thru you as Knowledge. It is pressing, pushing, thru you to express as Knowledge, but it, in itself, is Wisdom-Knowledge in Potentiality. Now, all this requires that you mold, or shape, this unlimited Source of Supply, which is

striving to express thru you, nothing more. This you do thru your thoughts, practically your affirmations. All this work is covered later on, but I just wanted to give you at this point a few of the basic laws of Metaphysics, that, thru understanding them your faith would be strengthened in a realization that the words you speak and the thoughts you think are reproduced in your circumstances, your affairs, and your environment.

I want you to read the above very carefully, taking it clearly, sentence by sentence, until a conscious realization of the meaning dawns upon you. Do not read it hastily, for mere intellectual understanding is not enough, you must dwell upon it in the quiet of your Sanctum, until you appreciate all that it means to you.

You have heard a great deal about the Subjective Mind. You know that this Mind is very efficient, taking care of the body, the functioning of the organs, the beating of the heart, your breathing, and all of your other Unconscious Reactions. You know that it takes care of these matters without your paying any Objective attention to them. What I want you to realize is that the Subjective Mind also takes care of, literally molds and creates, all of your outer affairs, circumstances, environment, financial conditions, everything that you contact in the material world. You can hardly appreciate all that sentence means at this time, but I want you to think it over and gradually a realization of the fact that the Subjective Mind is the most powerful force in the world will dawn upon you, and you will realize that in this subjective Mind of yours, you have the way and the means to make life what you will, to create your highest aspirations and make your dreams come true. In talking about the Subjective Mind, I want you to realize that it neither reasons or argues. It is merely a very willing and obedient servant, highly efficient in its own field, but subject to the limitations imposed by its often erroneous interpretation of the exact significance of a great variety of long continued routine of events, that are the effect of causes concerning which it is wholly ignorant; events that it contacts by means of one or more of the five Senses. If we know how to reach the Subjective Mind, and if our efforts to reach it are endowed with sufficient faith and tenacity of purpose, then that complacent Intelligence will, sooner or later, inevitably obey us. As an illustration, let us assume that, after a long siege of laborious manual practice and close mental application, you have become a good piano player, able to play well even when your attention, your conscious attention, is directed elsewhere, and what formerly seemed difficult has now become easy. Doubtless you believe, while engaged in the arduous drudgery of practice, that you were training your fingers to perform in a certain manner, but you were, in reality, employed in the business of educating the Subjective Mind thru a process of monotonous repetition, to force on those fingers a faculty of skilled manipulation which before they did not possess. Now this, if you are discerning, will open up an important vista, for your own habits, all those things which make up your personality, good or bad, rise and thrive in the precise measure that you impress them on the Subjective Mind by prolonged and persistent reiteration. So the first step is to become mentally still, quiet, poised, and calm, and know that all things you desire are yours already in Essence, in Supply, and knowing this, or recognizing it, becoming aware of it, sets into motion the Power bringing the invisible Good, the Innermost Substance of all things forth into visible manifestation in just the form you need.

But in order to attain this position of commanding Power you must take the preliminary steps, faithfully, earnestly, trustingly - tho these steps, at first, seem to you as useless and ridiculous, as do the ceremonial forms and religious observances of the ritualistic churchman.

You know that to affirm anything is to assert positively that it is so, even in the face of all contrary evidence. You may not be able to see how, by your simple affirming a thing to be true, a thing which to all your human reasoning or sight does not seem to be true at all, you can bring that thing to pass. But you can do this, you can compel yourself to cease all doubtings and go to work to prove the rule for yourself.

The Universal Ethers of the Scientist, the Universal Spirit of the Orthodox, or the Universal Mind of the Mystic are all one and the same, the beautiful Presence all about us, and within, which is the substance of all the good we can desire, yes, infinitely more than we are capable of desiring, for "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things that God has prepared for them that Love Him."

So you speak the word, you confidently affirm, but you have nothing to do with the establishing of the word or bringing it to pass. "Thou shalt also decree a thing, and it shall be established unto thee. You decree or affirm unwaveringly, steadfastly, and you hold God by His own unalterable Laws to do the establishing or the fulfilling.

This Subjective Mind is creating every moment of the day and night, but perhaps you have not been directing it Objectively, selecting and planning the things you would have it create, and therefore, it has been acting according to the inharmonious, conflicting thoughts which you may have been having in your mind, instead of holding one clear-cut picture as a pattern for this mind to work upon; your mind has been filled with fear, doubt, and worry, with changing ideas, a prey to all of the impulses and the emotions, and the result could be nothing less than inharmony. It is all a matter of being selective to what you desire, just as the radio selects one wave out of the mass of literally hundreds of waves pouring down to the instrument, and this learning to be selective is vitally important to you in your study of Mental Science. I trust you are beginning to get a clear realization of the fact that Universal Mind has made full provision for you - provision for peace, happiness, prosperity, and success, all that you can ever need or use; but you must always remember to analyze your needs and desires, and to work in harmony with the constructive forces of the Universe. To ask, for instance, for your property to be sold is not in accord with law. You must go further back; why do you wish the property sold? Is it to obtain money? If so, for what purpose? Perhaps you desire the money to pay your debts. This, then, is really what you desire, that your debts be paid. That is a request in accordance with law, and you should make your prayer to Universal Mind, asking that your debts be paid, not that the property be sold, leaving to the Cosmic just how it is to be accomplished, and then you should affirm, "My debts are completely settled now."

For other affirmations you will find that any adaption of "I have plenty, etc., or "I am equal to, etc.," or "I am well and strong, etc.," will be very effective. Thus you decree and affirm and no longer beg and beseech a remote God for what you need, knowing that the Kingdom of Heaven is within yourself.

Next week you will be given your first Psychic Initiation. In preparation for this, have four ounces of common alcohol. If you cannot obtain pure alcohol, get four ounces of rubbing alcohol, labelled 70% Pure, and it will do nicely. Also secure from your druggist a half teacup of pulverized salt peter, and a half teacup of pulverized copper sulphate. You should also have ready a tin or metal dish about as large around as a saucer and perhaps four inches deep. Secure these during the coming week and have them ready. Then, when I have received your report, I will send you the fifth lesson with additional chemicals to be used. In the Bonds of the Eternal Brotherhood.

Beloved Neophyte:

Tonight we shall have an experiment of the kind used in the Sacred Schools of Old. These types of experiments have been known to all ages as the Mystic Fires. They were used in most of the Mystery Temples of Ancient Egypt, where the worship of the one God first came to Humanity. There, when his initiation night was at hand, the Neophyte walked alone across the sands under the full moon, down a long avenue of silent Sphinxes and entered the small dark doorway in the side of the Great Pyramid into a small bare antechamber with walls and floor of stone in front of him was a dark archway leading apparently into a dim passageway. Over the top of the archway, carved deep into the solid stone was the single word "Courage."

For the experiment tonight, you have prepared and now have on hand a small bottle containing four ounces of common alcohol, a scant half teacup of saltpeter and a scant 1/2 teacup of copper sulphate, powdered and mixed together. (Any druggist will crush the ingredients for you.) You should also have on hand, the envelope which I am enclosing with this communication and a tin or metal dish which will not be affected by heat. It should be about half as large around as a pie tin and perhaps three or four inches deep. You will also need a box of matches, a common brick or pie tin and a half sheet of newspaper.

When the night for this convocation arrives, place the metal dish on the brick or on a pie tin turned upside down and set them in front of where you will sit in the easy chair. They should be some EIGHT or TEN FEET in front of you, and between you and some dark part of the room. Do not face the windows as any faint glow or beam of light, after the shades are down will, if you are facing them, interfere with your work. Place the chemicals in the metal dish and then carefully open and pour in the chemicals in the small envelope which I am sending you with this lesson. Mix these chemicals with those from the paper bag, using the end of a match for the purpose. After you have stirred them together pour into the pan the alcohol from the bottle. Roll the newspaper half sheet into a long tight lighter so you can light the chemicals without getting too close.

Let the chemicals and the alcohol soak for fifteen minutes, while you continue to read. Your work tonight is to accomplish several important things. The subtle vibrations radiated from the sound waves and the burning chemicals impinge upon the vibratory rate of your Psychic Body and that of the physical organs having to do principally with the High Vibrations. The impingement of the waves you create striking as stated will set up a slightly different polarity. As we continue our work gradually adding to and building up the key number of your psychic self, tuning it to a higher scale as it were, it will not be long before psychic sight and hearing will dawn upon you. And in addition to this, the vibrations from the burning chemicals plus the vibrations from the intoned vowel sounds register a very distinct call upon the Inner Planes. This call is always answered by one from the Esoteric Schools, who will be present with you during the experiment for the purpose of tuning certain of your psychic centers and setting them into rotation, further aiding in the work of developing your Inner Faculties.

I will take up in coming communications the form and nature of this Psychic Body of yours, which constitutes your real personality, and which is the deathless vehicle of the Soul, the personality you have built up thru the ages, in thousands of lives, as differentiated from your mere individuality.

Please remember also that the Brotherhood has naught to do with

Beloved Neophyte:

There is one matter that I want to speak to you about at this time and that is the Subconscious Mind. I want you to realize that your Subconscious Mind has no reasoning power or judgment of any kind. Consequently whatever impressions slip by the conscious reasoning of your Objective Mind, and thus reach the Subconscious Mind are acted upon by this Subconscious Mind just as tho they were absolute fact and law, regardless of whether there is any truth or fact in them or not. When you realize that thruout your whole life the Subconscious Mind has received countless impressions of a negative, untrue and unsound nature and further that this Mind attracts and MOLDS EVERY PHASE of your OUTER CIRCUMSTANCES AND ENVIRONMENT just as well as your bodily well being; then you will realize the tremendous effect these negative and unsound impressions may have. The term 'Subjective Mind' refers to a sort of vestibule leading into the Subconscious Mind. For the present both are included in Subconscious.

The Subconscious Mind is working continually to bring into manifestation objectively all the ideas and impressions which it has. Obviously the thing to do is to give this Subconscious Mind the kind of thoughts, ideas and impressions, which when manifested by this Mind will bring harmony into your affairs, as well as Health, Happiness and Prosperity. You do this by forming the habit of repeating affirmations. You take the conditions in your life, which you do not like, and you make up an affirmation asserting exactly the opposite, and you assert that you already have it, further on I explain how this is. Usually any adaptation of "I have plenty," etc., or "I am equal to," etc., or "I am well and strong," etc., will be found to be very effective. Unless you have an unusual amount of Faith you may not understand entirely in the beginning the affirmation you are using. You may say "I have plenty" and yet you may lack the necessities of life, that is, apparently, tho you have all things in raw material, Divine Essence, ready to mold as you will. Nevertheless, if you will keep on repeating affirmations continually, you will actually have plenty.

In addition to this you do not want to aimlessly repeat the affirmation, you want to think about it as you repeat it, and you must absorb the ideas, and dream about it as having been accomplished. You want to say it with so much faith and conviction that you actually feel that you have that condition. So along with verbally repeating the words, begin to think the Affirmation mentally, also.

I want you to forget the past, and to eliminate the future concentrating upon the one day that is yours. Do not allow yourself to worry about anything, think of only one day at a time. Then cut this down to each hour, and when the trivial and irritating things come up, use your affirmation stating the exact opposite, and repeat it again and again, and put as much faith and confidence in it as you can, and you will find that things will work out as you desire.

Now you will see that in the use of Affirmations there are three steps that must be taken. First, you must know what you want second you must state what you want in the form of a short, powerful affirmation; and third you must state that you have it now (in substance or essence.) It is very necessary that you have understanding also. You cannot expect direct results if you simply recite the formula, you must thoroly understand it. It is a science, and a science which was well known by the Ancients. When I speak of the 'consciousness of plenty' I do not mean that you must know that there is plenty of money business, or any other form, but that there is an abundance of essence out of which forms come. Let me give you a few simple illustrations. A woman may have the material to make a dress without having the dress

in form. She is pleased to know that there is sufficient material out of which to make the dress. In a bakery, some time ago, there was not a loaf of bread in the store but there was plenty of dough to be made into loaves, back in the bake shop. Now you may ask whether the dress or the loaves of bread come into form unless someone makes them, and I answer "No." But no one can do it WITHOUT MIND and so you must not be idle and wait passively for all things to come to you without effort. YOUR THOUGHTS FORM YOUR GOOD, and you will have success as you DIRECT BY MIND. You will find as you develop this consciousness of plenty (plenty of essence,) you will be magnetic and attract many desirable things in an unconscious way. The DIFFICULTY with most people is MENTAL LIMITATION. You may reasonably expect forms to manifest in proportion to your capacity to receive them. Wealth is created mentally first, the stream of plenty will not flow towards anyone holding thoughts of poverty, or keeping in touch with poverty producing conditions. YOU ARE A CENTER, and according to your thoughts YOU RECEIVE.

It was believed at one time that something was made out of nothing that is not scientific and therefore cannot be true. All things of the Visible Universe are made out of something, and that something is invisible to your physical sense of sight. THE INVISIBLE BECOMES VISIBLE THRU YOUR MENTAL ACTIVITY. Spirit is the only actuality, and there is no matter but all is Spirit, visible or invisible. Spirit as essence never changes. (See Lec. 3). When one speaks of changing his mind he means that he has changed the action of mind, or stopped thinking in one way and started thinking in another. SPIRIT NEVER CHANGES, but the FORM of it may change from one expression into another. As you understand this action, you can see how true scientific thinking as I am teaching it to you changes the form of what has been called illness, poverty and unhappiness, into health, wealth and happiness. Many people succeed in attaining the thing they want wholly unconscious of the law by which it is attained. This being true still does not release the many who have suffered because they did not know the law. It is far better to know it and consciously apply it in realizing the thing you want, for by this understanding you may say "I am a Creator," and not merely "A creature."

Now, at this point let me answer any doubt in your mind as to the process. Since you have the essence and have furnished the pattern or mold, by knowing DEFINITELY what you want, let me repeat that you must be active and not wait for things to come to you. Remember that as the mind receives the influence of these ideas of abundance there will be a breaking up of the old ideas of poverty and lack, and as these are broken up under the positive influence of the truth, outer circumstances will also break up and OUTER CIRCUMSTANCES WILL IMPROVE. The payment of money long deferred will take place, new business will come to you, new opportunities for gain, people will be attracted to you, your circle of friends will widen. Money will come more easily and freely, people will seem to be kinder, not wishing to wrong you, but instead to help you. All things will work together for good IN YOUR OUTER WORLD, BECAUSE YOU HAVE A NEW INNER WORLD.

If you have not already done so, write me fully regarding the Mystic Fire Experiment and remember that we will be getting into the Psychic Work just as soon as you straighten out and harmonize the material things and gain something of self control and self mastery.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S. C.

SELF ANALYSIS CHART

FIVE MINUTES MEDITATION EACH NIGHT BEFORE RETIRING

- | | | | |
|---|--|----|--------|
| 1 | Have you performed your Breathing Exercise today? | 5 | Points |
| | Have you walked or otherwise exercised today? | 5 | Points |
| 2 | Have you eaten some green food today? | 2 | Points |
| | Have you avoided too much starchy food? | 2 | Points |
| | Have you been careful to avoid over-eating? | 2 | Points |
| | Have you taken at least two quarts of liquids? | 2 | Points |
| | Have you eaten slowly and masticated your food well? | 2 | Points |
| 3 | Have you remained poised and calm today? | 10 | Points |
| | Have you cultivated Optimism and Faith? | 10 | Points |
| | Have you Decried and Affirmed on all occasions? | 10 | Points |
| 4 | Have you unselfishly performed one good deed? | 10 | Points |
| 5 | Have you strengthened the Faith and lightened the Heart of each with whom you have talked today? | 10 | Points |
| 6 | Have you done every task today to the best of your ability and left nothing undone that should have been done? | 10 | Points |
| 7 | Have you immediately replaced every negative thought and every criticism with a constructive thought and a word of Praise? | 10 | Points |
| 8 | Have you carried all day a firm conviction of yourself as a true Cosmic Child of God? | 10 | Points |

Each night before you retire allow yourself five minutes in Self Analysis. Review the events of the day carefully and allow yourself the total credits indicated or any part you think you are entitled to. Be fair with yourself, add up the total and use what percent you score each day. Mark on a card thus: Monday, Jan. 13, 70%; Tuesday, Jan. 14, 65%; Wednesday, Jan. 15, 85%, and so forth. Do this faithfully until the fixed habit is formed and you watch these things. If you would be successful you must have the power to make yourself do what you know you should do regardless of obstacles, or the excuses of the Lower Self. Are you the Intellect, the Master? Or, are these parts of you, the physical, mental and emotional Self the Real Master?

PASTE THIS ON A PIECE OF CARDBOARD

Beloved Neophyte:

Tonight I shall take up the subject of the Psychic Body in man, just touching upon the subject of Reincarnation, which is dealt with more fully a little later on. Before I start on this, however, I wish to again remind you to be very sure to continue the practice work in your first two communications. I have not forgotten these, and very shortly I shall go back to them with work for you to do, and the success of this work will depend entirely upon your Faithfulness in regularly performing the experiments given you. It is necessary that the Mental Outlook, or Viewpoint, described in your very first communication be held firmly in mind, until it becomes a fixed habit and upon your thus remolding your thoughts, and thru them your Polarity, will depend much of your success in remolding your Life along the lines you desire. But do not expect to have things change in one short month or two. First you must clear the weeds and rubbish that have accumulated, then you must carefully plant the new seed. Then follows loving culture and care; all this before even a sign of the new crop is seen. But one day you see the first visible manifestation of the change, and then, day by day, it will grow stronger and stronger. Then, too, the breathing exercises must be carefully practiced. By this time some five weeks have elapsed, and you should already note some changes in your vitality. You should already be able to feel the flow of the Life Energy from the finger tips in an ever increasing stream. You should be able to plainly feel this flow and tingle, provided you have faithfully practiced the Exercises each day during the past weeks.

It is an inflexible rule that the student of the Mysteries must take the first step, must first perform the work himself. There is always something for him to do, and he must do it first. "Knock and it shall be opened unto you; seek and ye shall find; ask and ye shall receive." Always the action first on his part. And the reason for this is that Man is a Free Moral Agent. He is a Master by Divine Decree and he must learn to master himself, the Physical Self and the Mental Self, as well as to master the earth and all that is up on it. Help is given freely and gladly, but he must learn to walk alone, he must not be forced to do anything. So you must, of your own free will, with zeal and enthusiasm, take advantage of the work given you, and as you use what is given you, automatically more and still more will come to you always.

Man is dual, Body and Soul. Our methods of Education our training, and the habits of Thought thus formed, all tend to emphasize the Actuality of the Material Man, and at the same time to negate the Inner Man, and in fact, to doubt or deny his very existence. This Inner, or Psychic Body, is often referred to as the Astral Body, the Spirit, or Solar Body, and many other terms. Use which ever term you are accustomed to think of, but Psychic Body is the term I shall use in speaking of the Spiritual Man. It is a nebulous cloud-like form, finer than the finest mist or vapor. Outside the body, which it may leave during sleep, or in moments of abstraction or deep thought, or when it is voluntarily projected by the Mystic, it may be oval in shape, about the size of the Physical Body, or it may condense into a ball some two or three feet in diameter. It has the appearance of fine mist, with a faintly glowing translucent fire in the center. It may be any hue - usually the color tone is blue or violet, but this

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depends upon the degree of Development to which the Soul has progressed.

The Mystic knows that this Psychis Body is the covering form of the Soul, that it is deathless, and that it carries with it, as part of its functions and attributes, the character of the Soul which it has built up thru the long series of lives since it first left the Cosmic and entered upon its journey which will still require endless of eons of time to complete. During that period following the death of the physical body, the Soul, on leaving it, returns to the Cosmic. I shall not at this time go into the matter of the Soul's experiences in the Cosmic, it is a long and very interesting subject, but at this time you are to study the Soul, or Psychic Body, while in the Physical Form. However, as the time for rebirth in a new physical body draws near, the Soul begins to experience a material influx, that is, thru desire for further experiences, negative matter flows into its essence and it becomes defiled and heavy, and is drawn to the terrene location where the new formed body is waiting its moment of birth. That Starry Cup, between Cancer and the Lion, is the symbol of this Mystic Truth that descending Souls first experience intoxication in that part of the Heavens, thru the influx of matter, and soon oblivion that companion of intoxication, begins to silently flow into the recesses of the Soul. For if Souls retained, in their descent to bodies, the memory of Divine concern of which they were conscious in the Cosmic, there would be no misunderstanding and denials among men concerning immortality or the survival of the Personality. And so this old Soul, old with all the experiences of its past lives, but so veiled that they may not interfere with the lessons to be gained and in this new body, it is drawn, with the infant's first breath into this form and that body now becomes a Living Entity.

Tho always, during its existence within the body, connected to it by a "Silver Cord," which term describes the luminous, glowing, the very intangible connection, yet the Psychic Body frequently leaves the material form. The Great Initiate, St. Paul, II Corinthians Xii, 3, is speaking of the Psychic Body when he says, "And I knew such a man, (whether in the body, or out of the body, I cannot tell; God knows)." Here he describes a Psychic form projected, or sent out by a Master, and formed by his will into so close a semblance of the physical vehicle that St. Paul was in doubt as to which it really was. This is part of the work that lies before you, but such perfection is only possible after the dawn of that day of Illumination, to which all Neophytes look forward with the keenest anticipation. That St. Paul was an Initiate, one of the Illumined Ones, is found in the statement (I Corinthians, II, 6, 7,) "How be it we speak wisdom among them that are perfect, yet not the wisdom of the world, nor of the Princes of this world, that come to naught." The word in the original Greek here interpreted "Perfect" means rather "Fully Developed," or as we would say "Initiated." Swendenborg, the Mystic speaks in his writings of his first experience in projecting his psychic body, saying his first astral flight was guided by an angel, and it is always true that the Neophyte is carefully guarded and guided on his first short projections by one of the Masters, tho that Master may not always be seen.

But you must know that as a Neophyte, must accomplish many things before you may expect to project your psychic body in full consciousness to distant lands or nearby places, to make yourself conversant with what is going on there, and make yourself

seen, heard and understood. Not in a few short months can you accomplish so much, and even if you have the will, the noble aspiration, which the map of your horoscope does not permit me to seriously doubt, still is required sufficient time for your changed thoughts and purposes to awaken and energize the ganglia and minor brain centers of the sympathetic and spinal nervous systems, especially that center of the sympathetic nervous system called the Pineal Gland. All these must be awakened and brought again to life, that they may function as they did when you were a child, that is during the first five or six years of life. Later, during the next twenty, thirty or more years, they have lain idle, atrophied, shrunken, their very existence laughed at, and denied. Now it requires the exercise for the mind, the breathing exercises, the voluntary control of the Life energy, that the constant stream of re-vitalized red blood corpuscles, flowing to them and thru them, may restore them to their pristine strength and functioning. And with this development must come the growth also, of a Purity of Purpose, of High Ideals, and of Noble Moral and Spiritual Aspirations, that the Neophyte may be entrusted with the Power to command all Nature and her forces, with safety to others, without interfering with their rights or with their free wills, as well as with safety to himself.

Your psychic self, the Master Within, Oh Neophyte, has stirred himself in his long sleep, has felt the first slight trembles of reawakened life, as you sat before the Mystic Fire, and blended with its Occult Emanations the fine vibrations of the sounds produced when you vocalized the Avesta name of God. This much has been gained, and what is gained is never lost. No matter if you were to stop your study now, and never again in this incarnation resume it, still this mighty Master Within has been quickened, ever so slightly and never again will his sleep be quite so deep. The Pineal Gland has felt the flush of the newly vitalized blood stream with its burden of Solar Force, or Life Energy. It too, has trembled, vibrated, felt within itself the first faint dawns of the influx of glorious Divine Power. Its sleep too, will never be quite so deep again, never quite so undisturbed. But you are not to stop now. With resistless Will and invincible Energy, with death defying zeal, you are to go on and on until the day of your Illumination dawns upon you, and you become Master of your own Destiny, one of the "Children of Wisdom," thruout Eternity.

Continue your experiments. New work will come to you next week. Continue your affirmations; rely on them, count on them, so you can throw your troubles entirely off your mind. If you desire, you may repeat the experiment of the fifth communication one more time. This may be of benefit to you if you were nervous or tense at the time you performed it. If you so desire, write me for another envelope of the chemicals which you can only secure thru us as they are compounded and prepared in the laboratories of the Brotherhood. I will gladly send them to you.

In the Bonds of the Eternal Brotherhood.

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 corpuscles 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 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 impressed 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

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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 impressed with the necessity of repeating the effects of Mind. You have been taught the first principles of right thinking in your 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 a while and confess to yourself the errors you are making, and correct them. Knowing these things does no good - you must apply it, you must do what you should do, and not do what you shouldn't. The world and all that is in it is yours if you can do that. 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 complete details as we go on. POSITIVE TREATMENT: Proceed as follows; - first take several deep full breaths, holding the air in the lungs as long as convenient, 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 imagine vividly 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.

(Mimeographed in U.S.A. - Non-Commercial)

As an experiment for you to practice until your next communication you may try the following: Place the ball of the forefinger 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 eyelid, over the eye ball. 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 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 bluish 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. The you apparently see these manifestations with your eyes against the eye lids, 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". 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 will 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 someone very close to you whom you wish to help, you may work with them after the next lectures 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. These are Free will Offerings and are only to cover the actual expenses of postage, stationary and the typing cost of the long personal letters, unless you wish to aid your fellows by including a little extra for those unable to cover their own expenses. After this lesson no future mention is made to the matter of Alms, as you are now familiar with our methods.

In the Bonds of the Eternal Brotherhood, Sri Dayananda, S.C.

Beloved Neophyte:

Tonight I shall resume the instructions with regard to the healing work, so very important to the Mystic in keeping himself free from disease, and in aiding others. Do not allow these new communications to prevent you from constantly reviewing the work for the previous lessons. By all means continue the Mental Work of the first lecture and the Affirmation should be used many times daily with real Faith and Expectation. Retire to your Sanctum and read and reread these instructions, extracting all of the meaning from what is said, and analyzing the statements for yourself.

NEGATIVE TREATMENTS

For a Negative Treatment, proceed as follows: Exhale the breath from the lungs, making them as nearly empty as conveniently possible. Stop breathing, thus, for as long as possible without undue discomfort. This polarizes the body to a Negative Polarity. After breathing again lightly, for a few moments, repeat again. You are now ready to start. Place the forefinger of the left hand, or the thumb, or both, firmly not too tightly, upon the skin, over the part to be treated. While holding thus, exhale the breath, as above, and stop breathing; picture the Life Essence flowing out the finger-tips into the part to be thus treated. After it is necessary to breathe again, do so lightly, just taking a little air into the upper part of the lungs, continue to hold the fingers in place after you resume breathing, for two minutes, or a trifle more.

Treatments should be repeated once or twice a day, or if necessary every hour. You cannot do any harm by using the wrong Treatment such as Negative instead of Positive, etc., nor by applying the Treatment to the wrong location. Have no fear on these points. As a general rule, the type of person will indicate the kind of treatment, outside of the simple ills which you will learn quickly.

Nervous type, - thin, wirey, strung taut, over stimulated, hence the Negative Treatments will soothe and calm them and adjust many different manifestations of too much Positive.

Phlegmatic type, - well nourished, slower moving, too sluggish in body functioning, hence too Negative and requiring Positive Treatment for many of their ailments.

Study over case after case and reason out in your mind which would be required, Negative or Positive.

Diseases fall generally into two classes, over stimulation, needing Negative work, and under stimulation, needing Positive work. For instance, a common cold, with the head stopped up and congested. The inflammation of the mucous membrane, the over-activity of its cells, requires Negative Treatments. Place the finger tip or ball of the left forefinger and thumb on either side of the nose, just below the corner of the eyes. Hold the breath after exhaling, as shown above. Picture to yourself, or occupy your mind with the thought, that the Negative Essence is flowing out the finger tips, into the nose, and spreading all thru it. If you are treating yourself it will be but a moment before you will feel the slight tingle and crackling in the nose as the congestion breaks loose and air can again be breathed thru the side of the nostril which has been closed. Asthma, a condition which Doctors do not cure, and for which there is only Relief available at a drug store, not Cure, will respond to these Negative Treatments, with the finger and thumb tip on either side of the throat

above the Adam's apple, or just below this point, or at the juncture of the throat and chest, if the trouble be in the bronchial tubes. Now, your finger and thumb should be perhaps three inches apart. Locate on yourself the position for cold Treatment, Asthma in throat, and Asthma in the bronchial tubes.

Of course, a condition which has continued for, perhaps, years, cannot be corrected in a short period of a few Treatments or of a few weeks, not at your present stage of development. I have seen one very bad case of Chronic Asthma which required one year of twice daily Treatments by the Neophyte Student before the condition was cured. Of course, improvement was noticed and relief given in a short time, but a year was required to erase it entirely. In such a condition, also the Mind, as previously stated, must be kept in a healthful condition, a constructive, not destructive attitude. The Diet should be sane and sensible, both in quality and quantity. Here sane common sense is all that is required, you know instinctively what to eat and how much. But serious acute cases require the trained services of a physician.

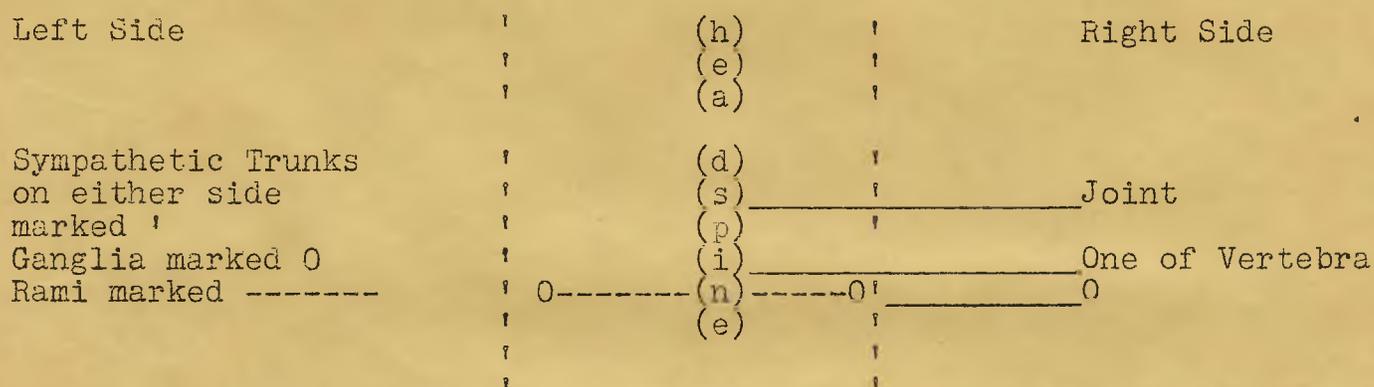
Burns respond as rapidly as even the Neophyte could desire. For them, use the forefinger and thumb or either, of the left hand, placing it upon the burn, and proceed with the Negative Treatment. If you are treating yourself, and the burn is upon the left hand, out of reach of either the forefinger or thumb of the Left Hand, then you will have to use the thumb or forefinger of the right hand, instead; but proceed with the regular Negative Treatment, otherwise. In this case, the Negative Essence will not have quite so strong a Negative Polarity but it will do very nicely. You will be greatly amazed how quickly the fire and sting will be drawn out of the place, and in a short time it will not be noticed. In case of serious burns, involving a large area, call a physician. However, keep using the Treatments until he arrives. This is because of the toxic condition arising when there is a large area of burned tissue.

The Sympathetic Nervous System is the nervous system of the Psychic Body and Subconscious Mind, and is similar to the Spinal Nervous System of the Physical Body. The main trunks of this Sympathetic System follow down both sides of the spine, a short distance to the right or left side. At the joints of the spine, between the vertebrae, small nerves called Rami come out from the spinal trunk, in the center of the spine and join the sympathetic trunks on either side of the spine. Where they join the sympathetic trunks on either side, with this trunk, the Sympathetic Trunk is enlarged into a center called Ganglion. From these centers run the sympathetic nerves to all parts of the body, ending there in Plexuses, like the frayed end of a rope, over and around the organ or part reached. The study of all this in detail requires many years, all that is required for you is a general knowledge of the theory.

Now locate on some person's neck, which is not too thick or fat, the very prominent vertebra at the base of the neck. It is the largest of all. This is the First Thoracic Vertebra of the Thoracic section of the Spine. Having found it, then move your finger tip up to the place where it joins the next bone of the Spine above it. This is where the First Thoracic Rami come out on either side. Now, move your finger to the left or right about $3/4$ inch, and you will be upon the first Thoracic Ganglion of either the left trunk or of the right trunk

depending on which way you moved. By placing the hand of the right arm around back of your neck you can reach this spot with the forefinger of the right hand (the ganglion on the left of the spine) or by putting the left arm and hand around the back of your neck you can reach the right side ganglion with the forefinger of the left hand. Try this now, use one hand or the other, find the large vertebra, move up to the top of the bone where there is a sunken place between it and the next bone, then move out to one side $\frac{3}{4}$ inch according to whether you are reaching the right ganglion or left. This pair of Ganglia are very important and have many important plexuses. Their great use in this work is because they have a plexus covering the Aorta, the giant blood stream coming up from the heart and hence positive treatments on the left side affect at once the entire blood stream, vitalizing it as a general tonic treatment. Or in case of high fever or nervous conditions use the left hand negative treatments over the right side ganglion.

Looking at the back of a person's neck you would find the points mentioned as follows:



The left side ganglia are treated with the right hand positive treatments, the ganglia on the right are treated with the left hand negative treatments.

In most cases you can secure good results from simply putting the finger tips over the part where the pain or trouble is, this is easy and effective, but in some cases you will want to use the ganglia and so later I will give you others of the more important ones for our work. The pair given you above are most important, and you should learn to find them, taking steps as outlined above, this will not be difficult. Sometimes you use these in combination with the treatment over the parts. For instance, I have told you how to treat a cold by the left finger tips on either side of the nose. This will clear up the congestion. But, if the subject is run down, the real cause of taking the cold, then apply the right hand positive treatments on the left side ganglion of the first Thoracic Vertebra to vitalize and build up the patient. If there is a high fever with the cold, then use a left hand negative treatment on the right side to cool the blood, or to calm a highly nervous condition. Use the application first and when thru with that treatment, then go ahead immediately with the one on the ganglia if needed.

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 other 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.

Reincarnation 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 and that it has failed to learn many lessons it should have learned, then we see why the Eternal Law of Compensation demands Justice. We see 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 otherwise 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 them.

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 Divine Spark and is the misty form around it. This Psychic Body carries with it as part of its 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 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 will later 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 nature, 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 natural 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 is there than that previous Incarnation was spent in the study and practice of Music. 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 it, the Inner Self, 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 Self Within, and find Power, Guidance and Help flowing to you.

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 mirror 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 image.

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: (make it a forcible command.)

"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 -- owowowowmmmmmm -- 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 around the image, if so it is from the aura. Note the startling change as the Soul responds and shows you the self you have built up thru the ages, the likeness 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 not attach much significance to the word easy, yet in experiments of the kind and those that will be given to 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 subjective 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 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. (Try several different combinations.)

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 it, then 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 the experiment is going to work, wondering what is going to happen etc. You must still this Mind, and not allow it to be active, but just casually watching in a detached disinterested sort of way, without thinking of anything at all, objectively.

You must remember that in your work as an Occultist, you will use the trained mind as the instrument of your research, and you must accept the fact that the phenomena you are considering belongs to another order of manifestations, one with which natural science is not equipped to deal. Just as the scales and measuring rod were useless in dealing with electricity in its own terms. So in dealing with the phenomena of the Subjective World or the Invisible Plane the ordinary resources of the laboratory are useless, and you have to devise a means of 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.

Beloved Neophyte:

The matter that has been given to you with regard to the application of Life Essence in the restoring of Body Harmony or Health covers many, many points and it is advisable that I leave the third part until your next lecture so you may have another week to review and assemble that which has been given you. If you will take several small cards and write down upon them the ganglia, positive on one card, negative on the other, and then the treatment, with short notes about the various conditions to be treated thru the ganglia, you will have it all in condensed form and where you may quickly refer to it when needed. From time to time add other items as they are given. Use a separate pair of cards for each ganglion as it is given.

While you are going over and practicing your Treatment Work, I am going to talk to you tonight about Thought, and Creating, a companion lecture to the very first lecture given you. In that communication you were taught the value of right thoughts, the polarization of your Aura in attracting the things which you aspire to and correcting conditions which are not in harmony. You have been trying for the past two months and using the Affirmation which was given you at that time. Now I wish to stress a few more points.

Let us suppose that you have before you a small acorn. You have learned that if this acorn is planted in the ground it will, with the addition of the moisture and elements from the ground grow into an Oak Tree and reproduce acorns. You know that it will never, under any circumstances grow into a cherry tree or a peach tree. Let us take this acorn and examine it. Cut it open. It is filled with a hard white matter, which, when dry, is a powder. In one end, the flower end, you note a small form separated from the rest, a little seed within the seed. It is at the flower end, I said. This is important, for putting the end of a galvanometer point into this, you will note that it registers a positive polarity, while the rest of the matter in the acorn, when tested, registers negative. As you think about this you will realize that from the flower end is absorbed from the air, the positive Life Essence, while from the stem end is brought up the negative Essence from the Earth. So we have in this acorn a small battery with its positive point and its negative point. Test an apple. You will find as you cut it, that the core part is open to the flower end, while the bulk of the apple is open to the stem end, again negative and positive. And in both cases, or all cases, you will find this positive part is walled off from the Negative part by a thin insulating skin, which is very apparent.

You know, again, that planted as stated, the acorn will grow -- that is, the positive end, when quickened with negative moisture which penetrates the insulating skin, will swell and expand and feed for a time on the white matter of the acorn, until its roots go outward into the earth for a larger supply of negative elements. When I say swell and expand, I mean that the cells of that small part begin to multiply and increase thru cell division.

Now, considering all this, the question I wish to ask you is this, "What causes the cells to grow into the form of an Oak Tree? Why not something else? Why does not luck or chance shape the form of that tree, or why should it not be a turnip or cabbage instead of a tree?"

As you think this over you must agree that there is something in that acorn, or in that smaller positive part, in the shape of a DOMINATING THOUGHT-FORM, and as the acorn has no ability as man has, to reason, it has no power to change or interfere with

that Cosmic Thought Form. Now, remember this point, read the above again and get it clear in your mind.

I will now lay aside the acorn and we will think of another illustration to carry my point a step further. Let us consider a man who is crazy; there are many types of Insanity, but the man we will consider has that form known as an Obsession. One fixed, dominating thought controls his Life and Actions. This man may imagine he is a King, and it is interesting to note how this dominating idea controls him. Never for a moment, day or night, is he anything but a King. His cell is his private room, his guards are not guards to confine him, but to protect him, the King, from his enemies. The building is his Castle, His walk, his actions, his manner of speaking, all are kingly. His Reasoning Powers do not function, his memory does not function, only the Objective Mind, enslaved by this powerful DOMINATING THOUGHT is active.

Now where is the difference between the man under these conditions and the acorn? Is there any? Both grow and fulfill the thought that shapes their lives, neither can change his Destiny, both are slaves.

Again let us change our study and consider a normal man, endowed by the Creator with his own Mind, which operates on three Planes. I shall not go into this Mind action now, for later you will have detailed information and valuable insight given you on this interesting subject. Man's Subjective Mind has charge of the body functions, the working organs, the assimilation of food, or the Negative Elements therein, the breathing and all the actions of the body. It, too, has the DOMINATING IDEA or THOUGHT-FORM within it, but with this difference -- Man, Normal Man, has the Power of Creating as a function of his Mind, for he is made in the likeness and image of God. The Material Phase of Mind in Normal Man, therefore, continually holds Thoughts which impinge upon and interfere with this dominating Thought-Form of the Subjective Mind. This is something that is impossible with the acorn, but man is a free agent, he has this Power. If the thoughts were helpful and constructive they would stimulate and build up the dominating Thought-Form of the Subjective and help it to run the body better.

But what happens? The Mind of the Man, in youth, is filled with false information, wrong ideas, error is taught him as Fact, superstition is poured into his Mind, and by the time he has left school he is arrogant, assertive, dominating, believing he knows how everything is to be done. Imagine the plight of the Subjective Mind, assailed and battered from all sides with the endless torrent of destructive thoughts of this Objective Mind. No longer can it quietly and peacefully fulfill its dominating thought of body life and function. What is the result? Fight as it may, it is disturbed and many times overcome. Hence the dominating Thought-Form wavers, fluctuates, weakens under the storm, and the body cells sense the confusion, the lack of Authority, and rebel, and soon inharmony, disease is rampant. Before long, the confusion is reflected outwardly, in all Material Affairs.

The point I have illustrated to you is the necessity of a clear cut, forceful Thought in a peaceful, calm Mental Soil. Given this kind of a thought and this condition, it will as surely manifest as does the acorn manifest the Oak. If it does not, it is simply and solely because it is continually changed in character. It is as if the Thought-Form in the acorn one day set in directing the Life Forces to build an Oak Tree, and tomorrow decided a Cherry Tree would be better, and after directing Forces along those lines for a few weeks decided it couldn't build a Cherry Tree anyway, and quit, leaving the cells to each suit themselves and do as they pleased without any direction at all.

What is true with regard to the DOMINATING THOUGHT in the matter of body or form growth, in Harmony or so-called Health, or in Inharmony

or so-called Disease, is equally true in Man as regards his Outer Life the affairs outside his body. This is carrying the matter just another step forward, and brings us to the crux of the entire problem, the real reason for the statements in your first communication, and for this communication at this time.

In the Beginning, we are told, "God said, 'let there be Light and there was Light'" Before the spoken word, God must have had a clear conception of what He was to create, in other words, a clear, forceful Dominating Thought-Form preceded the spoken word. Man is created in the Form and Image of the God Principle, like unto It in Power and in Ability. The entire trouble with Man, and the difficulty as he tries to improve himself, is the scattering and dissipating of his Thought. Given a single purpose, a single aim in Life, with all Man's Energies concentrated upon this Ideal, dauntless, undismayed by reverses, there is no Power in Heaven or upon Earth that can stop the fulfillment of that Creation.

"All-Seeing Faith" is that form of Faith which can look into the Future and visualize the attainment of a definite specific ambition, it is the Power which creates DOMINATING THOUGHT-FORMS, and which utilizes the Image-making faculty of the Mind. It does not ordinarily spring spontaneously into Creative Activity, but with most persons must be consciously cultivated.

There is, in every Human Soul, a Faith that looks for Deliverance from unwanted conditions, a Faith that somewhere, somehow, sometime, suffering or wanting Mankind will come into better conditions. This you may call Blind Faith, but All-Seeing Faith does not wait to take advantage of circumstances; it manufactures circumstances. You find that every advance of Humanity has come from this All-Seeing Faith, and the DOMINATING THOUGHT-FORMS it builds. Langley, the Wrights, Curtis and all their predecessors literally saw people flying thru the air long before they built their machines. The All-Seeing Faith that thus prompted their efforts, drew out and developed and intensified their mental Capacities, until their Faith-seen visions took form in wood, steel and fabric. This All-Seeing Faith calls out from the depths of Being Forces and Powers that you never knew you had. It attunes your system to sustained efforts, and it brings into play in exactly the right proportion, all the elements of Creative Force.

Thus the All-Seeing Faith that has in mind a definite Objective will carry one farther and faster by manufacturing its own circumstances and conditions than can blind Faith, which depends on taking advantage of circumstances created by others. On the Spiritual Plane, the results of All-Seeing Faith are even more pronounced. The Peace that passeth Understanding may become an established fact if one will only see that Peace state of Mind, and persistently refuse to see anything else. The All-Seeing Faith begets self help, it puts one on one's own feet, dependent upon one's self, thru absolute Reliance on the Spirit of God Within. But above all, remember, that All-Seeing Faith flooding your whole being with its Divine Power, literally makes things come, never mind that things seem sometimes to come indirectly, they do come.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S. C.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lec. 12 - Pg. 1

Beloved Neophyte:

Tonight I shall resume the treatment work, continuing the first steps in the practical application of the Vital Essence, which you've been learning to store up in your body and expel at will, for the relief of inharmonious conditions within your physical organism.

Your success will depend entirely on how well and how faithfully you have practiced the breathing exercises and the mental picturization of the extracting, storing and releasing of the Life Essence. I have covered much ground in the preceding eleven communications. You have learned the proper polarization of your aura thru your mental attitude, and have set into motion this powerful magnet to attract and create the right kind of thoughts and conditions. You have learned the existence of and the nature of the basic life element and now are learning the principles of its directed application to the perpetuating and sustaining of your physical organism. You have learned the proper method of prayer, how to attune yourself with the God Principle, and your rights and privileges as a Son of Him from Whom you, the inner, real you, came into existence. You have learned His Nature, and the nature of His Creation, and your position in it. You have taken the first steps in loosing the Master Within, of freeing the Psychic Body from the physical ties that bind it so closely, in preparation for its development and growth; and finally you have learned, not only of the existence of this Psychic Body, but its purpose and something of its uses, its attributes and powers.

All this covers a wide, wide field of thought, and I have covered it only with such detail as was necessary to straighten out your mental conceptions of these many topics, harmonize your physical body, and set the psychic centers into proper motion for the work at hand. The results, Oh Neophyte, are as certain as the fact that the Sun will rise tomorrow morning, provided only that you have the aspiration, the desire, the whole hearted cooperation, the inflexible will to succeed. This is the power that will drive you on and on, practicing, going over and over these communications, extracting every particle of Knowledge, not alone from the written word, but from between the lines as well as concealed behind the phrases.

The human family is proceeding to the top of the Mountain by the fairly easy road that winds around and around and which rises only a little in each term. At the end of countless ages each extending a period beyond your conception, the race of men will reach the summit. But those fearless, dauntless souls who chafe at the race Karma, those of invincible will, who turn aside from the broad highway, from its human throngs and disregarding the steepness of the rugged way, proceed to climb straight up the Mountain Side, accomplish in a few short incarnations what the race gains only after unlimited time. The path is rugged, steep and rough, Will and Courage are necessary; the inflexible determination that nothing can discourage, nothing cause to falter. But the rewards Oh Neophyte, are in proportion to the task. Wondrous power, joy and happiness are yours, early in your journey and an ever-increasing shower of blessings as you proceed. Your struggle wins the admiration of the Cosmic, the highest Intelligence hastens to aid you, and all nature cooperates with you. All that is needed is that you falter not, but press ever onward and upward.

Two weeks ago I spoke of the very prominent vertebra or spinal bone at the base of the neck, which on account of its size is easy to locate. This is the 1st Thoracic Vertebra and commences that section of the spine known as the Thoracic Section. Above this section that

is, between the 1st Thoracic Vertebra which you have located, and the skull, is the section known as the Cervical Section. In this section, the bones and ganglia lie deeper beneath the flesh and are more difficult to locate. However there are only two of the ganglia in this section which I shall use. The first Cervical is the most important. The plexuses from this ganglion cover almost every part of the head and face and the various organs of the head, the eyes, ears, etc. This ganglion is not reached from the back of the neck as with the 1st Thoracic, but directly on either side of the neck, just back of the ears, perhaps half an inch and directly on a line with the center of the mouth. Treatments given here, left finger or thumb on the right side for negative; or right finger and thumb or either on the left side for positive, will affect the face, and head, the eyes, forehead, ears and brain. Headache is one of the effects which you will want to treat and you should use this particular Ganglion for the purpose. Headaches are of many widely different causes, try and find the cause and treat that as well as the headache which is the result. For instance, there is a Sick headache, caused from the improper functioning of the stomach. Now this particular ganglion has a very important plexus running to the stomach, so in such a case, or in fact, in case of gas, indigestion or stomach trouble of almost any kind, use this ganglion with a positive treatment. For cold causing headache, you have the treatment, for a nervous headache use a negative treatment. Reason these things out, sit in your Sanctum and quietly meditate. It is almost impossible to give you all the details you wish, and it is necessary for you to learn to secure all the information you need from the Cosmic, and this wonderful practice will aid you in attuning yourself and getting the ideas, inspiration and additional knowledge you need. Not alone information on this particular work, but on any problem that may arise before you.

The other Cervical ganglion which I shall speak of at this time is the Lower Cervical. Looking at the side of the neck, right in the middle between the front and back, and where the neck joins the body, right here is the Lower Cervical on either side. A treatment here, right finger or thumb on the left side for positive and left finger or thumb on the right side for negative, greatly affects the heart, the arms, hands and shoulders. Hence, for weak heart or fainting, use positive treatments. For neuritis of the arms or shoulders use a negative treatment here. This is about all the Cervical Ganglia you will need now.

Going back to the Thoracic Section, there is a very important ganglion below the 1st Thoracic which I want you to find on yourself, and use for the special treatment work I am about to give you. This Ganglion is known as the 3rd Thoracic Ganglion. Reach your right forefinger around back of your neck to the 1st Thoracic Ganglion on the left side. To do this, reach back of the neck on the right side and let your hand and finger cross the spine and reach the necessary three-fourths inch past the spine on the left side. You may now put your finger on the 1st Thoracic Vertebra itself, slip the finger down to the joining place with the next bone. Put your finger on this next bone, it is the 2nd Thoracic Vertebra. Now slip the finger down this bone to the joining place with the next or 3rd Vertebra. The 3rd Ganglion (Thoracic), the one I am speaking of, is located just out from the spine three-fourths inch, between this 3rd Thoracic Vertebra and the second Thoracic Vertebra which you are just leaving as your finger comes down the spine. Of course, the Ganglion is on both sides of the spine. It is the left side Ganglion you are to use with a positive treatment. If you are not sure of this location write for further explanation. Now this

Ganglion is quite peculiar. It is looped up, or connected with the 1st Thoracic Ganglion so that it about duplicates that effect of treatments on that particular Ganglion, but the important point is that in addition to this connection with the 1st Thoracic Ganglion, it also has a very peculiar Psychic Effect in some subtle way affecting the psychic sight, hearing and the other psychic senses and making them very sensitive to the high rates of vibration from the Cosmic Plane. The Neophyte in going thru his preparatory work in the old schools was always given the special work on this important ganglion. Therefore in addition to your regular work you are to faithfully practice once, only once each day the sound of RA as you exhale the long breath.

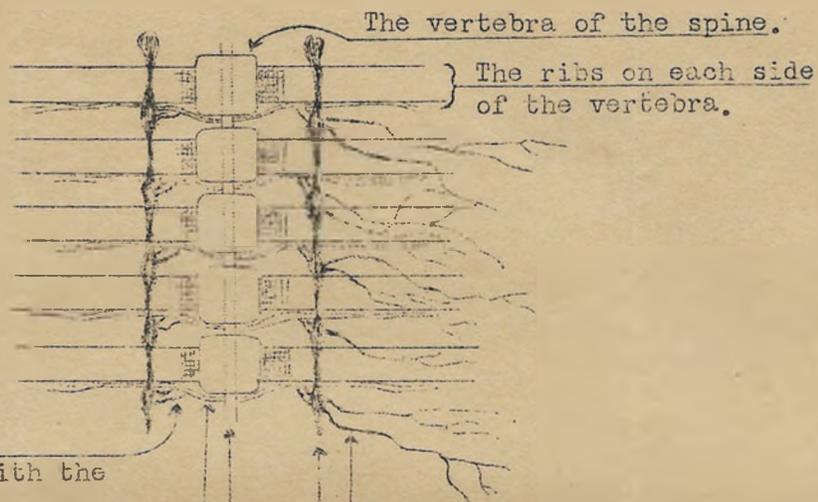
Remember that this treatment on this Psychic Ganglion must be given only once during the same twenty-four hours. We are approaching the mystical and psychic work of attuning ourselves to the Cosmic Plane making ourselves at one with the Mind of the God Principle. You have been previously taught Right Living, Common Sense Eating, sane Hygiene, so your physical body should be in very fair condition for such work as is now before you, the work you have been waiting for, by which you create the things you desire. With the body in condition the next step is the Mind. You of course have been filling your mind with high noble thots, you have learned thru affirmations, to control your emotions and keep them subdued and will gradually learn not to have them at all, letting the baser die out, and transferring the higher to the realm of the soul. You have eliminated worry and substituted reliance upon the "God Within" You have learned all these things, but you must constantly watch, that you do not fall back into the old ways.

I have confidence in you, confidence that you will do exactly as I tell you, confidence that you deserve to go ahead.

So I have given you the first development exercise, and I ask you to keep it confidential--do not, under any circumstances, discuss or reveal it to another who may not be prepared as you have been.

Also there is another exercise to be given you now. Suppose when you first go into your Sanctum each evening you first take the exercise given above, then sit in silence for perhaps five minutes, going over your affirmations or meditating, then do the following: Place the ball of each forefinger against the side of your head, just at the top of your ears, so your finger rests lightly on the top of the ear. Place the ball of the thumb against the forefinger, as if you were adding the current from the thumb to the side of the forefinger at its base. The right hand finger against the right side of the head, the left forefinger against the left side of the head. Now take a full deep breath thru the nose, hold it as long as convenient, exhale very, very slowly thru the mouth and as you do so, make the sound of 'th' as in 'this', drawing the sound almost like a long drawn hiss, only with this sound, you will note as you start the tongue slips forward with its tip between the teeth, while with a hiss it is different. Repeat this experiment but once each twenty-four hours. It will vitalize and tune the pineal gland in a wonderful manner.

In the Bonds of the Eternal Brotherhood.



The two "Rami"
Connecting the ganglion with the spinal nerves.

The spinal nerve
Branching from the spinal cord, on either side of the vertebra between the ribs.

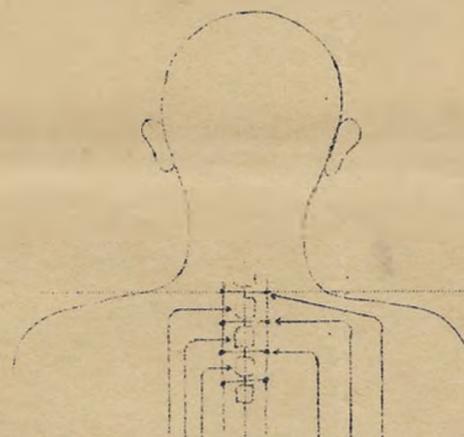
The spinal nerve cord
Passing through the vertebrae of the spine.

Nerves and their branches
extending from each ganglion.

The sympathetic nervous cord
or "Trunk" on each side of the vertebrae, with the ganglia and their nerves.



- 1 - Upper or 1st. cervical ganglion.
- 2 - Middle or 2nd. cervical ganglion.
- 3 - Lower or 3rd. cervical ganglion.



- 1st thoracic vertebra.
- 2nd thoracic vertebra.
- 3rd thoracic vertebra.

- 1st thoracic ganglion.
- 2nd thoracic ganglion.
- 3rd thoracic ganglion.

Beloved Neophyte:

I shall now leave the treatment work for the present, while you continue to practice and study the work given you. Especially will the mental visualizing require time and practice. But if you will lay all doubt or question aside from your mind when you start treatment work, simply assuming it will work, just as you assume the electric light will light when you pull the switch, and if you will devote your mind wholly to building up a thot of the essence being taken from the air and stored up, then released and flowing strongly into the various parts you may be treating, forgetting yourself in the idea and the picture so strongly you lose all thot of where you are--then you will have success far beyond your imagination, and this will be such a very great help in your psychic work, for it is teaching you meditation and concentration without your knowing it. You hardly realize what is happening to you.

One thing I must straighten out and explain to you now, is the difference in meaning between Actuality and Reality. A very clear understanding of the two words is necessary. But here again is the necessity of building up a vocabulary of words meaning certain things to you so that you know what I mean when I use them. "Reality"-the dictionary says-"The state or quality of being real" while of "Actuality" it says "That which is actual--as the actuality of Miracles."

In other words, the two words are given almost the same meaning while for this work you have to apply a different meaning. Therefore I want you to understand that "Reality" shall apply to things or facts that are real, realities to you. But "Actuality" shall apply to the fact, regardless of your conception of it. To illustrate: in the days of Columbus the world was regarded as being flat, there was no doubt, no question about it. It was regarded as being an absolute "reality" by every living person, the actuality was the fact that the world was round, but that had no effect whatever upon the lives of the people at that time, nor upon their idea of life, their conversation or thoughts. As far as they were concerned the reality was the thing that affected them--the fact of the actuality being different or their reality wrong, made no difference; the reality affected them just as much as tho it were an actuality. They would sail only so far, for said they; "If we go farther we shall fall off;" and when Columbus proposed to sail due west and keep on going they insisted that he was crazy.

The point I am making is that you have molded your life, entirely by reason of the things that are realities to you, regardless of the actualities, the things that are actually so. For instance you have read that God cursed the ground and ordained that henceforth man should earn his bread by the sweat of his brow--and so hard work has become a virtue, a "reality" to you, which because it is so real to you it is not questioned, when you hear of a God of Love, who has provided enough to spare of everything needful which is yours if you will but take it; if you do not say such ideas are the work of a crazed mind, at least you doubt it enough to give it only a half hearted thought. Bernard Shaw in his latest writings says "Death is a Habit." A startling enough statement, he follows it with another--"Old Age is also Habit"-He goes on to show how the race consciousness, accepting death as inevitable, has held the thot from generation to generation, ever growing stronger and stronger, until it is an absolute "reality"; and so long has it been held a reality that it has impressed itself upon the subjective mind with this error, just as it does other Dominating Thought-Form, penetrating, permeating and filling that mind with error, in the very same way that it does with

that other idea that old age is inevitable, and so, as a matter of course this mind begins to prepare for old age, orders the body to grow old, and in time the body breaks down from no reason at all except the race idea, for medical science has been unable to find any reason, outside of accidents, and the Mystic eliminates even them, why this self-renewing body should not go on and renew and rebuild itself indefinitely, provided the person lives rightly. That is, there is no fore-ordained reason provided proper food is given and proper care taken, why the heart, for example, should wear out at any time. I am speaking, for course, of those cases where a person otherwise healthy, just naturally grows old and finally dies of so called senility, or as the doctors say "Old Age," just as if old age were a disease.

Here, then is a case where "reality" is what counts, and this idea does actually kill people, all who reach old age, without regard to the "actuality" that death does not necessarily need to occur. But we are learning, life today is some fifteen or twenty years longer than a century ago due of course to improvement in sanitary conditions, control of epidemics and disease, and due, also, to the improved thinking of the human race in general. Who knows what the future holds, when he notes the improvements over the past, and we have only touched the fringe of the unknown powers of the mind. Now, pause for a few minutes. How many fake Realities are shaping your life and guiding your Destiny? Count them, search for them, and throw them away.

Man has three minds, or rather three phases of the mind. Do not confuse mind with brain. Man's brain is the material thing with which he thinks and reasons. For countless ages man has done all his thinking and reasoning thru the brain center located in his head, for some reason he started that way, but science knows there are dozens of other brain centers located over the body that should be used and developed as well as the one in the head, the Solar Plexus, to mention just one. But mind is Universal, it is the thing that in the aggregate is called Cosmic Mind or Mind of God, it is everywhere just as is the air you breathe, and like air a portion of it is in you, but still unseparated from the rest, as the air in your lungs is still a part of the air in your room. This Cosmic Mind, then is in your entire body, not your head alone. Still, as I stated, due to the fact that man reasons and interprets only with the brain center in his head instead of all of them these sense impressions from mind go back to the brain before you become objectively conscious of them. This Mind in man, as I said, has three phases. There is the part that has grown so strong from constant use, the part called the objective Mind, the middle mind, that receives all the sense impressions from the eyes, the ears, touch, taste and smell. It is full of misinformation, of false knowledge, wrong ideas, misconceptions. You have learned not to believe your sight when it tells you the horizon bends down and touches the sea, you pay no attention when looking down a railroad track it tells you the rails run together just a little farther on; in many ways you have learned your eyes do not always tell the truth, and the same is true of hearing and the other senses. What with the physical limitations of the organs themselves, plus the limitations of the nerves which carry the impressions to the brain centers, and the mistakes of the brain in translating nerve impulses into consciousness of facts, it is a wonder we have not long ago either discarded the crude work of this part of mind and turned to other, more accurate ways of obtaining the correct information we need. This is the first or middle mind in man. The second or lower mind is the subjective. It has to do with the bodily functioning work which it carries on without being told by the other mind, but somehow or other the

first mind seems to delight in impressing all sorts of misinformation upon this second mind and filling it full of its own mistaken ideas. In many ways this lower mind recognizes the authority of the middle mind and obeys it, to your sorrow and misery. Fortunately, there are some things, such as the action of the organs, glands, etc., which as yet the middle mind cannot control, tho the thoughts and emotions which sweep over it do interfere with and hinder their proper functioning. The lower mind is also "Keeper of the Records" for in it is the storehouse of memory, where is stored everything you have contacted in any way, thru sight, hearing feeling, etc., in this life and in previous lives. It is to this Keeper in his great library that the middle mind telegraphs in haste when it is facing an unknown situation, or does not know what to do; but when the Keeper answers that there is no similar experience on record, no previous situation by which to draw conclusions, the material middle mind turns to the upper mind, which is more closely in touch with the entire mind of God, and it, drawing upon the experience of the whole race of men, flashes back an intuition, an inspiration that just fits the case.

While I have spoken here of three minds, do not think of three minds but of three divisions. The great reasoning material mind, filled with wrong thoughts, false ideas, theories, all the accumulated misinformation of environment, education and association, this is the middle mind. Below this is the realm of the subjective, or lower mind, which rules the inner activities of the body, and as we are now learning rules also the outer affairs of man, creating his destiny according to the pattern stamped upon it at birth. But, as I have told you in this and the previous lessons, the middle mind can change this impress of birth and man's destiny for better or worse. Then there is the as yet little known upper mind, which is less changed by its abode within the body, more clearly like the great cosmic mind of which it is a part. You, as a Neophyte student, are learning to turn to this mind more and more for the inspirations, the ideas, you need, for it is the only thing which is a true source of information. Having received this information the ideas from the upper mind, the great middle mind should turn to the lower mind and impress upon it, thru affirmation, the course to follow, the pattern on which to build. Here is the difficulty, for having contacted the upper mind and received the information, the great reasoning middle mind looks it over and says "I don't believe that, I don't see how that can be true, I don't believe that idea came from the upper mind, it must have slipped in from my lower mind, I am afraid to try that, it doesn't sound reasonable to me, etc." and if it finally does pass it on to the lower mind it does so in a half-hearted way, saying "Here it is, go ahead if you like but I don't think it will work anyhow" and, of course, the lower mind calmly ignores that kind of advice and goes on as before.

In your next lesson I shall tell you of yet other ways in which you may contact this wonderful upper mind, using the knowledge and advice in straightening out your own affairs, and creating the actual conditions you desire in this life. There is much food for thought in this communication, heed it well and read and reread it until you are sure you have made it a part of you.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda,

S. C.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lec. 14 - Pg. 1

Beloved Neophyte:

The Key to Practical Occultism is in the Mind - but no Occult Work can be accomplished unless it is brought thru to the Plane of Matter - even tho your bringing-thru consists only of a recollection in the Brain-consciousness. You must therefore take into consideration the Physical Condition of the Body. In other words to be successful with your Affirmations, your Prayers, your Decrees, you must be in fairly good health and if not the physical condition must be brought into more perfect functioning.

The link between Matter and Mind is to be found in the Etheric Sub-Planes of existence, of which the three denser Sub-Planes of the Ethers are associated respectively with Heat, Light, and Electricity, and the fourth, of which modern science knows nothing is the Akasha or Astral Light of the Ancients, the point of contact of Mind with Matter - it is the Raw Material you use as an Occultist.

The Akasha is capable of being molded by Emotional Forces from the Astral Plane and in its turn is capable of influencing the other Etheric Sub-Planes, but it cannot influence Dense Matter. The Ethers in their kinetic states as Heat, Light and Electricity can affect Dense Matter, and so if we know how to use it we have a direct line of communication between Mind and Matter, via the Akasha or Astral Light.

Every manifested form has a certain amount of Akasha built into its substance, some more, some less. About every form, whether it is an electron or a planet there is an electric field of magnetic stresses. It is this electro-magnetic field, plus a small amount of Astral Light, which is the vehicle of the Life Forces, and the transmitter of the messages of Mind. And so as you perform your Psychic operation and experiments it is this Etheric Body you are working with and not dense matter. And so it is that in this work you aim at making your body a vehicle that shall not hamper you or hold you back in your development. It must become finer, more sensitive, yet it must develop also a strength and toughness for it must endure the exceptional Forces which later you will use in the higher work. A Master is not an Etherialized person looking like a Conventional Saint in a stained glass window, but is, by virtue of his training capable of great physical endurance.

The Occultist does not regard the brain as the vehicle of Mind, but rather as the organ of Motor-co-ordination and Sensation which is a very different matter - for him the vehicles of Mind are the seven major ganglia spoken of in your eighth and ninth lessons and used in the treatment work. A little thought on this point will reveal many interesting implications.

The ductless glands pour their secretions into the blood stream and the blood is literally the essence of the man - alter the chemical composition of the blood and you alter Consciousness as you see in the phenomena of both anaesthesia and insanity, many types of the latter clearing up entirely when septic foci, such as tonsils and teeth are eradicated. So you, for the delicate work ahead of you, must begin, now to take care of the body as you would any other piece of fine machinery for later for the delicate processes of specialized consciousness in which you will indulge, it will be necessary for you to have an absolutely pure blood stream; one that will not in any way distort or falsify Consciousness. It is the neglect of this elementary caution which is at the root of most of the psychic difficulties.

The question of diet is an exceedingly vexed one in occult circles and I have not heretofore taken the matter up with you. The scope of this lesson will not allow a full discussion but briefly, from

the standpoint of sound and practical Occultism the first requisite is a Sane Mind in a Sound Body and whatever diet produces that result is a satisfactory diet. It will be found that the presence of food in the stomach, even in small quantities renders work of a psychic nature more difficult or even impossible, therefore do not undertake any of your experiments of these higher lessons until perhaps two hours after eating.

The Eastern Traditions and those Organizations that derive from these teachings teach strict Vegetarianism both on Psychic and Humanitarian grounds. The Western Traditions do not. The effect of a Vegetarian diet is greatly to increase the Sensitiveness of the nervous system and thereby render easier the perception of Psychic Forces. The drawback to the use of this Sensitising method in the West is that the resulting Sensitiveness unfits one for the rush and drive of our modern city life and unless seclusion can be secured, the subject is very apt to become neurasthenic and to suffer from neuritis, neuralgia, nervous dyspepsia and similar complaints. You will, as an Initiate of the Western Traditions, overcome this comparative lack of Sensitiveness and also the density of the atmosphere in which you live, by concentrating the forces by methods to be made known later.

I am taking the time in this lesson tonight to bring before you several points not hereto touched upon because of the general interest in them as evidenced by the many questions on these points - the subject of Health and Diet mentioned above and the matter of Posture which I will speak of now. Great attention is paid to meditation-posture in the East, but the attitudes therein described are again not practical for the Westerner. Posture, nevertheless, is of importance. The principle to bear in mind is that the Physical Body is literally an electric battery and that during meditation it must be a closed circuit. Any position in which the body is symmetrically disposed or placed in poised balance will be found satisfactory so long as the spine is straight, the feet together and the hands either joined or touching some part of the body. To cross the limbs is bad because it is not symmetrical, for the same reason lying on one side or curled up is also unsatisfactory. Either flat on the back on a bed or couch or sitting upright in an easy chair is best. The position should always be such that if the meditation deepens there will be no risk of a fall, and the sense of insecurity under other conditions is quite enough to rouse Consciousness and prevent Psychic visions and experiences. The two best positions therefore, for meditation, are either flat on the back, legs straight and heels together, a low pillow and hands lightly folded over the solar plexus or crossed on the breast; or sitting bolt upright, heels together and also the knees and with the hands laid along the thighs, in the position in which the Gods of Old are seen sculptured. These are the Postures of the West.

Color is also of importance in Occult Work; for one thing it has considerable influence upon the State of Consciousness, and for another it acts largely as a means of bringing a force from the etheric to the physical Plane. There is no such thing as a best color for this purpose. Each person according to their Ray-Type will find one or another color best for the purpose of his private meditation, and should make use of that color in the decoration of his Sanctum.

I am sure you have plenty of work sorting out and arranging in your Mind the work of the last several lessons and the thoughts I have given you tonight. Occasionally review your treatment work - the various experiments and next week I shall go into the matter of the first steps in the Mystic Chamber of the Alchemist.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lec. 15 - Pg. 1

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 of 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 these Theories are all boiled 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 Super-conscious 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 around, 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 sumtotal 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 yourself. 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 strength 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 see 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.

Beloved Neophyte:

You have been practicing faithfully, I trust, during the past week upon the art of Visualizing that Inner Shrine, with its Altar and other furniture, and it should by now have become very real to you. Some find the Mental Control necessary for this work very easy while others find it more difficult, but practice makes perfect, and that is the reason you are to continue for yet another week upon this foundation work of the Secret Chamber, learning to erect it within the workshop of your Creative Mind, and learning, likewise, to endow it with Life and vivid Reality to your Imagination. When properly practiced it becomes so that the room you picture has depth and width (perspective is the more technical term) or as the artist would say, it has feeling and atmosphere, it is not dead and lifeless as a flat drawing might be. As I told you before keep the furnishing and walls of the room simple, not too much detail, and thus you can carry it in your mind very much better.

During the coming week, therefore, continue to practice creating your Sanctum, adding the qualities of realness as mentioned above. Now, practice standing in your pictured Sanctum or Temple; picture yourself standing there in front of its Altar; view the room as it is directly ahead of you, then see if you can, in that pictured room, turn slowly a about and view the wall or side of the room as it would be on the left, then turn to the back, then to the right and around to the front again. This is a difficult task, it is not so hard to visualize or picture a room if in your pictured room you are facing the same direction as your body is actually facing, but to so lose Consciousness, to immerse yourself so deeply in your created picture that you lose a sense of direction is rather difficult at best until you do become really absorbed in what is the Reality of your Consciousness.

In the Bible we are told, when we pray, to "go into your closet and close the door." Do you now see what was meant, do you see how this Inner Shrine or Secret Chamber really does wall off the Material World and brings you closer to the Psychic Plane? Mind is a wonderful immaterial thing, really the basic material of which we shape the pattern of the "things to be" thru the Creative Power of the Imagination fully vitalized by the Will. But this Creative Power is so delicately attuned and the material you are working on, the Mind, is so susceptible that the slightest thought of fear, doubt, or disbelief, even wondering if it will work, or trying to reason Objectively about the matter, destroys the Pattern even as it forms under your patient work. On the other hand, Confidence, Faith in your Ability, and in the Ability of those helping you, furnishes a quickening impulse that, when strongly felt, provides almost immediate demonstration. So, when you commence to talk things over with God, when you wish to meditate over some Thought or Problem in your Mind, when you wish to attune yourself closer to the Cosmic Matters, build up this Secret Chamber, and close the door to all outward, Material things. Practice, and continue to practice until it becomes easy to you.

Now, laying aside for a moment this Secret Chamber, I wish to give you another exercise in picturing, for you will have much of this as you progress thru the Psychic Work. This time I wish to have you picture the room of a friend, some room you know well, so well you can recall the furniture, pictures, all the details of that room. If it so be there is none you can recall, go somewhere and while sitting for a few moments, look around you and take note of the room and its details, so you can recall them later when you commence this practice. But it is better, at first, if you can remember some room already acquainted with so well that you could almost walk around in it in the dark.

Having decided on your room, relax quietly, free from interruption, and without having to in any way hurry, build up in your mind a duplicate of the room you have decided upon; imagine you are standing in the door of that room and looking around; put the pictures where they belong the furniture, rugs, etc., make that room real and alive to your Imagination, with all the depth and feeling of the real room if you were there.

Do not, at this time, change around from one pictured room to another. Select the one room which you know best and work with that, always practicing on it each evening when you can; five or ten minutes will be enough if you do it often. Perhaps you will want to build up the Secret Chamber for your Meditation or Prayer, first, and then start on this room you know, this room which really exists. Or you may wish to do one room on one evening and the other room on another evening.

The other exercise is this: Secure a glass tumbler of pure cold water, such water as you ordinarily drink. Fill the tumbler perhaps three-fourths full. Retire to your Sanctum, the room where you sit and work. Have the room fairly dark, not exactly jet black, but so that, after you have been sitting there for awhile and your eyes have become well accustomed to the darkness, the room will appear gray rather than black, and the furniture will be seen as a darker smudge or shadow. With a little practice you can arrange the window shades so as to get about the right amount of light. Now sitting in your easy chair, hold the glass of water between your two hands, so that the palms of the hands are around the glass, and the fingers, also. The fingers of one hand do not want to rest on top of the fingers of the other hand or the hand itself. After passing around the glass, let the fingers fit in between the fingers of the other hand, thus the balls of all the fingers will be on the glass as well as the palms of the hand. This is the only reason for this very precise position, so that you may have as much of the hands and fingers on the glass as possible. You should have on a dark dress or suit to look against; if not, throw something over your lap that is dark and hold your glass over it, which will give you a dark background.

Now, sitting there quietly, take a deep breath and after holding it, as in your regular Breathing Exercise, slowly exhale with the long drawn out sound of RrrrrrrAaaaaaaa, softly but clearly. Repeat this three times then sit and watch for five minutes as the Magnetized water draws the Aura from around the body and concentrates it around the glass. It will condense it so you should be plainly able to see the heavy haze, like smoke, only blue or violet; and you should, also, be able to see the effect of the Life-Essence sent into the water, for as the water becomes charged you will see sparks, flashes of light, lines and swirls of Fire. All of these will become more plain to you as your Psychic Sight is tuned and opened. Remember this is new work, but you will be able to get some of it, I know. So, whenever you can, practice on the glass of water, for it is an exercise for your Psychic Sight and Centers which are learning to translate these things to you. If you can do this just before retiring at night, then, when you are thru slowly drink the charged water and retire, you will feel the tingle and thrill, as the Essence fills the blood stream, and during the night you may have other Psychic Phenomena of different Kinds. It will refresh you wonderfully in mind and body.

Now is the time to write me frequently - say each ten days - and tell me how you are doing and ask questions, thus personalizing the work.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lec. 17 - Pg. 1

Beloved Neophyte:

Tonight I shall have many things to speak of, and after you have opened your convocation and have thoroly relaxed, read slowly and thoughtfully the brief statements I make. They are each fraught with significance, vital to your comprehension at this critical period.

First, speaking for a moment of your problems, your daily affairs. Have you learned the fine art of facing them with a smile? Immediately you face life as it is, instead of trying to "get away from it," immediately you study the annoyances, the lack, as a problem, impersonally, just as if your opponent had made a move in a game of checkers, immediately comes the power, the knowledge, the understanding with which to make the counter-move, to solve the need, to control the situation. Mind, when freed of doubt, of worry, of fear, can solve any riddle in your life. Mind, when stimulated with confidence in a Leading Intelligence, with Faith in its own Divinity, can move mountains, for "according to your Faith, so shall it be" was the answer the Elder Brother gave, and it is the answer of every lesser Master since. Therefore, try now to master all situations. If one arises in finance, or in health, or in the household, stand erect, take a deep breath, hold it, and as you exhale, forcibly throw out the will and dynamic energy within you, as you say "I command you, my Inner Mind, to harmonize this condition. I deny that it exists. I have plenty of money, or I am in good health, or I am peaceful, calm or poised. You readily see the application - first the command of harmony, the denial, then of the positive statement of the opposite. Try it all day long, in every little thing that comes up, - if you are going on a picnic and it is raining or looks like rain, command harmony, deny the rain (never mind if it is rain to you) affirm that the sun is shining bright and clear; and then thank God for warmth and brightness of the dazzling day - if a bill comes in and you are wondering how to pay it, don't sit and bemoan your hard luck, Rise and command harmony, deny the lack of money, affirm that you have plenty, that it is coming to you, is in fact, yours now and that you have plenty; thank God again. Practice these little things, with practice comes Faith, with Faith, greater success and with successful application comes Mastery over Life. But as in all Occult Mysteries the Master points the "Way," and yours is the action.

And as this Confidence within grows and accumulates, the people you meet sense the dynamic power of your changing Personality. They tend to accede to your requests, they are eager to assist you; things truly begin to come your way, money, power friends, knowledge, all that you need. But, if you have (and who has not?) any little mannerisms, habits of thought, peculiarities, carelessness in dress, traits of speech which jar or cause inharmony with your fellows correct them, tear them out root and branch. It is a good thing right at this time to make a careful study of some very successful man or woman you know, analyze this person and see that you, yourself adopt the things which make one successful. Then select another model, find the point there, then adopt that, and so on until you are literally reborn, or remade, leaving out all the bad, using all the good. Then this new Individuality, plus the new dynamic Mind is indeed a Master of Destiny, a Cosmic Son of the Most High, spiritually awakened. And the Brotherhood's first promise will come true. All Nature will obey your wishes and the Highest Intelligences will be eager to serve you. The Demons will not dare approach you.

Second, going back again to the Secret Chamber, let me call your attention to the ninety-first Psalm; the Secret Chamber is referred to in these words: "He that dwelleth in the Secret Place of the most High shall abide under the shadow of the Almighty. Thou shalt not be afraid of the terror by night nor the Arrow that flieth by day, nor the pestilence that walketh in darkness nor the destruction that wasteth at noonday. A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come near thee."

Can you imagine a stronger statement? Thus is the promise given to them who have learned of the Secret Chamber and who retreat to it daily for the help and strength to be found there - and as you acquire the habit and gain in ability you will find that the wonderful Cosmic Peace, the Courage and Faith which grow and develop within the walls of this retreat, gradually stay with you (for longer and yet longer periods) until they spread over your entire daily affairs and fully manifest in your outer world as they manifest in your inner. That inspired little book "Light on the Path" says, "The way to advance without is to retreat within." - these past lessons have been gradually teaching you to retreat within, using simple terms and language instead of the involved Hindoo and Sanskrit terms of the Orient where so much of this work is taught and which is so confusing to the Neophyte.

Third, there is now before you the new work. You are approaching the point where your spiritual eyes and hearing will need exercises that you may see where there is no physical sight, that you may hear where there is no physical voice, where you may project your psychic body to distant lands, there to make yourself seen and heard. (Refer to the seventh lesson, review again St. Paul's statement on seeing a projection of this kind.)

So the first exercise in setting loose the Master Within and sending Him on his way thru space under your will and direction is this. It is merely preliminary. You are to do this and no more. If you have been reading other studies or books, or other methods, lay aside those for the time being, you can go back to them later, but for the present I wish your undivided attention on the instructions being given you.

Seated quietly in your Sanctum, in the darkness, sitting so comfortably in your easy chair that you have no awareness of the chair in any way to distract your attention, after a few moments of relaxation, open your convocation with the usual prayer. Then place your feet on the floor, but out in front of you side by side, not under the chair; your hands separated in your lap, but the arms straight. You are to mentally become aware of your inner self, and you do it thus: start with the feet, the very toes of the feet, both at the same time; become aware of, by paying attention to the toes, the feeling in them, the pressure of the shoes, picture the blood in them, the skin and tissue; as the awareness becomes vivid, move your attention along the feet, feel the soles (both at the same time), pausing a moment at each place until you become aware of that spot and the life and mind in it. Then the ankles, the calf, the knee, up to the hips, front and back - try to feel the principal organs, the bowels, the liver, stomach, the two lungs, the two kidneys, the heart up to the shoulder; then pause in your bringing up process and drop back to the finger tips, all at the same time, having the fingers and arms straight so your thought can move in a straight line; coming up to the hands, the wrists, the forearms, the elbows, the upper arms; back to the shoulders where you left off; then the neck, the head, back and face, ears, eyes, nose; right on up to the hair, the very top of the head.

This work must be done without your mind wandering, and without interruption of any kind. If you lose the thought or are interrupted by some noise so that you break the subjective thought and become objectively awakened, you will have to go back to the toes and start over again. The practice you have had picturing, the concentration you have thus been taught, will now come into play and you will have no difficulty in sitting down and simply losing yourself in this work, unconscious and unaware of any other world or any other folks in it; unaware even of yourself, that is, physical self except only the little part you are visualizing.

Practice this many times during the weeks to come. After you have awakened the Psychic Self and freed it from its fetters of flesh, you will not need to do this each time you wish to leave the body but at first practice faithfully.

This is all of the lesson for this evening, but I want to talk to you for a few moments before closing, and to emphasize the word "Patience." I have used the illustration of the piano before, nevertheless, let me call your attention to it again. If you were learning to play the piano, you would expect to have to put in many weary weeks and months on the fingering exercises in order to acquire the necessary touch and to so train the mind that it could handle the fingers with ease and without necessity of constant thought. You are familiar with material laws, you understand this, and would not expect to go into deeper work of harmony until you have put in time on fingering practice. It is the same way with anything that you take up in the material world. How long does it take a man to learn to walk a tight rope, how long does it take him to learn to do anything which we know the human organism is capable of doing and which you see frequently on the Vaudeville stage? There is no argument but what these things can be done but it takes time. In doing these Psychic things, in going over these lessons, you must not lose sight of the fact that you are going thru a very special and thorough course of training. If the Brotherhood were not sincere many of these features could be eliminated and much matter could be given you which would absorb your attention and interest you thru its intriguing philosophies and its wonderful statements. But that is not the object of this work, nor is it the sole object of any of the few genuine Mystery Schools, for the object of these is real development, not intellectualism, as such. Therefore, it is necessary that little by little the change be wrought within yourself. Little differences of viewpoint must be brought out and made clear, you must attain to that control of the Mind and its functions which is so necessary before you can expect to become a Magus of Power, or a very real Master of Destiny.

After you have gone thru this gradual training, this discipline, this preliminary work, bringing the component parts of your Self under control; and after you have strengthened and developed the Will; after you have learned to concentrate, the ability to focus your thoughts, inhibiting all unwanted ideas; then the Ethical Truths of the Inner World, the Forces, Hierarchies, Entities of the Inner Worlds, the wonderful Evolutions, that move on those Planes, will be revealed to you and there will come, also, in due season, and as you prove your worthiness and development, the mighty words of Power by which you can summon to your bidding the vast Hosts of the Angelic Kingdom; you can speak and the mighty Archangels whom St. John saw standing in the Sun will serve you; all the Forces of the visible and invisible worlds will obey your commands; and you will indeed be a Master of Destiny. Be patient, therefore, and trust the Brotherhood's guidance in Faith and Confidence.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lecture 18 - Pg. 1

Beloved Neophyte:

Again it is time for us to review some of the work you have been doing and add a few more points to the structure of complete understanding which you are building with the help of the Brotherhood.

I sincerely trust you are following the procedure laid down in the very first instruction sheet; that you read and studied these lessons in the quiet of your Sanctum, where you may be alone and where naught can interrupt you. Alone, and in Peace and quiet, reading slowly and thoughtfully, with unbiased interest, the Soul unfolds and blossoms as does the Lotus on the Nile.

You are beginning to realize, I am sure, how much can be packed into the small compass of two or three pages of written instruction. And you are also beginning to realize that a week is all too brief for the necessary work of reading, reviewing and rereading, as well as for the several interesting demonstrations and experiments you have had.

The glass of water experiment should be done from time to time, for the condensing of the aura around the magnetised water makes it stronger and greatly aids in the projection work as well as in making the projection visible to others later on.

The mirror experiment is also interesting and reveals many startling things as you call upon the age-old Soul within, which is the real you, to manifest some of its past individualities.

There is also the necessity of visualizing from time to time the picture of that real room you selected, and training your mind to rebuild it in your mind, item by item, until it becomes real to your imagination. The work with the Visualized Sanctum with its Altar, and the time you love to spend there quietly tuning yourself with the Cosmic, shut out from all the world and its cares and problems, alone with God. Truly you have obeyed His Command, "When ye Pray, enter into your closet and shut the door."

Months could be well and profitably spent upon the work that has now been given you, but I must hasten on, leaving to you the problem of keeping it all well in mind and filling in your odd moments with this work, as well as the affirmations and the task of applying them in your outer daily affairs.

Then, there is the new work given you only last week, the awakening of "something" within yourself, in the toes and feet, up to the very top of your head. How have you succeeded with this? Have you been able to produce a vivid, conscious awareness in all the parts as your mind pauses upon them for a moment? The psychic self has been so densely entwined with the flesh, so long ignored and negated, its very existence denied, that it takes quite an effort to separate it at will. Yet, whether you realize it or not, so long as you practice this experiment faithfully, you are succeeding; just the effort is accomplishing what I wish, and if you will add Faith that it is so to your work, it will hasten the effect a great deal. I am going to have you practice for yet another week upon this "awareness," then I will give you the first step in loosening the Master within and sending him into space.

So this week I shall clear up several points which I wish you to thoroughly understand at this time. When I speak of the Psychic Body, you must not think of a material body of some kind which floats off slowly thru space. It is not a body at all, but a kind of "mind consciousness" which may be seen at times as the finest of fine mist, or again as a ball or cloud of different colors, wonderful blues and violets, or other colors, and sometimes with a scintillating light in the

center. Sometimes it is egg shaped or may appear as a part of the face or body of the person. It is certainly not material in any sense.

Another important point is the fact that, when viewed by one whose psychic sight is well developed, the psychic body shows within itself rudimentary organs, as in the physical self, which, when the psychic body is within the physical, overlap the physical organs themselves. Another point is that just as the physical organs, flesh and blood are supplied with nerve energy thru the spinal nervous system, so the organs, flesh and blood are supplied thru the sympathetic nervous system with psychic energy. This proves the statements of the Mystics of old that just as there is disease, disorder and inharmony in the physical, so there can also be psychic disease, psychic disorder and psychic inharmony; and it is also true that the former in many cases have their primary cause in the latter.

Here, then, is an explanation of Astrology and its Laws and Theories, for it is easy to see how the delicate vibrations from the Solar Bodies and the Planets and Sun, penetrating the protective aura, may impinge upon the immaterial psychic organs, setting up disturbances that may result in abnormal conditions in the physical body itself. As you know, if you have studied astrology, there are some planets affecting the mental qualities, some the emotions, and others the psychic body itself. As I stated before in an earlier lesson, the unawakened men and women are largely ruled by their stars, swayed by them in every field of mental, physical or psychic action. But the spiritually awakened, those in whom the Master within is in charge, do not respond to the planetary vibrations; they have risen above their stars and create destiny for themselves.

Now, leaving the subject of the psychic body and the exercises you are to do again thru the coming week, I wish to touch again upon the subject of prayer. All of the matter which has been given you during the past half dozen or more communications has been preparing you for a deeper understanding of this vital subject than which was given you in your fourth communication.

You have learned that back of all matter as you see it is the atom, and that the atom is composed of electrons, which are in fact but the negative and positive principles of God, the First Cause. That is, in other words, the Father-Mother Principles of the creative power of God, and you have learned, too, that the interaction of these two primal forces, two phases of the one mind, builds up the world and the Universe.

Mind, then, is everywhere in creation, and is creation, and there is, also, an unmanifested supply of mind in the Source. You also know that you use this mind, yourself, just as you use the air in the room. It is yours, but unseparated from all mind, therefore, constantly in touch with all mind everywhere.

Now, following the Biblical command that when ye pray ye shall enter your closet and close the door, praying to the Father in Secret, that ye may be answered in public, "you proceed to erect the Secret Chamber within your mind, entering in and shutting out all material things. Immediately that you formulate your request, your prayer, forcefully and clearly, what happens? The request registers within yourself and thru that mind within you is felt in all mind everywhere, both in the flesh and unmanifested, as well as excarnate. It is a characteristic of the Mind of the First Cause to have an immediate surge or urge towards answering a request, a demand upon it, provided that demand is constructive, interferes in no way with the rights of others, or in other words, harmonizes with the nature of mind.

Hence as you ask, you set into motion the urge to answer, and we are then told, "according to your Faith shall it be done." Others say, "God helps those who help themselves." What does this mean? It means that Mind usually responds strongest thru the mind in the one who prays and if that one sets forth immediately to try and answer his own prayer, diligently doing all things possible to answer it, or bring it into effect, he will find ready response in the minds of all those with whom he comes in contact. The demand, registering in all mind, has created a willingness to answer in all mind, and subconsciously, in the minds of those who are asked, is already the desire to grant. In many cases it is strong enough to set into motion the physical part of those who subconsciously receive the demand or prayer, and they, without solicitation, send the check, pay the bill or award the work; but in many cases it is necessary to go and search and ask, knowing the preparation has been made, that somewhere is a portion of Cosmic Mind, ready and willing and able to answer. And then too, there is the mind within the one who prays, which, contacting the intuitive mind in the unmanifested source, flashes across into the objective consciousness of the one who asks that intuitive knowledge of where to go and how to proceed - the inspiration, the ideas, the help of the Master Within.

This is one of the many ways in which prayer is effective, and I want you to use it and to cultivate the habit of earnest and sincere prayer. You must approach the Throne of Grace bodily, yet reverently, as a true Cosmic Child of God; Claiming your birthright as a Child of the Living God; and knowing absolutely that in the invisible Universal Substance in which we all live and move and have our being, is every Good and Perfect Thing that you can desire, awaiting only your Faith and your Demand to bring it into visible form of manifestation. Much of the dogmas, the forms, the ceremonies that have stood as religion are rapidly dying out, and never more rapidly than they are today; and yet the Divine Breath is filling the hearts of Mankind as never before. The first faint rays of the ineffable glories of the Aquarian Age are touching the brow of the Children of Light, and you, Avatar of the new race, are awaking to the potent powers and forces within yourself. Within you, this new realization, this new manifestation of the fact that you are a Child of God, is pushing out the old. As in the spring, the newly awakened life in the tree pushes out the old lifeless leaves that have clung on during the winter, and makes way for the new ones, - so in the same way, this old, dead leaf of religion is being pushed out from every heart to make way for the new and more glorious conception.

So, whenever you are in doubt as to the course you should pursue, enter into the Inner Chamber and shut the door, let the inward eye see, let the inward ear hear, and allow the simple, natural, beautiful process to go on unimpeded by questionings or doubts. In all dark hours and times of unwonted perplexity, follow this one simple direction. It does not mean that you must betake yourself to a private closet, with a key in the door; but wherever you are, at any time, entirely undisturbed by what is going on about you, draw the mental curtains of privacy so completely about you that you are fully enclosed in your own psychic aura, and take your difficulty into the Mystic Silence in the form of a direct question, to which you expect a direct answer, and "according to Thy Faith, so shall ye receive." If you have perfect Faith and Confidence and Conviction, you will never once be disappointed nor misled.

In the Bonds of the Eternal Brotherhood.

Lec. 19 - Pg..1

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, Influence, 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 ~~and~~ 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 wilfully 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 anybody 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 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 awaking 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 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 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 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 now to start the practice as given in ONE and now I shall illustrate TWO. Let us suppose you enjoy going up in 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. 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 that you and the elevator have started; slowly and quietly it is going 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 difficult to cause the Projection of the Psychic Body by this Dream Method as you might. 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 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.

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 to 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:

I 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."

II 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.

III 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 thoughts. It is he who holds the Key to every situation. HE IS THE FRIEND AND THE FOE TO HIMSELF. None else exists outside 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 expert experience. Let him thus dig into the mine of his Soul and obtain Gold and Diamonds, Gems and Jewels of Life.

IV 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 of today's achievements. BUILD UP PERSONALITY which is your medium of contact with the Supreme, and shine with this Power.

V 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.

VI 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.

VII DON'T IMAGINE, even for a moment, that any of your thoughts can be kept ineffectual. No, it cannot be. Thoughts rapidly crystallize 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.

VIII 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.

IX 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.

X 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 the match out 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.

XI 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.

XII 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.

XIII 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 following, 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

Taking 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 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 not demanded first consideration.

I have had no intimacy with worthless men.

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 obations.

I have not diminished the bushel.

I have not filched away land.

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 encroached upon the fields of others.

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 reread 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.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lec. 21 - Pg. 1

Beloved Neophyte:

You thoroughly enjoyed the message of the Venerable Master last week, and you found in it a summary in brief form of most of your instructions to this point, I am sure. The entire lesson will stand reading and rereading many times. In fact, following the explanation of the potent power of mind, let me review for a moment and refresh your memory on the two ways in which mind works. As you recall, mind is in three important phases in man. The Objective, reasoning, logical Mind; the lower or Subjective Mind; and the upper or Cosmic Mind.

Realize that the Subjective Mind, one of the most powerful forces in your life, has no reasoning power or judgment of any kind and that whatever impressions it has ever received have been accepted by it as Truth; also that any statement which had not the slightest grain of truth or sense in it, if given often enough to this Subjective Mind, would be accepted by it as absolute fact, and that it would act forevermore in absolute conformity with this impression.

Realize, also, as I have said, before, that thruout life the Subjective Mind has received countless impressions of a negative, untrue, or unsound nature, and you come to realize the truth of the Master's message for thoughts held in the Reasoning Mind slip by and the Subjective Mind accepts them as fact and law. Actuated by them the Subjective Mind attracts and molds every phase of the outer life. Thus you will realize the tremendous effect these negative and unsound impressions may have. Everything which reaches the Subjective unquestioned it accepts as logical and absolute fact. So one learns to alter its view by giving it endlessly a series of sound constructive affirmations, as well as by watching the thoughts held in the Objective Mind during the day.

It does not matter how great the accumulation of error may be in this Subjective Mind. If the desire to overcome the negative elements be great enough, it can be done; in fact, it must be done as one of the first steps on this road leading to Mastership. Even tho there may have been but a faint desire at first, this has been strengthened and is becoming an all-powerful driving force.

Some of the most powerful negative impressions or ideas found in this Subjective Mind, ones which directly and strongly hold back the Neophyte in his progress, are of three simple classes: 1st Ideas or Impressions of POVERTY. 2nd, Ideas or Impressions of INFERIORITY. 3rd, IDEAS or Impressions of Ill-Health.

I. Ideas or impressions of poverty are simply the natural result of an environment where all of those surrounding you had, or have a poverty complex or poverty psychology. This causes one to think of self only on a low financial plane, and while he thinks that others can work and live in an atmosphere of plenty, he thinks, he himself, is not of that plane, at all.

II. Ideas or impressions of Inferiority are of many kinds; for instance, Physical Inferiority, Lack of Knowledge or Education, Inferior Parentage and Home Surroundings, Moral or Religious Inferiority, Lack of Social Qualities, Inferiority in Dress and Clothes, and many, many others. Here too, as with all of these complexes, the first step to overcome them should be constructive suggestion - AFFIRMATIONS.

III. Ideas as to Ill-Health are as follows: Because sickness has been in the family for generations, and therefore, of course, ill-health is to be expected. Because one actually has had pain and sickness and has come to feel that well-being is impossible. And, last, because thruout life others have given suggestions negatively, of sickness and have assured one that he is certain to have such and such a thing.

Every fixed conviction of Ill-Health is in one of these classes. In the first class no help is possible until the conviction is rejected; all the others will find speedy relief in the Affirmations, held in the Objective Mind.

The entire basis of Affirmations as regards this Subjective Mind are simple and to further aid you in understanding the matter, remember these laws:

- 1st. The Subjective Mind governs the body and all of one's automatic reactions to life.
- 2nd. External circumstances of life and bodily well-being exactly reflect the condition of the Subjective Mind.
- 3rd. The Subjective Mind has no reasoning power.
- 4th. Anything which passes down to it, unrejected by the conscious Reason, is accepted as absolute Truth.
- 5th. The Subjective SEEKS CONTINUALLY TO BRING INTO MANIFESTATION all ideas and impressions which it has.
- 6th. Obviously the thing to do is to give this Subjective Mind ideas and impressions that will bring harmony into one's affairs, health, happiness and prosperity.

Now the weight of your affirmations, the effect they will have upon the Subjective Mind, depends upon several things. There is resistance depending upon the strength of the false ideas already in the Subjective. Any doubts of the Conscious Reasoning Self which may cast aside the Suggestions. Then there is the degree of subjectivity when the Conscious Reasoning self is off guard, and also the degree of attention paid to the affirmation at the moment it is being said. The clearness and definiteness of the statement, as well as the positive manner in which it is said, are other important considerations. And of course, affirmations said during concentration, as for instance, when within the Visualized Sanctum which you have been learning to create within the mind operate with greater potency for the conditions are such as to deeply etch the impression upon the Subjective. However, it is equally well to form the habit of making your affirmations as you walk along the street or ride down town in the cars. Usually any adaptation of "I have plenty" or "I am equal to" or "I am well and strong" will be found to be effective. Naturally in the beginning one does not believe the affirmations he is using. He may say, "I have plenty," and yet he knows better, because he may lack the necessities of life, nevertheless, if he keeps on repeating it endlessly the Subjective accepts it, believes it, then externally reflects it, and he actually HAS PLENTY. To the degree that the suggestion or affirmation is pounded in endlessly, or in ratio to the detachment from surroundings (as in the Sanctum) when giving complete fixation of attention to the affirmation, will the results be rapidly seen.

Do not, however use Affirmations for another person unless you are certain on this point: Has that person asked you to help him? If so, all right; but if not, be very sure that you have the right to affect his life or to change it in any way. Naturally each of us thinks our viewpoint is about correct, but the person does not live who has the right to arbitrarily change another's life, when that person is of thinking age and is ignorant of what is being done. The more one learns of the Psychic and Occult Laws of life, the more cautious he becomes as to when to take upon himself the responsibility for using them. If you go out of your way to arbitrarily cure a Kleptomaniac for instance, you will suffer for it. If it is time, he will be brought to you. Remember the Master Jesus, who, with His Divine inner sight saw thousands in dire need, yet never offered aid, never lifted his Hand.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lec. 22 Pg. 1

Beloved Neophyte:

Life is not and cannot be made up of an unbroken series of new realizations, manifestations, and triumphs gleaned on your travels up the "Path of Unfoldment." For every group of new manifestations, successful demonstrations in inward understanding as well as outward, material affairs, time must elapse which apparently is void of results. During this "fill-in" time, one feels that little progress is being made and that they are not succeeding as well as they should, so this explanation of the Occult principles involved is being given to you now, that you may realize as you, too, pass thru these periods of quiet, that if you but work faithfully and wait, the cycle will turn and you will again find yourself upon the open "Path" better fitted by your time of rest and the lessons you have learned, to go on.

So, in order that your Inner Conscious realization may have time to absorb and manifest that Occult and Mystical Work heretofore given you; and that your constant practice with the visualizing and the Projection work may also have time to tune and vitalize those purely physical centers which have lain dormant so long; I am leaving this part of your work and continuing for a short period the work started in the last two lessons, the power of thoughts and mind and the very important part they play in your creative work.

Thru the twentieth lesson you learned that thoughts are the things by which you create your inward personality and also your outward circumstances. In the twenty-first lesson you learned something of how the Subconscious Mind acted upon these thoughts and manifested them into actuality.

I trust you have now seen that in order to create thru this Subjective Mind, you, thru affirmations and pictured desires, must create the thing desired so vividly, so realistically, that it becomes a Reality to you - and when it has been so impressed, so vividly thought of that it does thus become a reality to your Consciousness, then it will be produced by the Power of the Subconscious in actuality and you will actually have that which you have made first in thought and Consciousness.

And reasoning deductively, from the points given you, you have also seen that the entire Universe is but the expression of an idea, and is composed of ideas. The laws which govern the expression of an Ideal or a center of Ideation, are identically the same whether it manifests in the Mineral Plane, the Vegetable Plane or thru the human mind in human action. These principles are fixed, changeless, immutable.

Thus, tho you have always known and realized that you were a Child of God, and in some way created "In His Image" - yet now you are beginning to sense and understand a part, tho it is as yet but a small part, of the tremendous Powers and Abilities resident within you, and which are attributes of the Master Within. And you are beginning to realize that "Master of Destiny" is no catch phrase but a stern reality to the spiritually awakened Soul.

And during this work of unfoldment and development, with its successes and failures, you must learn to stand aside from your emotions and desires, attaining a detached, impartial viewpoint, that you may now govern them, rather than be swayed by them. In all phases of nature you will observe the endless procession of opposites following upon opposites, always and eternally so far as this Plane is concerned. It is said that nothing is certain but uncertainty and that nothing is sure but change. This is true, for the ever-shifting panoramic scene is but an unending series of shuttling, alternating opposites. And just

as it is certain that the one side of the opposites will manifest, so is it, too certain that the other side must follow in turn.

You observe the opposites in positive and negative, the day and the night, the winter and the summer, the rise and fall of tides in action and reaction. So the great lesson Life has offered you, is that you should attain, as far as possible, a neutral frame of Mind **BEING NEITHER ELATED NOR DEPRESSED MERE PASSING EVENTS IN YOUR LIFE.** The more nearly you follow in the middle road, the more continually will you reap Peace, Plenty, and Harmony, for it is a truth that for every passing shade of emotional joy, elation, etc., over passing events, at some time you experience an exactly equal compensating shade of emotional pain. Hence you must learn to maintain a compensating balance - being neither elated nor depressed, observing and learning, bound to no earthly things, yet living as those who are bound to life, experiencing and developing, but always as the Master, never the Slave.

Now in connection with the practical application of the principles of the Subconscious Mind as given you in the last lesson going a step further, add pictures to your affirmation. By this, I mean to add to the affirmation which you have been expressing in words visualizing a picture of yourself enjoying and using the thing or condition you are affirming. If it is Health you are affirming--then besides endlessly repeating "I am well and strong" also spend much time in your Sanctum, picturing yourself in perfect health, consciously feeling just how good you would feel in perfect health, how you would enjoy things and what you would do, the benefits that would go with Health, and see yourself enjoying life as you would in perfect health. In this manner you will gradually carry over into your daily life the **CONSCIOUSNESS OF HEALTH.** Or if the affirmation is "I have plenty" then picture and feel the benefits you would feel if this were true. If you actually had plenty to pay all obligations and had the little things you desire, you can imagine how your heart would lighten, how a load would slip off your shoulders, how much brighter and more beautiful, the world would look. Well, visualize the fact so clearly that you can actually feel that condition. It is not difficult. Haven't you many times had a vivid dream and awakened to feel a keen disappointment that it was not true, when you would almost have to convince yourself it was not true, so realistic was the conviction? You can willfully produce this same sense of enjoyment, and by presenting this to the Subconscious Mind, along with keeping the affirmations in the Objective Mind to crowd out the opposite kind of thoughts, you are maintaining ideal conditions under which the Subconscious Mind can produce and express, reflecting soon into the outward affairs as well as in the Inner feeling these conditions you have affirmed and expressed.

And now I want to touch again Upon Karma, for in the past two lessons you have been given a deeper understanding of how you actually make your Destiny, building into the etheric psychic body, as well as the Soul, the memory, the Consciousness, or in other words, the Personality, which includes all these, the condition which will attract and repel future circumstances and lessons. In considering Karma, or to use the English term, Compensation, with reference to the Life of an individual, you simply mean the harvest now maturing in that Life, or that did mature or will later. This harvest is directly the result of thought, for the thoughts you allow, are the hidden seed that mature into the harvest.

The delicate, subtle essences of the Soul, the Memory, and the psychic body, blended in their polarities and representing the total of all the thoughts and acts of many past lives, are affected

by the Cosmic Rays and forced into rebirth at such a time and place as will bring like conditions again to that Soul. The attraction of the new born body also effects and draws that Soul, adding yet another factor.

Now that the body is born, the Soul drawn into its physical organism with the first indrawn breath, what do we find? We find that the symphony of the myriad vibrations from the various planets, the fixed stars, and the sun and moon, acting and reacting upon the inherent weaknesses and strengths of that combined entity, which have been sweeping it to rebirth and which have reached their crux at the actual moment of the blending of that Soul and its attributes with the new body show by their various positions at that moment an infallible sign-post as the make-up of that entity. They show the weaknesses and strengths of the personality, its probable tendencies to emotions, and the kind and amount of susceptibility or the amount of resistance to the future Cosmic Rays, whether they will irritate and arouse emotional storms or pass harmlessly; the probable strength and weakness built into that body physically, its future tendencies to inharmony, its probable reaction physically to the emotions and harmful thoughts, and so on thru all the phases of the combined man and his attributes, the Personality.

Now in these facts there are several important points. First, in all of the above there is no indication of any personal Lord of Karma, Angel, or Deity at work, dictating, deciding or judging that Soul. Thru your thoughts you build the warp and woof of your personality, and the fixed laws respond with their fixed reactions. Second, the various factors combined and represented by the word Astrology do not produce the results seen in that new born Personality and its body, they show the operation of the law set into motion by these characteristics in the Personality, which have been produced by the individual thru thought.

Of course you may say, for instance, what of Neptune high in the Heavens and square to Venus, does not every future aspect disturb and set into motion the results of such an aspect? In the first place, the natal horoscope showing such an aspect proves that in the past that Individual has built into his Personality the conditions thus indicated at birth, these having been self-made and being in the Personality allow it to be acted upon in such a way as to be brought into rebirth at a time when Venus is high in the heavens, and square to Neptune THAT THESE LIKE CONDITIONS WILL AGAIN PREVAIL and will again and again be set into motion as various bodies swing into new positions thru progression and stimulate or negate this condition. If the horoscope shows much stimulation, then that Soul will tend, only to have its inherent condition stimulated again and again, and this is what one would call a bad condition, then it must suffer under these impulses again and again until it learns thru exercise of its Will to change the polarity of its Personality and have these irritating urging Cosmic Rays sweep by harmlessly without any reaction or effect. If the condition were what we call good, then Personality must learn to strengthen that polarity to cause it to react more fully at all times.

And thus you see that Karma is but the result--thought the cause. Thought planted in the Subconscious Mind is brought by that Mind into manifestaion first, in the Personality and thru the Laws of Karma, which are but the laws of nature, the laws of both the Cosmic Plane and the Material Plane, changing, snifting polarity of this Personality, attracts to itself daily the experiences of Life and even attracts Death, itself, and then, thru this same attracting, finds its place in the Cosmos, attracts to itself there its Cosmic lessons, attracts and fixes its own rebirth and again starts the round over again. Such is Karma.

In the Bonds of Eternal Brotherhood, Sri Dayananda,
S.C.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lec. 23 - Pg. 1

Beloved Neophyte:

You have had much to study and think about during the last few weeks, in becoming consciously aware of the fundamental facts, and the basic laws by which you, as a part of God Made Manifest, shape your Destiny, and in fact, create it.

You have learned much of the potential power of Thought, and you have learned much of the Subjective Mind in which your thoughts act as the blue prints, or patterns, by which this part of mind strives to duplicate your patterns in your body and in your outer affairs, and thus you have come to realize that if Thoughts of sickness, poverty, lack or discord, occupy your waking hours, they are transferred to the Subjective Mind and sooner or later they will become objectified in your own body your affairs, and your environment.

Now, we are to discuss another step -- how all this is done, and it carries us into another phase of study, that of Metaphysics. Psychology stops with an explanation of the Subjective Mind and its Powers, then Metaphysics takes up the story of the Laws of the Subconscious part of Mind, or Universal Mind, and I want you to remember that these two terms are practically the same, just as the wave and the ocean are the same, The Subconscious part of Mind is part of All Mind, Universal Mind, but is expressing thru you, still being part of the whole, as the wave is but a manifested part of the ocean of which it is still a part.

The Subconscious, or Higher Mind, is the Creative part of the Mind you use; it is that part of Mind, reached thru the Subjective, by which the Conscious Reasoning contacts the Whole of Mind, Universal Mind, or God, and in thus doing, draws on that Infinite source of All Knowledge; the Records of the Past, called the Akashic Records or God's Book of Remembrance, and the Mind thru which the Psychic Plane is contacted.

Therefore, let me now talk to you about Universal Mind, of which the Subconscious Mind is a part, for in learning of the whole, you will understand the unseparated part manifesting in you. Universal Mind is everywhere and everything; everything is but a manifestation of this mind.

Let me illustrate: You have a piece of ice in your hand, it is but the visible manifestation of Universal Mind, our expression of God. You first melt the ice, that is, you apply heat and raise the rates of vibration of that ice and it turns into water; again you raise the vibration and the water becomes steam; again you raise the vibratory rate of the steam and it becomes vapor - almost has the visible become invisible, simply thru increasing the rates of its vibrations. Now repeat with the vapor, and you find in your tube two parts of the element Hydrogen and one part of the element Oxygen, both gases, both invisible, and so on. The elements raised to the rates at which they separate again into the atom and thus the atoms become the simple electrons which are, as your third lesson told you, but centers of Force, the Thought of God in action. Thus you have seen how the visible becomes invisible, going back into its Source, and understand by this how apparently solid matter may be thus created from the invisible.

Thus you are always surrounded, day and night, by an unlimited Supply of all that you need or can desire, an Abundance supplied by the Father, and which Supply is the Father in part - thus He is both the Giver and the Gift. All that is required of you is that you tap the Source and mold or shape this Universal Mind according to your wishes. This you are doing; but your changing thoughts, vacillating from this to that, jumping from one field to another of Investigation and Action, so quickly change that little is ordinarily accomplished. The Patterns

in the Subjective part of Mind are torn up and destroyed before they can be produced. On the other hand, the strong dominating thoughts allowed to remain there do reproduce their kind and shape this Unlimited Source almost without further thought or knowledge, until the circumstance, the loss, the illness, the unhappy conditions, are upon you; or the gain, the health, the happiness -- as your Pattern has been.

Another thing I want you to realize is the fact that this Universal Mind is everything in potentiality. For instance, the electric light plug in your room - there is no evidence of its being alive with Power but in faith and confidence, thru knowledge, you may take that Power manifest, and you may do it in many ways. For instance, you may attach a fan and make motion manifest; you may attach a stove and make heat manifest or you may attach a lamp and make light flash into brightness. All these are different rates of vibration, only they manifest as entirely different things and here is the important point, they are all of the same Source. You have simply directed the latent Power, the urge to manifest, into different Channels or Molds.

And this Universal Mind has the same powerful Urge or Surge, as I told you before, to manifest thru you, thru your Subconscious Mind, as directed by the workings of the Subjective. Remember that this Mind, which is God in potential action, is Love; but it is not loving; it will manifest in you and your affairs as the action loving, but it is Love, it alone cannot love, it is Love, striving to manifest as the quality Loving. Also, this Mind is Wisdom, all the Wisdom there is; but it is not knowledge; it is pushing, pressing thru you to express as Knowledge, but it in itself is Wisdom. So this Mind, or God, the Source in which we live and move and have our being, is Power, surging to express thru you its Potentialities. Everything is here, not just waiting, but pushing, shoving crowding you to let it manifest, all one Source, all one Supply, and you are the Master, to mold and shape it according to your Patterns.

Henry Ford, in the old Dearborn Independent, said, "If you can imagine a world in which the Source of Supply will be so plentiful that people will worry about not using it enough, instead of worrying, as we do now, about using too much, you will have a picture of the world that is soon to be." And he spoke truer words than he perhaps knew, for even now, there is surrounding us on all sides, everywhere, an unlimited Supply, more than we can ever use. As we walk, and talk, and think, and act, we register upon it, act and react upon it, shaping our destiny, our circumstances, our environment, everything that we are or have.

You have been working and trying for many weeks, yes, months, and years. Do people smile at you because you have tried and failed to materialize just the conditions you wanted? Do you smile back and try to hide the Inner sense of paralyzing discouragement that makes your best efforts less potent and effective? Do you long, sometimes, to take an easier road, and yet go on, refusing to give in because of an Inner Urge a mysterious Hope, which will not be denied? Then smile from your heart for you have not failed, nor will you, so long as you but keep on trying. And now, with this further insight, this newer knowledge, this deeper Understanding, face again your problems, and remember there is but one Mind all-embracing, and there is naught outside of the one. Consciously begin to think in this one Mind. Learn to live in its Strength, its All-Sufficiency, its Abundance.

Try and maintain the middle of the road, as I told you in the last lecture, facing life's problems and recognizing your debt to society, for you must earn the right to leisure time, which is so essential to real personal advancement. You are urged to face and settle each problem of your life, for the lessons will come again and again, until you

do, and in solving them at once, perplexities are eliminated and more leisure is available for ethical Progress. The prosaic duties of daily life are, after all, the finest builders of character.

But now let us consider Dreams for a moment. This is a question of general interest, and fits in well now that you have had several lessons on Mind, and while they are fresh in your memory. As sleep, or voluntary Subjectiveness, gradually stills the Objective Functionings and you approach the Borderline, you reach a point where the Pattern-shop closes for a time, the Forms and Blue Prints are laid away, and countless pictures, scenes and impressions come trooping thru from the Sub-conscious, or Universal Mind, uncolored and unbiased, and you become aware of them. They fall into many classifications which I shall briefly state here.

There are some of these impressions, contacted thruout the world thru all Mind, which are reflections of Thought-Forms, working to shape Mind into their particular desires and forms of expression. This is just as you might catch a glimpse of the work going on at a great blast furnace when the doors are thrown open for a moment, or when the molten iron strikes cold molds in a sudden glare of light. Thus your Consciousness becomes aware of the activity, the energy, of the Great Work of Creating, which was not finished in seven days, but which is being done by man continuously, everywhere, as well as all other forms of life, for the Egos in them are working, also. This is the Workshop of the World.

Then there are the things we receive under certain other circumstances. Thru the raising of our Vibratory Rate we attune, or are unconsciously attuned, with the book-keeping department of the World, the Great Books of God's Remembrance, the Akashic Records, into whose thin Etheric Substance is recorded every thought and every passing reflection since Time was. Under such circumstances of attunement you may turn back the pages connected with any life, any place, or event, and in picture, or voice or simply in Conscious Cognition, find presented the chapters you are attuned with. Of course, there are also the scenes, impressions, or voices, coming to your Consciousness during a projection, which you are now at work upon, and which you understand.

Then, too, there are the phases of Universal Mind that we call the Astral Plane, wherein there are many vibratory manifestations, prepared by the Cosmic Hierarchy for "Treaders of the Path," Neophytes and Advanced Students everywhere, and here are sensed many lessons, many experiences, "real" but perhaps not "actual" tho who can say that any Cosmic experience is not actual?

Again, but very seldom, except in the case of the highly advanced students, the Vibratory Rate of the person, thru purity of Personality and flawless desire, is so elevated that it automatically opens the barriers which the Masters draw about themselves, and the glory of that contact flashes across to the Consciousness as an ineffable joy which is hardly to be put into words.

Again there is the voice, the picture presented by Conscious Intelligence acting under volition. That phase called incarnate communication, or subhuman, as the case may be. Thru mental rapport, under stress of circumstances, mental contact between this Plane and the Cosmic Plane may thus be established, just as it is with the Highest Intelligences -- the Masters. In either or both cases, neither personality is present with you, it is a mental contact, just as you might call or be called upon the long distance telephone, and listen to the voice of one far away, or you might attach to the phone one of the new Television Machines, in which case you would both see and hear that person, -- all but another phase of the great Universal Mind.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD UNIVERSITY

Lec. 24 - Pg. 1

Beloved Neophyte:

I have been spending considerable time on the subject of Thought, Mind, and the functions and powers they both have. I have done this for I want you to realize that Thought and Mind are the principle powers in the world. They are more important to you than any other thing and a full and thoro knowledge of them and the way they work is absolutely necessary in the material, wordly advancement you are to make, as well as absolutely necessary in psychic or spiritual advancement.

In the past ages brawn and hard work were man's heritage. These afforded the lessons by which he learned and evolved, but with the dawn of the Aquarian Age a new epoch commenced; you must grow and change, or drop out of the race and stagnate. On, ever onward is the Inner Urge. Egypt, Rome, Greece, the great Empires of Antiquity, perished when they ceased to grow. The Gigantosaurus of old was well over a hundred feet long, the Tyrannoasaurus had the strength of a Locomotive, but all the monsters of the Prehistoric Ages are gone. They failed to meet changing conditions, they stood still while Life passed them by.

Today is the Age of Mind; thru his reasoning powers man has conquered the earth, the water, and now the air. Still there is no limit to his genius, for another field is opening before him, with possibilities greater and vaster than any he has yet conquered - it is the field of Mind, the Subjective and Subconscious Realms. Those few who have conquered these immense fields have risen to heights undreamed, while others are yet groping in darkness, taking fortune as it comes, good or bad, powerless to do anything about it; instead of being Masters they are yet slaves. It is so common a trait of human nature to think that knowledge and power are always hidden far away. Few realize that the greatest treasures, the greatest powers are close at hand, and that right in their own Subjective and Subconscious Mind lies that for which every man and woman yearns; Happiness, Health, Wealth, Knowledge, Power, and the ability to Know God.

So you see the importance of the lessons you have had; the simple concise manner in which these vast fields of knowledge and power are gradually opening to you is such that you are hardly aware of what is taking place until you pause and review, meditate and think. When once there dawns upon your Consciousness an Inner Realization of the fact that you are a Cosmic Child of God, that you are created in your Father's Image, that you have His Powers and Abilities, and that you have His own Creative Mind within you, ready to function, build and create, yes, which is building, functioning, and creating now - when this Consciousness in all its fullness actually dawns upon you, you will be eager to rise and assert yourself, you will be anxious and eager to prove yourself worthy, to take command of this vast power and direct it wisely and well, not alone for yourself and your affairs, but for others all your brothers and sisters as well.

But to realize your heritage is no small task, suppose the Prince of Wales had been kidnapped when a child and brought up in some lowly home until he was of age. And suppose someone should come to him and tell him that he was a Prince, that all of the wealth and power of his Father was at his command - do you suppose he could realize all that the simple statement contained? Not alone would it require time for him to believe, but time, also to realize, to open his mind to the full scope of his powers, for the limitations of his life would have formed habits not easily broken in a day or two. Saturn is called malefic because he is the God of Limitations, and the real evil in this world is the limitations man builds about himself. China built a wall around herself and stood still for a thousand years, yet today she is the play-

thing of the Power.

As you grasp the power of the Divine Mind within you and study the laws and principles I am giving you, I want you to realize also that it is not alone Truth, but scientifically demonstrable Truth, agreed to by Science today. As Sir William Crookes says, "We (Science) have gotten so far as to admit the possibility of resolving the chemical elements of matter into simpler forms of matter (elements into Atoms) or even of refining them all together away into ethereal vibrations of electrical energy." And, as you know, "Electric Energy" is the recognized basic element underlying matter and is but the Mind of God in Action. In a word, Universal Ether is but Universal Mind, the Mother-Father Manifestation of God, the Matrix of the phenomena of the Material Universe.

This conception is comparatively new amongst even advanced scientific thinkers. The Mystic, since the days of Atlantis, conceived of this Truth, but so spiritualized the doctrine as to make it hard of acceptance by the modern scientific physicist. The Mystic, however, knew that Spirit, Mind, Deity, or whatever the term used, was uniform Being, the source from which all Things came. So, while the modern scientists reject all anthropomorphic conceptions in his understanding of Nature, nevertheless, he means exactly what the Mystic Philosophers meant when he uses the modern terms of Ether, Energy, Vibration, and the like. In scientific usage these mean the same qualifications that Spirit means in Theology, or that Universal Mind means in Occultism.

Thus, I want you to realize that advanced scientific thinking is thoroughly in line with Occultism, and Mysticism which schools have had these Teachings for untold ages. Prof. Crookes says further, "Before matter reaches its primary state, all of its distinguishing qualities disappear except certain pulsations, which are alone detectable by means of the electroscope. "In short, matter reduced to a final analysis, as I have told you many times before, dissolves into merely pulsations or rhythmic vibrations. When we have attained this final analysis we realize the truth of the Mystic's statements that Mind and Matter are one, Spirit and Substance are one, for they easily merge, one into the other. The traditional notion of matter vanishes, it consists of a single basic Substance - Mind.

I have told you that logically this Universal Mind adheres in all things; therefore, it must be that these rhythmic pulsations or vibrations are primitive phases of that Mind, are, in fact, but Mental Activity the activity of God's Mind in action, producing the primitive vibrations. Thus, we have not only the intuitive and psychic knowledge of the Mystic as a base for the laws and principles I have given you, but we have further proof in the sound analysis and reasoning of the advanced scientific thinkers of today. But when we go further and study Mind, Scientifically or Mystically, we find, indeed, that we live in a world of Illusion. Because Reality has been accepted as Actuality, many still live in utter delusion and ignorance. The lesson I gave you concerning Reality and Actuality should be reviewed, that these terms may be clear to you, for in dealing with Mind, Man thinks it is an organ of human property, and he reads the Universe in the Light of this property without first understanding the property itself. Man thinks of his Mind as the theatre of his thoughts; he does not seem capable of thinking of MIND at all, but only of his thoughts, and this creates confusion, for thoughts are mental pictures. Thoughts of Objects we know are mental pictures, but so are thoughts of Ideas. The Idea must take on some form or the mind cannot grasp it. Thus we do not think of Beauty, but of the Beautiful, and man lives in a mental picture gallery. It is because he reviews the pictures that hang on the walls of his mental picture gallery that he misinterprets and misunderstands, because he interprets

them the way he feels about them, not as they actually are.

Now, all of this will require much thought, study, and meditation. It is not enough to merely read these lectures intellectually, they must be absorbed, you must live them and become consciously aware of their full meaning. I do not want you to think that I am teaching you some new kind of Therapeutics or some sort of a religious fad. This religion which I am teaching you is based upon certain principles just as gravity or any of the Exact Sciences are based upon a principle. This basic principle I am desirous of having you actually become aware of is this: God is a great Mind Principle, working under Mind Laws. This principle will fit any Religion, that is, it will point out the real in any Religion. It will show where the false is and where the true is, for when you know this Principle you can sift the real from that which is not.

But it is necessary, in order to demonstrate this Principle for yourself, that you keep establishing yourself, your Consciousness, in certain statements of its laws. In other words, the clearer your understanding of this Truth, the more substantial your mind becomes, for the One Mind, when it is in action in your Consciousness, will thru the Universal Law of sympathy of thought, lay hold of and manifest the Substance. Thus, the more you become consciously aware of Him, the more successful you will be in handling your body and your affairs. Thus, you learn to take hold of this Universal Substance and use it whenever you need it and thus the healthier you will be, the more prosperous you become, and the happier you are. Nothing comes by chance, nothing just happens; there are no miracles; all, everything, comes to you from cause and effect. You can not say God did this or that, God does not do things this way. God gave man the law and man puts it into operation. Those who keep the law are therefore rewarded with its protection and security. God, therefore, is not here, compelling us to follow His Law, for it is left to us to follow it or not, as we shall elect. You see now that you inherit the power of Divine Mind, you are using it to carry out the Law that God has established. If you carry out that Law righteously, you cannot help but get righteous results; if you break the Law, then that is your choice, and you must abide with the results. God cannot help that, God made the Law and there are certain rules of that Law you must follow. Blackstone says that Law is a rule of action. Exactly so - God's Law is a rule of action, and the greatest and first rule you are to learn is that God is Good, and all His Creation is Good. If you will firmly fix that fact in your mind, you will demonstrate good, and nothing but good will come into your life. If you think of evil, or that evil is real you will certainly have evil conditions. This you cannot avoid by your Affirmations alone, that is by Affirmations of the lips, you must not only repeat them, but you must think them, and try to live their meaning, making them a part of yourself. If you can say and gradually believe "I am a Child of Absolute Good, God is Good, and I am Good, and everything that comes into my life is Good, and I am going to have only the Good," you will change the patterns of thought immediately, the Inner currents will change and will begin to develop the brain cells to an awareness of only Good, of knowing only Good, and if you persist, everything good will be attracted to you and your life will be a perpetual joy. And as Good manifests in you, soon everybody will be seeing only Good in you. Use the above Affirmation daily, live it, and think it; act upon that assumption, and help your Faith and Confidence with this, "The All-Providing Mind is my resource and I am secure in my Health and my Prosperity.

This will be all at this time on the new thoughts and work, for I want you to continue to practice your exercises you have had.

In the Bonds of the Eternal Brotherhood,

Sri Dayananda, S.C.

Beloved Neophyte:

You appreciate that the communications I have been giving you have been very heavy and require much thought and analysis. Tonight therefore, I am going to talk with you a little, and thus during the coming week you will have additional time for review.

Perhaps you have felt at times a sense of disappointment, as most Neophytes do, that your psychic faculties have not opened widely, enabling you to function on the Astral as you do physically. In answer to any such feeling I want you to remember that your particular work in this incarnation and for some yet to come, is to evolve the Soul and the Personality thru material lessons and experiences. That mankind's attention may not be diverted from these lessons, oblivion steals over the descending Soul on its way to rebirth, that no recollection of its Cosmic experiences, nor the memory of its many past lives should make it turn its attention in any degree from the lessons of this life. Thus they will be more deeply etched, more thoroughly heeded.

You are to realize that it is only because of your progress, because of your particular need at this time, that you have been permitted to sense a little of that other plane, to have just once in awhile an experience granted, that your Faith and Confidence may be upheld, that with Courage sustained, you may turn again to the problems of Life, the development of full Mastership, without which control, attained and maintained, further psychic progress must be held back to keep pace with your complete evolution. And as you learn to walk the "Middle Way," neither subject to depression as Fortune frowns, nor elation as she smiles; as you prove yourself unselfish and capable; more and more power is developed by you. You can appreciate the extreme precaution required when you think of reaching a point where the spoken word manifests, where even each thought and passing reflection bears fruit according to its kind, not slowly, as on the material plane, as they do even in your life and cause so much inharmony, but with the speed of light.

Then too, this road to full comprehension is long, for there is much to learn. The Neophyte must recognize his debt to society, for he has been born into this life with many obligations and he must fulfill them. He must never neglect a single one of them, even to serve God. He must learn to master each lesson, each problem as it occurs, thus eliminating perplexities and conserving time, for he must always earn the right to leisure time, the time taken from earthly problems and devoted to spiritual mastering, must be in some way earned or deserved, as scholars who stand high, avoid homework, and may skip a class occasionally.

Occult Development is exceedingly slow. The results of time and energy are often imperceptible and this may bring discouragement. All Neophytes face discouragement in many forms, it is the greatest test you will ever face on the Mystic Way, and the most insidious. It was a rule of the Mystery Schools, a rule as old as Atlantis, that he who could be discouraged was not worthy of encouragement. This old rule is fortunately set aside a little today, help and encouragement are given the Neophyte that his Faith, his Hopes, and his Courage may be sustained, but still discouragement is the Great Temptation. In this Western World we are so prone to lack of serious thought, of proper realization, and of patience. In the Old Temple Schools, the Neophytes were keen and earnest, a kindly word was sustaining food for arduous research extending many months; one vision, one psychic experience, no matter how simple, was a marvelous thing to be remembered many years. Today with so many Neophytes, a vision of Life Supernal breaks upon them - for a breathless instant the Cosmic speaks in voice, or vision, a

glimpse of past lives, a moment of Cosmic Awareness, a moment of Soul-shaking Awakening, and all too soon it is belittled, and new Heights are sought before the full comprehension of all that was involved and revealed in that experience has been absorbed and consciously realized.

And all this pertains largely to the Neophyte's efforts to improve life, his happiness, and understanding; to attain power and knowledge, and the using of them to shape Destiny to his aspirations and ideals.

But, on reaching the fork of the road, the point where the broad, smooth way runs on the narrow path leading to conscious Immortality turns off, yet other things are needed, yet higher Faith, yet stronger Courage and Persistency, must be maintained. And above and beyond all PATIENCE - for the Masters may spend years, if necessary, in testing the hearts of those passing beyond the Neophyte stage. But as the Neophyte now a Neophyte no longer, obeys the laws imposed upon him by the Mysteries and as he is faithful in attendance to his new duties which he is assuming, he gradually unfolds, in perfect sequence, the various parts of himself as a flower unfolds from within, out. His faculties become so sensitized that he is able to see at each step of his growth that which it is essential for him to see, and to sense that which it is essential for him to sense. Many times the Neophyte who receives but little thru psychic sight or hearing finds instead, the highest development of all, Occult Cognition, dawning, thru which he receives the highest Occult Truths and Spiritual Verities without the aid of these lesser psychic faculties. It is indeed, the only psychic faculty the coming of which does not need to be watched with greatest care. While on the other hand, the development, prematurely, of clairvoyance and psychism are apt to be a serious impediment to the true growth of the Neophyte, for he is apt to wander astray in the byways of the Astral Plane and end in the blind alley of Transcendentalism.

RECOGNITORY INSTRUCTIONS TO NEOPHYTES WHO ARE RECOGNIZED ADHYAPYAS

The Neophyte to whom this instruction is now sent is hereby given Formal Provisional Recognition as an Adhyapya, and is thereby privileged to go to the preliminary tests and studies leading up to the formal candidacy for the Lesser Initiation.

As such, it is his proper privilege and duty to use, in the prescribed manner and no other, the Adhyapya Seal, as follows: ॐ ५९५ \ this is composed of the two Sanskrit words Sri and Usahas, meaning the Blessed Dawn, and has reference to the glorie of the Era of Universality upon which the world at large is beginning to enter, and particularly to the Ineffable Illumination the first rays of which touch the brows of the Neophyte when he receives Recognition. The corresponding Roman or English characters are Sryusahas, and the pronunciation of the word is, "Shree-oo-sus," nearly.

The Adhyapya Seal should be used in all correspondence that the Adhyapya may have occasion to have with any other person whom he knows with certainty to be at least a recognized Adhyapya in the Brotherhood. It should be placed at the top of the first page of each letter, in the center. This Seal is not to be made known to any person whatever, who has not already been duly authorized to make use of it. The privileges of being a recognized Adhyapya include the right of being advanced by any Master of the Brotherhood possessing the requisite authority, in any way, along any line that he desires, provided that further conditions regularly prescribed under such circumstances as those existing in the particular case will have been fulfilled or officially waived. The full privileges of Adhyapyaship will not remain

in force unless the Adhyapya conforms to the practice of writing or otherwise communicating with the Master by whom the Degree was administered, or in special cases, to the Arch Director, at least once each sixty days. A further privilege of the Recognition of Adhyapyaship is, the one who has thus been recognized is enabled to definitely enter upon the Sublime Ascent, the Goal of which is the very highest Destiny by any means possible to him, both in this Terrestrial Life and in his Super-Terrestrial Existence. Such a one, by the pursuing, in the right spirit and with proper reverence, attentiveness and industry, of the courses of study and training prescribed for the purpose by the Master, is enabled to move steadily onward toward Absolute and Universal Enlightenment, toward Universal and Ideal Perfection and toward the utmost Universality of Fellowship, of Power, of Prosperity, of Usefulness, of Life, of Love, and of Joy.

And now, having been granted acceptance as an Adhyapya, the next step is working towards the attainment of Carakaship. The Adhyapya who does not aspire toward becoming, and possessing, and doing, all that he can and should become, and possess, and do, on every plane, both interior and exterior, and who is not willing to patiently study that which those who know have provided as the surest, most speedy, and most efficacious means, and indeed the only and indispensable means of enabling him to attain to that end, should not aspire to Carakaship.

But the choice is now to be made. The Adhyapya who is willing to do whatever may, in his own judgment, prove to be necessary in order to attain to all that can make his interior and exterior life satisfactory and delightful to himself, as well as valuable to the world, must announce his Provisional Candidacy for Carakaship and that which lies beyond Carakaship, in the following words, "I ASPIRE TO INTEGRALITY." This announcement is to be made as follows. You are to prepare your own Sanctum as for the 10th Lesson Experiment, that is with the mirror on a low table or shelf and with the candle ready to light. After reading and meditating upon this lecture, you are to light the candle, turning out all other lights in the room. As you light the candle, you are to repeat the following softly, "Thus may the light of love shine forth from the Inner Sanctuary." Then, seating yourself in the chair, facing your image in the mirror, looking yourself in the eyes you repeat the following, "I retire within the chamber of my thoughts, closing the door of the senses, and enter into the thought that is within thought. Here, in my own Inner Sanctuary, asking is receiving. Here, seeking is finding. Here, when the door is sought at which to knock, it is found to be opened. Here, time and space merge into realization of the Eternal and the Invisible, and the Eternal and the Invisible are one. Here, all Truth - awaits the entering into it, and all Power attends the bidding. Here, all Being is One." And then, still facing your image in the mirror and looking yourself in the eyes, make the following announcement, "I aspire to Integrality." Pause for a few moments and then say the following prayer, used in many schools, in many ages, and very appropriate now: "Oh wonderful, beautiful Kingdom of Light, shed upon this humble Soul a beam of Cosmic Consciousness, reach down and touch the Soul that awaits and stir its Mind with thoughts Divine, cast out all evil and all sin, and take into the World of Love my Heart and Psychic Self, merged into one, my Self shall be but Self of God." Then relax, close your eyes and remain quiet for a few minutes.

This ends your Initiation as an Adhyapya, and signifies your great Aspiration for Carakaship, and I close this lesson now, congratulating you on your attainment.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD UNIVERSITY

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Beloved Adhyapya:

Thus I shall now address you, for whether you aspire to Carakaship or whether that High Resolve has not yet manifested in your heart and soul, you have passed the first gate, the Path still lies straight and level before you, and it is time for reviewing and meditating over the various principles and laws that have been given you.

The first twenty-five communications contain much, there is no fill-in material. It has been necessary thus to outstrip your Inner Development to a certain extent, that you might have most of the fundamentals laid before you, that a certain degree of understanding of right principles would begin to dawn upon you. You have already learned that this Brotherhood does not teach some particular hobby, some peculiar idea of its own, but that Truth, the vital principles of the Wisdom of the Ages, no matter where found, nor in what garb, is presented to you that you may grow and evolve, well balanced, symmetrical, complete.

The Invitation extended to you in the very beginning, reads, "The Brotherhood, in extending this Invitation to you, cannot by its very nature resort to the modern methods of High Power Salesmanship." Not only was this apparent then, but thru these twenty-five lessons you have also found it true. Regardless of the fact that many books and courses now on the market cater entirely to what people WANT and WILL BUY, regardless of whether it is entirely true or not, or even partly true, and regardless of high powered selling methods, startling adverbs and adjectives, and dramatic statements, this Brotherhood has never descended to such methods. It does not lay claim to reveal any startling secrets or mysterious incantations, by which in a few short weeks or months you may revolutionize your entire Life. Its wonderful success lies in the fact that it is a free, open channel thru which God can express with as little distortion of Personality as possible, and it is the constant aim and endeavor of the Brotherhood to make that contact ever clearer, and to reflect yet more clearly Divine Love, Infinite Wisdom, and Supreme Intelligence.

Each in turn of its cloistered Members gave themselves to God, but the most wonderful thing of all has been the full measure in which He has given Himself to the Brotherhood Work.

At this time, also, I want to repeat again the necessity for Continuity. As I have perhaps told you before, but which is even more pertinent right now, lack of continuity is the curse of the modern world. It shows in every line of endeavor, every craft, and business, and it shows in the lives of men. As the child starts many things and finishes none, so the child-mind in men vacillates from one activity to another. Failure in the material world, as in things spiritual, is nearly always the result of SCATTERING THE POWER OF THE MIND OVER TOO WIDE AN AREA.

In matters pertaining to things Occult and Mystic all the same is ever true. So frantic is the wild search for the short cut that money in vast sums is spent for books and America is recognized as the dumping ground for hundreds of thousands of books from Europe which are of practical worthlessness there, but which find a ready sale here. And then there is the ever increasing flood of books and papers produced in this market. Bewildered and confused, the eager Seeker presses from one to another, and always it is the old story, another disappointment, and the search is renewed. Yet it is all so simple, the Mystic Way is so easy, that men and women will hardly believe it is the True Way. So accustomed have people become to the fanfare of trumpets, gaudy posters, ostentation, and elocution, that the command "Be still, and Know that I am - God," falls upon the hearts of but the few. The Elder Brother said

"Eyes have they and they see not, ears have they but they hear not."

And so, you who are different, you who are an evolved soul, ready for the real Truth, ready for Spiritual Freedom, must constantly watch, that you do not become diverted, discouraged, tempted to try the byways, no matter how fascinating they may appear. For Attractive as is ever the entrance to these side roads, yet in the end they lead to the Sloughs of Despond, or prove to be but Blind Alleys, leading nowhere.

You must therefore, be faithful to your practice work. The visualizing of your Inner Chamber, and of retreating to it when the storms of Life seem to sweep over you with renewed force. Remember, the bodily desires will always make a last frantic effort to regain their freedom the restrained emotions will at times struggle the harder to break loose - your whole physical body, and your whole mental world will cry aloud for the old violent swing from one extreme to the other, the same eternal play of the opposites which to them had been life.

Tho you read a thousand books, tho you study from now till you lay aside your work for this incarnation, yet never will you progress materially, never will you gain spiritual advancement, never will you open the beauties of that other world until you put into faithful practice the lessons you have had. And mere lip service will not do, you must absorb these Truths, you must become enthusiastic and fairly live in their wonders. Zeal and enthusiasm are very necessary adjuncts, you must not "try and see if it works" - you must fill yourself with determination and say, "I will MAKE it work, I can and I will."

I have given you some of the rough material with which to work, now I shall go over and over it with you, smoothing it down, getting rid of the rough edges and showing you how to fit it into place. Here comes in the individual work. You are privileged to write and ask, to bring up the points you do not understand, that are not clear, and you will find always a loving response, an earnest endeavor to help. It is this Divine Love radiated from the hearts of each Master, in every lesson and every letter that kindles the heart and soul of each one who receives, for Love is the great unifying element in men, and among men. When your heart and Consciousness are saturated with this Divine Love it overflows into your whole body, and into all of your affairs and brings harmony into any discordant condition, both within and without.

There is a branch of the Law called the Court of Equity, and if you have no recourse in the lower court, you may take your case into Equity. It is truly a court of equity and justice, and it is a rule of that court that he who comes seeking equity and justice, must be prepared to do equity and justice. The one who seeks remedy in that court must come with 'clean hands.' Did you ever think of the Higher Laws of the Universe in just that way? Did you ever think that when you prepare to invoke God's Laws and to use them, that you too, before you can expect loving justice, heed to your appeal, must be ready and willing to do loving equity also? You cannot direct the first principles of this law against anyone unless you are willing that the same Law work for or against you likewise. To pray that someone will forgive you will be absolutely unavailing, UNLESS FIRST you have forgiven him. You cannot pray that someone shall deal fairly with you, unless you first have dealt fairly with him and others. If your prayer be to remove a bad habit or trait from another's Life, be willing, also that a similar cleansing take place within you. When you put your case into this court of equity you must be willing and ready to be sorted out, cleansed and purified yourself, along with the problems you have put in to be settled. Only when you are willing to abide by the prayers and affirmations that you make, do you become a part of the Divine Working out of your Prayers. Your passage thru the Divine Court of Equity can

bring you only good, the difficulty is in having courage enough to put your ALL into the hands of Divine Law with your problems, yet if you would benefit by this Law you must expect to abide by it. Study this over, meditate on it, and if you are willing, make this Affirmation, continuing to use it frequently: "I fearlessly place myself and ALL my affairs in the hands of God." "Father, Thy Will be done."

The lack of manifestation in the worldly affairs of men has been due, in part, to the fact that they have lacked a Consciousness of their Oneness with God. Thus, now, you are to practice and learn to VIBRATE WITH GOD. To raise the vibratory rate in which you have been living to the High Vibratory Rate of the Cosmic, and to become Conscious that you are ONE WITH YOUR SUPPLY. Remember the previous lessons where you learned that as you increase the rate of vibrations, things visible become invisible. You can increase the pitch of a musical note until finally it cannot be heard. The most powerful forces in the Universe are SILENT because of their High Vibrations. When you become absolutely STILL, mentally, your Mind is taken off of Form, and thinking of the "Allness" of God, the "Allness" of Spirit, you become ONE WITH GOD and meet this unseen Power face to face. Therefore, I am emphasizing your periods of meditation in your Sanctum. This retreat should become very Sacred and Holy in your work, for in the moments of High Inspiration which come to you in it, you contact the One Actuality, as your Consciousness functions in the Subconscious World, or Universal Mind. During these moments you put away the things of sense and form and live in the Realm of Ideas. And as your Aspirations become more intense, you live more and more in "Consciousness" and less and less in "Things." Remember that you are a part of God, an extension of Divine Consciousness, a Ray of Light from the inexhaustible Source of all Light, you possess the potentialities of a God.

In your present stage, of development, of mental awareness, you are in a middle position between the Infinite and Finite, as yet with little real knowledge of either. You have functioned largely in the world, heretofore, awakening sensation thru outside things, changing always from one to another. Now, you find and realize that among first essentials on the "Mystic Way" is the conquering of the Emotions. Having made the Call for Light, you have been weighed and found not wanting. For a moment or two the oscillations of Life are stilled and in the agony of aloneness you are called upon to witness the transmutation of your emotions. During such a time you yearn for the world of illusion, perhaps blame yourself for having turned your thoughts from it, but you cannot return. The old channels of human sympathy and hope have been closed with the stilling of the emotions and, as yet, the Invisible offers no help. Consolation may be had in the fact that this is the fate of every soul which longs for Light and Spiritual Attainment, and hope also in the knowledge that the time will come when he will possess KNOWLEDGE IN THE ABSOLUTE. So the soul must endure the bruises and press on until it reaches the symbolical River of Jordan, whose healing waters make all whole.

Thru the Attunement with God, repeatedly spoken herein, you burn the dross of personal conceptions out and learn to think in the Ultimate Wisdom, and along with the burning out of finite understanding and conceptions comes the detached, impersonal viewpoint towards the lessons of Life, making you absolutely indifferent and unresponsive to Life's reactions, leaving you concerned with but the one thing, - the doing of one day's work in the best possible manner.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight I am going to continue with the plan of keeping my communication along conversation lines, discussing with you different points in an informal manner. Thus, we shall review and bring out various ideas along the lines already given you, and at the same time will allow you much additional time to review past lectures and to go over and perform the various interesting experiments previously given you. You will find a much keener interest in them thru increased understanding .

Turning for the time being to the matter of Fate and Reincarnation, I want especially to call your attention to remarks by one of the foremost Astrologers, a man well balanced in all his thinking, yet not primarily a Mystic nor Occultist. It is in the nature of corroborative testimony from outside my special fields. Note well and think carefully:

"It is held by many that the main value of Astrologic Law is the knowledge it affords whereby the chief events of any life may be known beforehand! I am not wholly in agreement with this contention. This, of course, opens up the whole question of Fate versus Free Will, and it at once determines the difference between the exoteric Astrologer and the esoteric Astrologer. The former is a confirmed Fatalist who believes himself forever under the bane of Destiny, his whole life mapped out before him, a life over which he has no control. A cruel or kind Fate, as the case may be, has forced him into existence and imposed upon him his present environment and until he is released there from by the same capricious power, he must abide by its decree. He cannot alter the terms of his bond by one iota.

The esoteric Astrologer has no such creed. His faith is based upon the belief that "as a man sows, so must he reap" and his motto is ever "Man, Know Thyself." He knows that man may become master of his Destiny; that the Stars condition, they do not compel."

Now listen as he goes on. - "There is, in my view, no permanent value in the study of Astrology without also a belief in the idea of the Soul's re-birth. Those who reject this idea as illusory or valueless will therefore, be wasting time in trying to follow Astrological Thought.

"Every Soul that comes into the physical world brings with it the Web of Destiny WHICH IT SPUN in previous lives. Thus during this present life, we are spinning the Web of the next life from the fabric matter into which are woven those various colors and patterns which correspond to, and hence are the natural outcome of our thoughts and desires. We are weak or strong, that is, we are either swayed by Outer Circumstances and molded by environment or we compel our surroundings and environment to be molded by ourselves from within. The middle course is to be neither wholly the one nor wholly the other, but to oscillate between the two, sometimes drifting and floating with the general Tide of Humanity, in the main careless and indifferently lazy, yet sometimes pulling ourselves together and, for the time being, dominating and molding our conditions and circumstance. In the former class Desire is paramount; in the latter class it is gradually brought under control and transmuted into Will.

"All Souls are not the same age, all did not start upon their long pilgrimage from the Divine Center at the same time. Yet, all are in Essence one and identical in Spirit, tho each is colored differently according to the special planetary Ray it was born under, as well as its position in the Chain of Evolution. Each man's life the outcome of his former living is. The horoscope of any man is the outcome of his thoughts, desire, and motives in previous lives. These have materialized into a web, or a garment as it were, in which the Soul is clothed, and this

constitutes his Karma Fate or Destiny.

"Thus you see the restless Tide of Human Evolution creeps ever forward, carrying on to the appointed Goal, either willingly or unwillingly, every human Soul, each bound upon the Wheel of Fate, until sooner or later, having cast away its shackles, it ascends the grand spiral stairway which ends at the feet of the great Architect of the Universe. Thus, there is a ruling Destiny over all, and Providence has established the perfect Law of Compensation, whereby each individual reaps what he has sown and each individual sows whatever he desires in the future to reap. Each man weaves his own web of destiny, thread by thread, either consciously or unconsciously, according to his development and to his identification of himself with either the Will of God, or the formative Will of personal ambition or desire. Thus the Will of each human Soul, polarized either externally or internally, decides his every choice and his real inner determination, either to work with the Good Law, or against it. Thus each man is a free agent to make his future Destiny. But over the past weaving he has less control. The secret of Fate and Free will lies within the motive, which prompts all thought, all feelings, and all action, each Soul having the freedom of choice so far as motive is concerned, but when once the incitation to a thought or action has been determined the result is certain action, be it good or ill, pleasurable or painful. This involves a conception of the Soul's successive re-embodiments; that is, reincarnations, for the purpose of working out its Destiny; and that Destiny is guided, either by the intuition of the Personality attuning with and obeying the Good Law, or by the Objective Mind alone seeking the gratification of personal desires, limited to himself only, desires which must eventually lead to pain and sorrow, or what we generally term misfortune. It is veritably true that there is not an accident in our lives nor a mis-shapen day, nor a misfortune that cannot be traced back to our own doings, either in this or in another life. All of our troubles are caused by breaking the Laws of Harmony, and all our joys result from obedience to these Laws of Life."

And in what I have given you lies an explanation of the part heredity, Environment, and Character play in human Destiny, for these are the three great Factors, a right understanding of which makes clear the most of our problems and points the way to escape from their bondage. Character, or to use the term I use, Personality, is the inherent quality of the Soul built up thru the ages, which it brings with it and thru which Personality, it is either susceptible to its environment or rises above and dominates, alters, or changes it. Heredity supplies the vehicle, pure or impure, according to past causes in previous lives. It is the first letter that binds the feet of all born into physical existence. We cannot choose our parents, and we find, as soon as we become conscious of the fact, that we have either good or bad parents, rich or poor, healthy or diseased, and that we are, moreover, heir to various conditions which accord or discord with our Character or Personality, as the case may be. This Heredity constitutes part of the result of the Web of Destiny the Soul has built up. There, there is environment, which gives conditions in which expression may be made of the latent qualities inherent in the Soul. It harmonizes with the actual needs and requirements of the Soul in order that the latter may obtain its freedom from the Fate of previous lives by paying off the debts it has incurred, by learning and developing those traits of Personality thru the lack of which the continued Evolution of the Soul, at the point then reached, would be delayed.

And so, we find the Soul coming into rebirth, bringing with it a Personality, the fabric of which it has built up thru past incarnations, and awaiting that Soul is the physical body supplied by Heredity, and with certain environment also prepared.

Besides the various effects caused by the personality itself and by environment and heredity, there is always, playing upon the Soul, the Symphony of Vibration from the Lords of Karma in their ever-changing combinations as each follows its orbit. Each of these Lords presides over some part of Composite Man. His physical body is ruled by Saturn; its Psychic counterpart, by the Moon; the Life Essence flowing thru him, by the Sun; the Objective part of Mind, by Mars; the Subjective part by Mercury; while the Subconscious realm is ruled by Jupiter; and the Soul, itself, which is in essence Immortal, by Venus.

The real point to remember, is this, that the Undeveloped Personality is always liable to act in response to outside influences, is molded and shaped in mind and feeling according to circumstances and surroundings. A Developing Ego, whose Mind is less fettered, restrained by external conditions, will not always act precisely the same during repeated experiences; there will be some exercise of the Freedom of Choice, it will tend to break up former habits and alter its attitude toward recurring events. On the other hand, the Developed Personality, which has learned by experience control of the emotions and thoughts, will always maintain an attitude of Calmness and Serenity when passing thru events which it knows are merely the results of thoughts and desires set into motion while he was yet in the undeveloped stages, but will also seek to turn these events to a useful purpose in furthering his spiritual unfolding and advancement. This man who is taking his Personality in hand, making strong efforts to overcome anger and jealousy, or greed and covetousness, will not act so impulsively as those who do not know that they are jealous or greedy, and hence in the case of this Developed Man, unfortunate conditions resulting from two or more of the Lords of Karma combining to present a severe lesson will not prove so unfortunate as it would if he lacked control and was swayed by emotion and impulse. Thus, it is that I emphasize again and again the necessity for retreat to your Sanctum, and emphasize the necessity for these periods of Attunement, of quiet Contemplation, for here you can contact the Source of all Knowledge and all Wisdom, here you find the Strength, the Help, the Inspiration you need, for all that exists within the Universe came from the First Great Source, in which we live and have our being; He is our Fate or Destiny, our only Hope and Guide, for in essence we are but Divine Fragments of himself.

Thus, in facing the conditions now accruing, the results of our own thoughts and actions in the past, you see the necessity for exercising Control, Judgment, and Understanding. Having developed the necessity for these lessons, we must now accept them and strive to extract from them all that there is to be learned, that we may become Consciously Aware of the Truths they teach us and avoid the necessity for their repetition.

But now listen again to our Astrologer, the most startlingly dramatic statement of all, in accord with Mystic and Occult Teachings:

"Never should the student look upon events, as Fixed and Irrevocable at a definite time. Prayer, in some instances, has the Power to Modify inharmonious events and to Accentuate the favorable influences, while, in other cases a Strong, Determined Will can alter the course of events indicated as Probable."

I want to emphasize the necessity of reading and re-reading this lesson, thoughtfully and carefully considering each point, and you will find you have cleared up many points on Reincarnation, Destiny, and Fate, and have again found that you, yourself, are the responsible factor.

Continue with various of the experiments and spend much time in quiet waiting and thinking in your Sanctum, that the work being done for you on the Inner Planes can be absorbed by your inner Self.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

In the lessons you have had there is one important thing that you must remember, that is, that, in addition to the mere knowledge given you, we have also been building FAITH. Thru understanding, thru experience, thru the various manifestations that have come to you from time to time, there has been built up also a sense of conviction founded upon logic and reason as well as knowledge of the Law.

The part that FAITH, Perfect Confidence, or Expectation plays in all things, as well as in things Occult and Mystical, is that it releases the Inner Energy which has become condensed into mental images of Sickness, Poverty, or Lack of any kind, and then your own WILL guides the re-expression of this Energy, or Universal Mind, into New Images more nearly like the perfection of God. It was the Essence of the Early Christian Religion to save from sickness and poverty, as well as from sin. We have called the Master's acts miraculous and only now is modern Science and Religion beginning to suspect that He was demonstrating the operation of a Principle which was, and is, Eternal. He stated the fact plainly that we should do the same things which He did.

God placed Infinite Life here upon the earth. He made it available to all. He has given us "Free Will," as you read in your sixth lesson, perfect freedom to take His gifts or to ignore them, as we like. He does not punish us for failing to draw His Divine Source of Life, any more than the Sun punishes us if we choose to live in a dark cellar. We may and will suffer for lack of the Sun, but we need only come up out of our cellar to enjoy all of its beneficent power. It does not withhold a single ray from us because we slighted it, but instead it radiates just as much warmth and light over us as it does over the most faithful to it.

Just so it is with God's Laws and Principles. We are not punished with lack or disease when we neglect our attunement with Him, but we do punish ourselves and the quickest and surest way out of our many difficulties, and to obtain Peace Profound, is thru re-attunement, re-vitalizing ourselves thru the ever present Divine Mind. The Mystics of Old, in telling of the work in their laboratories in searching for the Universal Solvent and in transmuting base metals into gold, were speaking of the work in their Sanctums; there they found the Great Solvent of the Universe to be Divine Love, and the Great Transmutation to be the raising of the Consciousness to a Conception or an Awareness, a Conscious Realization of their own Divinity. The Bible says, "Ye are Gods"-really know this, not as a Truth told, but as a fact you have realized, you are, from that moment, free from the Wheel of Life, it is a task for the ages, but even now the first glimmerings of the Light Supernal is touching your brow, the first slight Conception of that Truth and of your own High Estate is Beginning to make itself felt, and after that first faint beginning the hard climb on the long road back to God will be a joy.

In the past 25 or 26 lessons, I have presented these Truths to you in different forms and from different angles. You realize now that no matter what viewpoint you assume, these are fundamental and basic facts. Whether you speak in the words of Psychology, using the terms of that Science, speaking of Thought-forms and Auto-suggestion; whether you use the language of the devout Churchman, speaking of the redeeming Love of the Savior, and of His Prayers to the Father; or whether you use the terms of Metaphysics and speak of the Source of Supply, the Universal Mind, manifesting according to your own Will - no matter which form you use the Truth is the same that the Intelligent, Creative Life of God is seeking to express thru you His Perfect Idea, not alone in your body but in your surroundings and your work.

To you, the Avatars of the New Race, on whom is beginning to Dawn something of the coming Perfection of the Race as it is to be, to you who follow the precepts I have given, the crippled body, the defective organ, the financial lack, the inharmonious surroundings, are no more permanent, nor cause for worry than the broken or imperfect casting is to a founder. Re-melt it, is all he would say; remelt it, is all you need to do. Even as that iron is perfect iron, only the casting wrong, so is that life in and around you perfect, only the manifestation you have made is wrong or inharmonious. So as you retire, and before going to sleep, throw into the melt everything you have, everything you are, your body, your possessions, your circumstances, and your surroundings, freely releasing the Divine Life from the broken and inharmonious molds into which you have in ignorance and sin, condensed and crystalized it. Visualize the imperfect forms in which you have shaped this Energy as melting away like ice before a summer sun, then see it flowing into the more perfect mold, condensing again into as close a duplicate of God's perfect Image as you are capable of knowing at this time. Know that you have this perfect Image, keep knowing you have it, until you make it manifest. Start at once to act the part. The finest theoretical knowledge in the world will do you no good unless you have the Faith and Courage to put it into action. This, in the words of the Mystic is called Divine Assumption. Having mentally thrown the old into the melt and visualized it flowing into the new mold, then assume that it is, so-assume it and begin to act accordingly, holding fast to the Law with perfect Faith, and it shall be so.

Of course, you are human and there will be times when your perfect Image will waver and fade; perhaps unexpected sickness, financial loss, a deal gone wrong, a heart's desire broken, will mirror a different picture to your Inner Mind, throw away that imperfect picture, refuse to accept it, keep right on making others until you again have one strong and clear which approaches the perfect Image which is in Divine Universal Mind. So, I repeat, that you may the better understand. If you would become wealthy, what is the first thing to do? You must be rich in your thoughts and your Actions, even tho you must start with the modest of plans. You must take your life out of Images of lack and limitation and resolutely put it into the pattern molds of opulence and plenty, and act it.

You and all your affairs are the sum total of your Thoughts reflected into material expression. It is God condensed into your patterns. But God has a Perfect Pattern for each of these expression. Each night you should approach Him in the quiet of your Holy Sanctum and compare your manifestations with His Perfect Pattern, then throw into the furnace all the worn and broken imperfect molds, and rebuild your Images, your wrong Thought-forms, for the new day, into forms nearer to the perfection of God. It requires Will and Determination, it is too great an effort, for most of Humanity until driven to it by sheer necessity. They would rather leave well enough alone, and patch the worn and broken form and be on their way. They forget the original Pattern and work only on the casting they made. Is it any wonder the forms soon break down, that sickness racks the body and money lack sets its boundaries of limitation and handicap?

But mere momentary belief or determination will not suffice, it is not enough. You must HOLD to that belief in spite of all approaches or contrary evidence of any kind. You must hold to that idea as the blind man kept calling until the Master heard and replied. First release the imperfect Thot-form, break it up, release your Life-Energy from it, by disowning it absolutely. Then go the Father for His Perfect Picture of you and your affairs and as it comes to you in the Silence KNOW that you have the Perfect Pattern and hold to that knowledge until your Subjective Mind grips the Universal Substance and condenses it into the new expression near your Heart's desire and nearer God's perfect Plan.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

So far in your journey you have had few, if any, set rules for your progress along the "The Mystic Way," you have been learning to conquer the mind and emotions as well as the body and its desires. You have learned to lay aside personal desires and accept instead the things needed in your progress. Now, however, you have come to a part of the Path where you can see in the distance three Gates of Gold, one beyond the other, and it will soon be necessary for you to pass thru these Gates in your Journey towards Illumination.

The First Gate, then, is the Gate of Tolerance,--a Conscious Realization of Divine Love, Charity, and Toleration. Intolerance is ever a bar to complete recognition of the Universal Brotherhood of Man. This is the first attainment. Absolute Tolerance for other views, ideas, and understanding. Tolerance not alone in spoken words, but even in the privacy of your Inner Ideas.

The Second Gate is that Gate called Harmony--a Conscious Realization of Harmony, both within yourself and in your outer Surroundings. This is the condition which, when realized, eliminates Fear, that grim specter that ever enthralls and binds.

And the Third Gate is Patience--the Inner Self's waiting in Harmony and Peace for the Divine Law to bring the Fruits of your Attainment. This is, indeed, the hardest Gate so far, one that tries the Soul for it is truly a testing period. Patience, Trust, and Confidence are truly God-like Virtues.

Heed well this Message, Beloved Adhyapya, that you may learn now the Virtues of these Gates. If these Virtues are well acquired, the Gates will silently swing ajar as you approach, but if not heeded well, will but bar your further progress. So, in your daily contacts with Life, the Great School thru which you are passing, and thru which you learn and develop, watch well that you react always with Toleration, that always you maintain Harmony, even amid the swirl of surging Life, and then proceed with the acquirement of Patience.

I want you to realize that no one thing of greater importance has been given you since that first communication, wherein you renewed your Faith and Confidence in the Loving Father and His Guidance, thru His Divine Laws and His Love. Toleration, Harmony, and Patience--keep them constantly in mind that no lack of a full appreciation of their meaning and a full acceptance and incorporation of them into yourself, may retard your steady advancement.

There is another matter I wish to take up with you now, leaving the above thots with you for constant companions during the days to come. This matter is to add yet another of the vowel sounds to those you have used from time to time in the past. This is the sound of the letter "E" Its sound is "EH" pronounced exactly like the sound of the "E" in the word "They." In the Sanskrit tongue the "E" was always long like this "E" in "They." In this language and those springing from it, such as the Avesta, each letter and sound was selected because of its Occult and Mystical Vibratory Power. Thus, this particular letter sound of "EH" pronounced as the "E" in "They" was found to have a vibratory effect upon the water element wherever found.

In the olden days the Mystics understood water as a Sacred Element, always having a large bowl of this element on the Altar and it is from the Mystic's interpretation of this element that Christian Churches today use water in so many ceremonies, and as Holy Water. Now, as I told you, each letter of the Sanskrit or Avesta Languages had a special value and power when it was pronounced in a certain manner. The "E" is pronounced like the "E" in the word "They" making a sound almost like the "A" in "Hav," but with this slight difference, you keep the lips a little

closer together than when you say the "A" as in "Hay." In other words, when you say the sound "EH" your lips instinctively act differently, a little practice in say the two sounds will show you what I mean. After practicing both sounds, then practice the "EH" alone until you get the feel of it and can sound it softly but clearly.

Now, as an experiment for tonight, I would like to have you bring into your Sanctum a large basin of fresh, cool water. It should be some sort of vessel like a dispan or wash basin, something of this size and shape will hold the right amount of water and will present a large surface to the air. It does not matter what material the vessel is made of, whether granite ware, tin, or glass. Place the vessel containing the water on the floor, at least ten feet away from where you are to sit. Have the room perfectly dark and sit quiet for several minutes until your eyes become accustomed to the darkness, then make sure that the room is dark and that no spots of light are coming in from doors and windows.

After you are certain your room is light-proof, take your place in your easy chair, be sure it is easy and very comfortable, for this, again, is a Psychic Experiment, and you must become relaxed and subjective. Avoid using your Objective Mind during the Experiment, just casually watch, in a detached and impersonal manner, as if only rather interested. Then, after the Experiment is over, you may reason and analyze about it as much as you wish, but not during it. Now that you are comfortable and relaxed, face towards where the vessel of water is, and observe it while you softly sound the "E" like "EH" drawing it out well as you exhale the breath, then breathe in again and intone the sound again, and again. This will be three times. Sit quietly for perhaps two minutes, observing the vessel, and sound the "EH" again clearly. This time intone it five times, not too rapidly but with plenty of time before making the longer pause of two minutes. Watch and relax as before, then intone the sound again, this time seven times. Then sit in silence and darkness for perhaps ten or fifteen minutes.

One of the first things you should notice is the change in the vibrations of the room which will become tense and very strong. Then you will distinctly feel the moisture in the room, a dampness for several minutes almost like the fog of the seashore. There will be various mists in the room, and a fragrance as of many flowers, perhaps the odor of Incense. Lights and Clouds will also form over the vessel and the water.

During the coming months you are privileged to perform this Experiment, for it is of great value in attuning yourself with the Inner Planes and you will sense Peace and Love and something of the work being done on those Planes. Always be very sure to sound the vowel sound of "EH" exactly three times, then five times then seven times.

With just another that I will close the lesson. You are a Cosmic Child of God, and I want you to show your true Spiritual Heritage in the Courage which you maintain amid the trials of Life, and in the Patience with which you await the blossom and the fruit of your efforts. Realize, please, that your Soul IS a Divine Fragment with a long past History behind it. Those Souls who now rank as great Saints or Super-human Spiritual Intelligences have, in by-gone aeons passed thru the mud of earth, or at least some lowly condition akin to it; and those who now stumble and fall in the storms of temptation and in the mists of ignorance will, in the future ages, stand forth in the Sunlight of the Spirit and manifest the Wisdom they have gained thru their long pilgrimage thru Matter. This, Oh Child of God, is YOUR Birthright and YOUR Heritage-- be worthy of both and maintain your High Courage and Sustaining Faith.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight I shall shift the scenes once more and turn briefly to a subject that has not been included so far in any of the Brotherhood work. It is, however, an important element in Spiritual Advancement, Cosmic Illumination; yes, and the important element which, lacking, leaves Life flat and tasteless, and removes all the joy and happiness from it.

The subject, therefore, is Health, bodily well being; in other words, Inner Harmony. True, the Mystic Therapy aids and re-established harmony, but even this cannot succeed if you persist in over-eating or wrongly eating. It is a well acknowledged fact, proven beyond all doubt, that practically all ills are due to Toxemia, or Food Poisoning. Man, of course poisons himself daily, but these poisons are eliminated from his system as fast as absorbed thru the eliminative organs, including as most important, the lungs and skin. This, under normal conditions, takes care of the matter, so long, in fact, as we do not overeat constantly and thus gorge the blood-stream with an over-abundance of the by-products of a perverted metabolism. So long, also, as the vitality (nerve energy) is good, but when this becomes lowered, then the organs of elimination, which cannot function without this nerve energy, also reduce their work, and the body becomes flooded with the toxins which accumulate slowly but surely. When the saturation point is reached, the body makes a supreme effort to throw this accumulated mass of poisons out of the system, with the result that one or more of hundreds of diseases may make their appearance and we say the man has fevers, boils, pneumonia, or whatever name the so-called disease may have.

Thus you will see that the many diseases with different names are in reality due to Toxemia. In other words, Toxemia is the only disease and all so-called diseases are merely the crisis, the explosions of Toxemia. Therefore, in treating any form of bodily ill being, you should keep the word Toxemia clearly before you, and in addition to the Mystic Therapy, realize that you must speed up and get rid of that general systematic Toxemia, thru the sane, common-sense methods of resting, fasting, enemas, and dietotherapy. To merely treat locally the affected organ, be it the liver, lungs, or brain, is but to stimulate and goad that poor organ, as is usually done with drugs, until it is so crippled by such treatments that it becomes chronically diseased. Further, the poisonous drugs put into the system, in addition to the already existing toxins therein, become a very heavy load for the vitality to cope with and eliminate, and if finally Nature gives up the struggle, the patient dies.

You must remember that all of us do not have the same power of toleration for poisons. Some men can smoke no more than two cigars daily without the greatest discomfort, others can smoke ten or more. This difference in the system's resistance is just the same with Food Poisons. Therefore, in treating any diseases in yourself, or your immediate circle, try to find out the source of the poisoning which brought on that disease and prevent further poisoning from that cause. Meantime, proceed with positive or negative treatments over the part where trouble is manifesting, by contact, and at the same time continue to apply positive treatments to the first thoracic ganglion to maintain the vitality and strength. Only in case of severe fever should these latter be stopped and only then when the fever is rising to its peak. If such is the case, you should, of course, switch to negative treatments on the first thoracic ganglion, but on the other side of the spine, and continue these until the fever is going down again.

I also want you to remember that it requires great experience and skill to undertake a long fast, running many weeks, and while this is often necessary to entirely rid the body of the poisons, it should only be done under competent supervision, and the layman should not in-

dulge in fasting only a fragmentary knowledge of the whole subject. A long fast is seldom necessary, a three or five day fast can be undertaken without any fear or danger. But in breaking the fast at the end of the time, the first two meals eaten should be quite light. To drink water during a fast is an absolute necessity, and it is better in every case to take a half glass of fruit juice every two hours, filling the glass up with water; then taking a full glass of water in between the glasses of fruit juice. The fruit juices should be changed so as not to tire you - for instance, orange juice today, then tomorrow grapefruit juice, canned or fresh, the next day back to orange, and the next a little juice from canned peaches or pears, as you like, and so on. It is also very necessary that an enema be taken each night before retiring, just plain water, nothing added, and only lukewarm. In addition to this, the skin will become very active in throwing out the poisons, and it is advisable to take two sponge baths every day, warm water only. Do not take tub baths during this period for they are too weakening.

Don't be afraid to fast whenever necessary for a few days, and in case of any cold or acute disease, any disagreeable manifestation of ill-health, stop eating at once, put yourself on the fruit juices and water, following the other things mentioned as a matter of course. Then start the positive and negative treatment as you have heretofore learned.

Perhaps this communication would not be complete without reference to the great part Mind plays in all this, the different forms of Therapy. Learn to think right thoughts, and miracles of healing can be wrought, as you already know. The late Emile Coue spent his whole life expounding his system as to the way by which we could set our Minds thinking along right lines. He may have attracted criticism and his familiar formula of "Day by day, in every way, I am getting better and better" may have provided good copy for the eager satirists, but as you well know, now, the formula is perfectly right in principle, as well as effective in practice. The Mind must be exercised and cared for, just as the body must have exercise in moderation, and careful habits must be cultivated.

The Professions are naturally conservative, and until recently the Medical Profession had been content to confine its line of progress within very narrow limits. It was inclined to reject or ignore methods of treatment which had existed before the scientific age. Therapeutic suggestion is an outstanding example. But today there are eminent Specialists who are employing this powerful agent of health, the Mind. The Medical Profession as a whole now endorses its efficacy. It is indeed tragic to contemplate the ill-health, failures, wasted lives, and premature deaths of those whose whole mental outlook and physical well being might have been transformed by the application of these simple rules of habit and thought.

And so, Beloved Adhyapya, I repeat - KNOW THYSELF. Know and realise all of your weaknesses and overcome them. You cannot, tho, overcome them until first you face your own Soul in the darkness of your Sanctum, and analyze it and study it without bias or prejudice. I have discussed the mental realm, your thoughts, your habits, and your ways of doing things, the inertia you must overcome thru the Will, in forcing yourself to do the things you should do, but have not done; now I have been talking with you about the physical and the care of the fine and complicated machine which is your physical body. Perhaps no other machine in the world receives so little real care and attention, so little real study.

As you thus work, learn, and practice, remember that the Higher Consciousness is being pushed closer to the Threshold, the Great Forces your Soul let loose with its first Invocation for Help are filling its depths like a spring fills a reservoir, and when the time is ripe the water will flow into its appointed channels.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight I am going to discuss with you in a conversational way the directing of Projections. For the past several weeks you have been working with the rules and principles I gave you, and while some have had marked success and interesting experiences, yet others have had only broken manifestations and occasional, momentary glimpses.

The Mind is a very subtle and wonderful thing operating on the Cosmic Plane, nothing can be more delicate in its sensitivity, hence any use of the Conscious Reasoning Powers, during the experiments, will cause you to lose the Subconscious Contacts. No matter how fleeting the thought may be, it will be sufficient to negate the functioning of the Subconscious, so far as your Awareness is concerned.

Now let us go over the matter again. First, be sure your chair for this work is very comfortable and easy - there must be no sense of chair pressure on any part of the body, no strain on neck or back. Obviously you cannot be this way in a straight backed chair, nor one that is too high or too low for you. Then, after sitting in the chair for a while in the dark - be sure there are no stray lights coming in thru the windows, under the shades, or under the door, or thru the Keyhole; when you are sure of this, and you can tell by waiting in the dark until the eyes become accustomed to it - then relax and think for a few moments of God and His Laws and Principles as you are learning them; then drop your attention to your toes and begin the awakening of the Awareness. You will feel the tingle and glow as Consciousness is directed to the various parts, coming up the body to the top of the head. It is almost as if a warm ray of invisible power were being sent out from you and into these parts. Now, this may be done quickly or slowly, just so you feel the awakening response from the Mind and Psychic Form within these parts, in the form of this warmth or tingle. Now, this done, take a deep breath, as you were instructed, softly intoning the vowel sound, and exhaling as you do so, and with the eyes closed, just imagine and will that the real You, the Inner You, and your Consciousness are slipping out with the exhaled air. Now right here is an important point, a vital one. You must assume that you are going out, that you are out, in Space, and you must not try to see anything, or figure whether you are out or in and think anything at all, except that you are blindfolded and cannot see, but that, in actuality, you are just Mind and Consciousness without any body, floating in Eternity. Picture this condition, assume it, and believe it, make it real to yourself; and at this point do not worry about whether it is true or not, or if it is all imagination; just do it and believe it, and then, immediately you have assumed you are out, go to work without letting your Mind even think a flashing thought on anything else.

It is understood that before you started to work this evening, you put in a moment or two deciding what you were going to do and who you were going to reach. Of course, at this stage of your work, you would select some friend you knew and some home you were familiar with. All this should be carefully planned and clear in your Mind.

Now, as you go out, you turn your Mind immediately onto your plan. Let me illustrate a hypothetical case: Your friend's house is over in another part of town - You Imagine (Remember, the Imagination is the Creative Mind Power of God - Creative) and picture yourself up, as in an airplane, literally see in your mental picture the ground below you, the town where you live, as if from the air. You know the approximate location of this friend's house; slowly you go thru the air towards it. Change your picture instantly, you are on the walk in front of his house, you see it plainly in your picture (remember, now

you are getting lost in this picture building; not for one moment, not even for a flashing second must your Mind go back to any thought of your body, your room, or anything of that kind--you have no body, no room, all is lost sight of, so intense is your interest in the realness of this picture). You have seen the house from the outside, it is real to you, you know you are there, but you do not think about that at all, you go down the walk, onto the porch, the door is opened and you walk in. During all this, every detail comes into your picture just as it would in so doing--you literally walk into your picture, so real is it. Now you go to the room where you have planned and expect to see him. You picture him in bed, or at the table reading or whatever you think his position and occupation would most likely be, and then you see him there, you picture him in full detail; all this now has been like some of your life-like dream pictures, where you run upstairs in that dream and wake to find yourself panting and out of breath - that is realism - or you fall over your chair in that dream and hurt your ankle, and wake with it so vivid that you actually look to see how bad the bruise is - that is real picturing - or real projection, who can say?

Now as you walk into that room and see your friend, you should do as you would in material life, you would walk up to him with joy shining from your face, just fairly radiating happiness at the visit, and speak to him, "Hello, Frank, how are you?"

Now let us leave the picture at that point while we go back a little on some other points showing what may happen by this time. Sometime in your imagined picture work, sooner or later in the process up to this point, there will occur, with practice, the Great Alchemical Transmutation, the picture in your mind transmutes into an Actuality instead of a Reality. Some place in your work to the point above, another picture will flash into your Consciousness. As your Consciousness As you turn your Mind back to your Original picture it will reappear, this new picture, and seem to persist. That is your cue to accept it, allow it and watch what happens with interest, but without allowing a momentary thought of analysis or reasoning about it. Just let the old picture go, accept the new, and lose yourself in it, as an interested spectator this time, letting come what will.

This new picture is the Actuality you are Psychically seeing. Let us see for a moment what you are likely to get. Least of all will it be, usually what you expect - your friend. You might see him in another position, in another room, doing something else entirely. While you were working with him in the home, he might have been at the office, for some reason, working overtime, and so, as you worked, would come flashing glimpses of him over his desk downtown. Accept it and see further what happens. Perhaps you contact him at home all right, but he was thinking very deeply about his office and some unfinished work. You are very apt, therefore, to have your picture change into a glimpse of an office and a pile of work, for you would in this case, have contacted his thought-form rather than himself, and if this thought-form were very strong it would be just as real on the Psychic Plane on which you are working as he would be on the Material Plane, and much easier for you to see and become conscious of.

Then, too, other things may happen, for you have not acquired yet, thoro concentration, and after getting well started perhaps you lose the thread for a moment, but, being on the Cosmic, you immediately contact someone else's projection. Or, perhaps, thru your vibratory attunement you contact some phase of the Akashic Records on whose thin Etheric Substances are recorded every thought, act, deed, or passing reflection since the age of life first commenced on this planet. Anything therefore, may come before you from this sort of work with contact.

And again, Thought-Forms of Humanity may come to you, some very real and some endowed with so much power and life they appear real for this is a Plane where thoughts are indeed things, and the novice in his first few contacts is bewildered, not knowing what he is getting or what it is all about - but with practice comes also, discrimination, you will learn thru practice to judge a little of what you are seeing. Also with practice your aim will be better, you will learn to direct and control your projection so that it will carry like an arrow to its mark and not drift off sideways to some other contact.

All this is new to you of course and you must accept the fact that it starts out with pure strong vivid imagination - don't worry about that, you have functioned so long on the material plane you do not know of any other - and no matter what you have thought about it, what others have told you, it is done in but one way - this functioning on the Cosmic Plane - and all start alike in this manner at first. Later, with trained Will and acquired Power, it is an instantaneous matter. The deftness of eye and arm in the skilled tennis player is not acquired in a few weeks, it is an art, practiced and developed. Be content if you acquire this in a year or two, so long as slight successes come to encourage you.

Now I want to talk to you a moment about the Dream Method of Projection as given to you in the 19th lesson. Before going into the new details of that, however, I want to speak to you about the experience of one of the Pupils. Instead of taking the rising Elevator or the Airplane or the Tank of Water - as outlined in the lesson, this Neophyte while practicing Meditation, conceived the idea of climbing a ladder and visualized a ladder in front of her which she proceeded to climb, rung by rung, rising higher and higher and higher. She kept this up until suddenly the ladder vanished and she was floating in space. Her subsequent Vision was very wonderful. It occurred to me that some of you might use this Ladder Method with a great deal of success. The secret of course, is to climb and continue climbing, imagining that you are climbing right up into the clouds, and making it so real you feel you are, and thru them and on higher and higher up, and keeping at it until the Inner Consciousness opens and the Ladder disappears.

Now with regard to the Dream Method of Projection as outlined, you realize if you have been doing the exercises as given to you, that the difficulty to awaken Consciousness while you are out in the Psychic Body. Therefore it is necessary for you now to begin to set your Psychic Time Clock before you start your work. We'll suppose that you are going to visualize yourself riding in an airplane and visit a friend's house. You step into the airplane, the motor is started, and all of the details are visualized as you skim over the ground and then start to rise, going higher and higher and higher. And then you quietly come down again, landing in the yard near your friend's house. From there on you visualize just as you have in the other method of Projection which I have given you in the forepart of this lesson, as you take the front walk, visualizing his house and yourself going in. There is this difference, with this Method you emphasize the rising up in the air, and you prolong it so that you rise very high, and then you say to yourself, "Now I am going to awake to full Consciousness as I stand in front of my friend's house." You impress this upon your mind by repeating it over several times. Then you are ready to visualize the airplane, yourself going up, etc.

Beloved Adhyapya:

In various letters from time to time I have stressed the dire need for an 'All-Seeing' Faith, a goal, an aim, a haven-born vision of the future--something ideal to long for, to strive for and eventually to attain. So I want to talk to you tonight about Visions and Ideals, for the Mystic and the Occultist knows these dreams are the patterns thru which material manifestation is shaped--they are the charts by which the WILL lays hold of Universal Mind and molds it into the expression desired. As the Visible world is sustained by the invisible, so you are sustained thru all your trials and disappointments, thru the daily tasks of life by the beautiful visions of your hours of solitary meditation in the Silence.

The habit of these periods in your Sanctum once acquired, your hopes and ideals can never fade or die, for you will live in them, and know them for the Realities which one day you will see and know for the Actualities they are. Therefore I urge you--cherish your visions, cherish your ideals, cherish the music that stirs in your heart--the beauty that forms in your mind, all the loveliness that drapes your purest thoughts for out of them will grow all the delightful conditions, the peaceful environments of your aspirations. If you will but remain true to these, your world as you would have it will at last be made manifest--built out of your thoughts and ideals. To the Mystic and Occultist, with his understanding of the Law, to desire is to obtain, to aspire is to achieve. It is not true that man's baser desires receive the fullest measure of gratification, while his pure and high aspirations, visions and ideals, starve for lack of sustenance. Such is not the law--such a condition can never prevail for the Law is, "Ask and ye shall receive."

Dream lofty dreams, and as you dream so shall you become. Just another form of saying "As a man thinketh so is he." Your Vision is ever the promise of what you shall one day become; your Ideal is the prophecy of what you shall one day unveil. The greatest achievements were at first and for a time, merely Dreams. The oak sleeps in the acorn--the bird waits in the egg, and in the highest vision of your soul a waiting angel stirs. Dreams are the realities which in turn are but the seedlings of the Actualities. Your circumstances may be uncongenial but they will not remain so if, to the Ideal of your heart, you fuse the dynamic power of Will, thru the Alchemy of the Mystic Laws. IT IS ABSOLUTELY IMPOSSIBLE FOR YOU TO DEVELOP WITHIN AND STAND STILL WITHOUT.

You have known of some one, a youth perhaps, hard pressed by labor and poverty, confined long hours in unhealthy surroundings, perhaps unschooled and lacking in all the arts of refinement. But he dreams of better things, he thinks and meditates of Intelligence, of Refinement, of Beauty. He conceives of and mentally builds up, as you have built up the Inner Shrine within your heart, and ideal condition of life--the vision of a wider liberty and greater scope takes possession of him, unrest spurs him into action and he utilizes all of his spare time and means, small tho they may be, to the development of his latent powers. The great law is immutable; soon he has so altered his mind that the workshop can no longer contain him. It has become so out of harmony, so out of attunement with him and his mentality that it falls out of his life as a garment is cast aside. With the growth of opportunities which fit needs of his expanding powers, he passes out of it forever; years later we see this youth as a full grown man. We find him master of certain forces of mind which he yields with world-wide influence and almost unequalled might and power. In his hands he holds the reins of gigantic responsibilities; he speaks, and behold, lives are changed; men and women hang upon his every word and remold their characters, and sun-like, he becomes the luminous fixed center around which innumerable

destinies revolve. He has realized the vision of his youth, with All-Seeing Faith he has remained true to his ideal and he has become one with it.

And so you too, beloved Adhyapya, will realize the Visions (but not the idle wish) of your heart, for it is again the great law that you must gravitate towards that which you love and worship in the quiet of your Sanctum. Whatever your present environment may be, you will remain, fall or rise, with your own thoughts, your Vision or Ideal. You will become as small as your controlling desires, you will become as great as your highest, dominant aspiration. You may be keeping accounts, a vision of the lecture platform in your heart, and presently you shall walk out of the door that for so long has seemed to you the barrier of your ideals, and shall find yourself before an audience, and then and there pour out the torrent of your inspirations. Thus the ideal of your heart unites with you, just as when that other laid down the saw and the plane to take upon Himself the regeneration of the world.

The thoughtless and ignorant, perhaps indolent, seeing the apparent effect of things and not the things themselves, speak of luck, of fortune and chance. Seeing one grow rich they say how lucky he is, observing another become Intellectual they repeat, how highly favored he is, and noting the saintly character and influence of another, they remark how chance favors him at every turn. They do not see the trials and failures and struggles which these men have voluntarily encountered in order to gain their experience; they have no knowledge of the sacrifices they have put forth, of the Vision and All-Seeing Faith they were true to, and the apparently insurmountable things they overcame, that they might realize the vision of their hearts. They do not know the darkness and sufferings; they only see the light and joyousness and call it 'luck.' They fail to see the long and arduous journey and perceive only the goal and call it 'good fortune.' They do not understand the process nor the immutable laws; they only behold the results and they call it 'chance.'

Remember, tho, that the Sanctum in which your Vision of the Heart burns must be protected from the outer fogs of fear and doubt and worry from the violent winds of emotional storms. Calmness of mind is one of the beautiful jewels the Mystic must acquire early in his training and development. It is the result of long and patient effort in the art of self-control. Its presence is ever the indication of ripened experience and of a sure knowledge of the laws and principles of the Universe. The Neophyte becomes calm in the measure that he understands himself as a THOUGHT-EVOLVED being. As he develops RIGHT UNDERSTANDING and sees the relation of things and understands the laws of cause and effect he ceases to fuss and fume, to worry and grieve, and remains poise, steadfast and serene.

The calm Neophyte, having learned to govern himself knows also how to adapt himself to others and they in turn sense his spiritual strength and feel they can learn of him and rely upon him. The more tranquil a man becomes, the greater his success. It does not matter what sorrows or joys, what changes or disappointments come to him who has learned this lesson for he is always blessed with inner peace and poise. He dwells in the ocean of Truth, far beneath the waves, beyond reach of the tempests of life, in the Eternal Calm.

Humanity surges with uncontrolled passions, is tumultuous with un-governed grief, is blown about by anxiety and doubt. Only the wise, the few students of the Mysteries, whose thots are controlled and purified make the winds and the storms of the Mind obey them. So, beloved Adhyapya, keep your hand firmly upon the helm of thought. In the bark of your soul reclines the sleeping Master. He does but sleep, awake Him. Self control is strength. Right thot is Mastery. Calmness is Power. Say to your heart--'Peace, be still.'

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Heretofore, in the many long weeks we have been working together I have at no time talked with you about the Scheme of Evolution, the Divine Plan, or as so many put it, "What the Brotherhood teaches."

So, I am going to give you, tonight, a glimpse of the road you are travelling, the Work of the Initiate, and consequently the task of an Adhyapya, cannot be fully understood unless it be understood in connection with the Process of Evolution. The Mystic knows that the work of the Universe is carried on by means of a Hierarchy of Consciousnesses. These Intelligencies have been personified as Gods, Archangels, or Devas by different Schools of Belief, and altho these Personifications have been anthropomorphised by the unenlightened, they retain their Metaphysical Significance for the Initiated. While they differ from us so much in degree, yet they do not differ in kind from that type of Organization and Activity of which our Human Intelligence forms one of the earlier milestones, and consequently they are described as Entities or Conscious Beings, because such an identification with our own type of Evolution serves to indicate a relationship, for what we are today, they were in the Yesterday of Cosmic Time, and what they are today, we shall be in the Cosmic Tomorrow.

You will understand this paragraph better, and realize that it is not the wild phantasy of a transcendental Imagination, if I remind you of the accepted and established teaching of Biology, concerning the Evolution of Man from primitive forms of Life. Biology has established, beyond the slightest doubt, the long line of Ascent of Man, and the concept of a Super-Humanity and an Archangelic Kingdom is but a further continuation of that line beyond the point at which Humanity now stands. When it is remembered that the Mystery Schools taught the Doctrine of Evolution (as Historical Records will prove) when Orthodox Science taught the theory of a special Creation, it does not seem impossible that Orthodox Science may ultimately admit the rest of the Esoteric Teachings of the Mysteries, now that they have admitted so much.

And so, at first a Seeker, then a Neophyte, and now an Adhyapya, you are going along a well-marked "Way" which has been trodden by many countless feet from Time Immemorial, for as soon as you reached a certain stage of Inner Development, the Mystery Schools of your Race were open to you, and to this you found your way in perhaps not so accidental a manner as you may have thought. And the Great Esoteric Order, under whose discipline you are evolving, possesses in its Cosmogonies facts of the Unseen Worlds which surround that tiny portion perceived by your five Objective Senses, and just as the Telescope and Microscope opened up whole Universes of new Life which were imperceptible to man's unaided senses, so do little-known Powers of the Mind, when developed properly, reveal Plane beyond Plane of Existence, unsuspected by the average man or woman. Your School teaches the use of these Powers because they are to you what the Microscope is to the Biologist, by the use of these Powers you can acquaint yourself with those States of Existence which elude the Human Mind in its present state of development.

You have realized, however, that before your training can be carried beyond a certain point your Lower Consciousness and Character should have received a thorough purification and discipline that the foundations of the great work are laid deep and sure, that they may not shift nor yield when the great super-structure of Occult Knowledge is raised upon them thru the functioning of the Higher Mind. Unless this is done, disaster is apt to occur, or I may say is certain to occur. Many Souls have received Degrees of Initiation in previous Lives and they soon recall their old knowledge when they come again in touch with their own

School but even these had best arouse their past memories and be sure that they have brought them thru into waking consciousness before undertaking the further journey. But for the soul that is coming onto the "Path" for the first time such careful and thorough training is absolutely necessary.

Right at this point I wish to emphasize that fact that Occult training must build nobility of character and balance of mind. If it fails to do this, something is wrong--with the school or the teacher. What shall it profit a man or woman if they see the heavens open and lose their reason--it is far better to have five objective senses and sanity than to have psychism and a lack of balance. Seership is an integration of the personality and not a disintegration of the individuality. The problem is ever the maintenance of open communication between the higher and lower self and the translation of the abstract into the concrete that it may be assimilable by the consciousness. And again the man who has the courage of his convictions is more apt to win thru to the higher initiations than he who is content to let another do his thinking for him. To the initiate of the Western Schools Advice is one thing, Command another. It is a bold teacher who will assume the responsibility of guiding another soul blind-folded between Heaven and Hell. Unless he is prepared to carry his pupil bodily into the Kingdom of Heaven, such a teacher must see the wisdom of the Western Schools and teach his pupil to walk upon his own feet, which he can never do if under the oaths of blind obedience. The Western Schools require loyalty and sincerity, never blind obedience.

I have several times used the term Western Schools--The Western Esoteric Tradition had its origin in the third and last emigration from Atlantis which took place immediately before the final catastrophe which sank the Lost Continent below the sea. The Priests of the Third Emigration were trained in the same traditions that had sent out the Priests of the First and Second Traditions and possessed the secret wisdom of these traditions in addition to that of the Third. The Western Tradition therefore had three aspects, the Nature Aspect or Astral Initiations, the Wisdom aspects or initiations of the Mind and the devotional and spiritual aspect whose sublime Master is Jesus of Nazareth. These three great aspects form the full Western Tradition and each without the other is but partial. Remember that Occultism upon the planes of form is always racial and local because it must be adapted to its environment and altho upon the higher plane one formula is valid for all and Mystic experiences of the same type, characterize all the higher degrees so that Adepts meet upon equal footing, the systems employed in training the Neophytes are totally difficult. Meditation and Asceticism will bring the Eastern Chela to the feet of his Master, but the Western Initiator working in the denser material conditions of this civilization employ other methods--methods that few Eastern bodies could stand.

Remember therefore, that all esoteric knowledge, has developed along the lines of one of three Emigrations spoken of above. The first Emigration was the basis of the primitive cult, and of primitive magic, and gives its candidates access to the lower Astral only. It is from the Second Emigration that the wisdom religions of the East are derived, by those methods stress is laid upon the acquisition of knowledge, and a remarkable system of mind culture has been developed in the mountain strongholds of its inner orders where some of the profoundest knowledge of the World is guarded. The Western Esoteric Tradition has its origin in the Third Emigration embracing the nature aspect of the first, the mind training of the second, and blossoming into the Devotional and Spiritual aspect which is truly its own, thus it represents the highest in the Esoteric wisdom, which can yet be comprehended by humanity. Later I go into other phases of these things with you.

In the Bonds of the Eternal Brotherhood.

Lec. 34 Pg. 1

Beloved Adhyapya:

Last week I discussed with you something of the beliefs and teachings of the Western Schools and something of the origin of the Western Traditions in the Esoteric Understanding of Life. Tonight I am going to talk with you further along these lines, not only will it be interesting and constructive for you to have this understanding at this time, but also it will afford the time so many have asked for so that they may review and re-practice some of the early exercises.

I told you there were three aspects to the Western Tradition and these are divided into 'Aspects' which really constitute grades within the Traditions. These 'Aspects' are generally named after the colors of the Spectrum with which they are held to correlate but the true color-notation differs from this in several respects. A terminology has therefore been employed which names the 'Aspects' according to the grade or school which saw its highest development. This subject of 'Aspects' is very intricate but is of great importance in Occultism, especially practical Occultism.

These 'Aspects' originate in the periodic outpourings of the life impulse from the Logos. These outpourings may be conceived as cutting channels on the inner planes and the force continues to flow in these channels after the original impulse has spent itself. These outpourings build up the successive planes of manifestation much as a river deposits silt in its channel, building it higher and higher. Each of these outpourings however, must find its ingress into the plane of matter THRU the consciousness of an incarnated Being and the Great Masters, perfected in past evolutions come forward in turn to undertake this task, and they are then known as Lords of the Aspects or Star Logoi.

The planes of consciousness correspond with the planes laid down by the 'Aspects' and it is the forces of an Aspect which are used to stimulate the corresponding plane of consciousness into active functioning. Each soul possesses seven aspects but in any incarnation some of these may be latent for there is seldom an even, all round development, one person may function in his emotions and be swayed by his feelings and yet another many concentrate on mind and his head will rule his heart. So as each comes to the Greater Mysteries they are separated out onto the 'Aspects' working upon first one and then another until they have acquired the powers of the planes to which the 'Aspects' correspond. Then, according to his temperament, he chooses the 'Aspects' in which he will specialize and then settles down to his work upon that 'Aspect,' but it is very necessary that he have the experience of all the 'Aspects' before he does this.

The Aspects most used at present by the Western Tradition are the 'Aspects' of "Concrete Mind" and of "Concrete Spirit." The Eastern Tradition on the other hand has brought to a high degree of development the 'Aspect' of "Ethereic Aspect" of matter as in Hatha Yogi and the 'Aspect' of the "Abstract Spirit" as in Raja Yogi. Other 'Aspects' have had their development in different phases of the world's history. The Greeks, for instance, worked their initiations on the 'Aspect' of the "Upper Astral," and so to study an 'Aspect' you turn to the esoteric school which specializes in that aspect.

The seventh plane, the plane of "Abstract Spirit" is never contacted at the present stage of evolution while in the body, the ego must withdraw from the body for that contact and the body then goes into a very deep trance. This aspect has been most highly developed in the East and therefore this 'Aspect' is generally known as the "Buddhic Ray" but we have examples of it in the West. It is rare how-

ever, at the present day and can be developed only in retreat under ascetic conditions. It has no Logos in the sense in which the 'Aspects' have, for it has not yet been brought thru into matter and therefore has never focused thru the consciousness of an incarnate being. Its invocations and contacts are those of the Holy Ghost or Holy Spirit and it is never operated in waking consciousness. Concentration on this contact before the time is ripe causes an arrest of spiritual growth and it is the extensive development of this 'Aspect' which has paralyzed the progress of the East.

The Sixth plane, or Plane of "Concrete Spirit" is the focusing point of civilization at present. Hereon are developed the spiritual qualities of Love, Truth, Goodness, Purity and many others. This 'Aspect' was manifested to man thru the Master Jesus who is its Logos and is therefore known as the "Christian" 'Aspect.' The Initiation of this 'Aspect' is the highest ideal which can be achieved while remaining on the human path of evolution. It is the contacts of this 'Aspect' which gives the Saint his Vision Beautiful and which makes the Chalice into the Grail. It is in short the hidden part of Christianity which was secretly taught the Disciples in the Upper Room whilst the multitudes received but a 'rule of life' a rule, however, which, if faithfully followed would bring them to that Upper Room.

The Initiations of the "Plane of Abstract Mind" are concerned with the development of intuitive thinking and the power of deductive reasoning to extend from the known to the unknown. It is often called the "Pythagorean" 'Aspect' because it had its highest development in the Mystery Schools of Greece. This is the true "Wisdom" 'Aspect' for its contacts open the door of Self and it enters into immediate relations with the Non-Self. And so, briefly, I shall mention the others -- The 'Aspect' of "Concrete Mind," its highest development was in the Egyptian and Cabalistic schools and Thrice Greatest Hermes is its Logos. Its studies were kept alive during the Dark Ages by the Jews and its Egyptian Phase was reintroduced into Europe by the Templars after the Crusades.

The 'Aspect' of the "Upper Astral Plane" is known as the Celtic 'Aspect'. It is seen in its highest manifestation in the early Greek traditions. It is essentially elemental and deals with the Nature side of things, its ideals are beauty and joy, not truth and goodness, and you must keep this always in mind in judging its advocates. The 'Aspect' which corresponds with the "Lower Astral" is known as the Norse 'Aspect' because the purest contacts with this much corrupted tradition are those of Nordic Mythology. The Lower Astral is the plane of Primitive Instincts and the crude passions associated with them. The time when this 'Aspect' functioned on earth is so remote that it corresponds with the development of the cerebellum for it was in function before the cerebrum, that part of the brain which gives the characteristic human forehead, was developed. The 'Aspect' which corresponds with the laying down of the Plane of Earth is of even greater antiquity and is called the Etheric 'Aspect', its original aspect has long since passed out of manifestation but the cycle of evolution is again bringing it in again on a Higher Arc and we are seeing a great development of the power of the mind over the body in such cults as Christian Science and New Thought Movements. It is of course by operating upon the etheric double that the healer obtains his results. These Seven Aspects constitute the gamut of Initiations and no one can rightly be called an Adept who does not possess the degrees corresponding to them. Thus you see the "Buddhic Aspect" lies ahead of evolution, the Etheric Aspect, its original Phase lies behind it, and the "Christian

Aspect" is the focusing point of the present Age. With the exception of the "Buddhic Aspect" which does not yet belong to the Earth-Plane the Powers of the other 'Aspects' are recapitulations whereby man takes possession, for himself, of that which humanity has achieved in the past and which is part of the heritage of the race.

Another outpouring of the Christ Force will come in due season as all religions teach but it has not yet come for the evolutionary time is not yet at hand. Until that time the Lord of the Purple Aspect is the Great Initiator for the West.

The Master Jesus is "an High Priest after the Order of Melchisedec," and had, according to the Western Esoteric Tradition, but two manifestations on this plane before He passed beyond the planes of form after the third, last and highest manifestation which was the completion of His work. He was never of our humanity, and is now of the grade of Cosmic Fire in the hierarchy, and therefore the sun is His appropriate symbol and His Church keeps the seasons of the solar year and identifies them with the incidents of His career, thus giving rise to the hypothesis of the Solar Myth.

The Master Jesus is not of the same hierarchical grade with others of the Masters with whom He has sometimes been associated or confused. He stand upon the same degree as the Manus Krishna and Osiris, as a Master of Masters upon His Ray, below Whom are the Greater Masters, Who are Regenerators, but not Redeemers, for they did not die the Sacrificial Death. Of these are Moses, who gave the Law to Isarael, Gautama, who gave the Law to Asia, Mohammed, who gave the Law to Africa, and Paul, who gave the Law to Europe. The work of these is done with the conscious minds of men, but the work of the Christs is done with the consciousness of the race.

And now, in closing, a little suggestion -- when in need of comfort, help, strength -- reach up your hands of Faith thru the Veils of darkness and from behind the Veil you will feel them taken by the answering hand of the Guardian of the Soul. Silently sitting in your Sanctum, quiet and alone, raise your hands above your head in the darkness and visualize the answering grip in the imagination, and then it may be found after a few moments that the imagination has been transformed into Actuality and a sudden Power has touched the Soul, and Unseen Presence has been sensed in the Darkness and the Adhyapya knows that he is not alone.

So I will close in the Bonds of the Eternal Brotherhood.

. . . "O ye gifted ones, follow your calling, for however various your talents may be, ye can have but one calling; .. follow resolutely the one straight path before you, it is that of your good angel; let neither obstacles nor temptations induce you to leave it; bound along it if you can; if not, on hands and knees follow it, perish in it, if need-ful, but ye need not fear that; no one ever yet died in the true path of his calling before he had attained the pinnacle. Turn into other paths, and for a momentary advantage or gratification ye have sold your inheritance, your immortality."

'Lavengro'

Beloved Adhyapya:

From the very keen interest displayed by different Neophytes in the history of the Western Tradition as compiled from the Records in the Archives of the Esoteric Orders and Mystery Schools, I decided I would talk to you again tonight upon still another phase of the matter I have been giving you in the last two lectures.

From what I have told you, you can plainly see and understand that the Christ is not and never has been a Personality. It is not even an individualized entity, but is simply the regenerative and reconciling aspect of the Logoidal Force, and as such is spoken of as the Cosmic Christ in order to distinguish it from the manifestation of that force coming thru the channel of an Incarnated Redeemer's Consciousness. It is this force which has functioned thru all the World Saviours, Eastern or Western, but Jesus, the Star Logos, being the Saviour of the Western Civilization phase of evolution is for us the only name under heaven. That is to say, whereby we shall obtain the Supreme Initiation available at present to us in this sphere. To each man, his own Master, nor may we judge another man's servant, but to the Western Races Jesus of Nazareth was the representation of the Christ, for it is the Christ Ideal expressing thru Him, which our Civilization is so slowly and laborously working out. The coming world teacher concerns the next root race, and has nothing to do with Western Civilization, which must work out the law of love, according to the Dispensation of the Master Jesus. It is only the seed people of the new race who will follow the new teacher, when he summons them, and they will not find it possible to regenerate our civilization by the methods which they wish to inaugurate, but will have to segregate themselves into colonies or communities and live their life apart, while Western Civilization works out its own Destiny and achieves its zenith, and then with the decay of that civilization, the Souls, which it has perfected will withdraw, later to reincarnate in the new root race.

Below the Greater Masters spoken of last week are the Lesser Masters, who in Christian terminology would be called the Saints and it is these who have to do with the teaching and training of humanity at the present time. The Attainment of Master is therefore to the Occultist of the greatest value on the Mystic Way, for he becomes a lens, thru which the Cosmic Power is concentrated, a symbol by which consciousness is lifted to transcendent concepts, an Elder Brother who having come by the same path, understands the human needs of the Souls committed to His care, and who with a deeper wisdom and greater power can give council and help in those small things which seem so large to the struggling Soul. Great Cosmic forces are used for great Cosmic purposes but those Souls whom we call Saints or Masters can transmute and apply these forces for the relief of human needs of those in their care, in all things which those Souls themselves owing to the smallness of their grasp and limitation of their ideas, cannot do so successfully. It is true that no prayer sent up to the "Father of All" falls fruitless to the ground, but the surmounting of the temporary difficulties of human life is not the function of the great unmanifest, any more than the lighting of fires is the function of the Sun, yet if the Rays of the Sun can be focused thru a burning glass the Fire can be lighted.

The Cosmic Christ is a world force. By Aspiration and attunement we can open our consciousness to it, and align ourselves with its lines of power until consciousness is diffused by it, and Illumination occurs.

So I want you to understand that the Logoidal Consciousness is conceived of as formulating ideas concerning its Universe

These ideas are realized as spiritual ideas by the great Star Masters and these ideals are intellectualized as abstract ideas by the greater Masters, and are thereby brought down into manifestation as far as the plane of abstract mind, beyond this plane the life of form begins and for ideals to be brought thru into the planes of form they have to be formulated by consciousness working in the terms of form, and it is at this point that the work of the Adept begins, for he, still living upon the plane of form but able to raise consciousness to the plane of abstract mind, is able to contact the greater Masters and receive from them the inspiration of the abstract ideals, which it is to be his function to bring thru into the plane of matter. It will therefore be realized that the lesser Master acts as intermediary between the Adept and humanity, that he is in fact one of the links in the chain whereby the archetypal ideas conceived in the Logoidal Consciousness are brought into manifestation in matter.

I want you to realize that you have been pursuing a graded course of mental exercises, which were designed to enable you to obtain a high degree of concentration, self-control and self-mastery. It is said that no one is capable of real Occult Work, who cannot learn to meditate even in a railway station while waiting for his train. In other words, one must acquire the power to go so deeply into meditation as to completely withdraw from the physical environment. Perfect concentration is required because in the work which lies ahead of your Consciousness is raised to a given plane by inhibiting all that of the modes of consciousness of all planes below it. Then too you have been evolving in the other equation of mind training, namely the work of the imagination, the image making faculty of the mind. That which makes the Astral Matrices. If the work of concentration has been rightly performed and learned you will have little difficulty in synchronizing it with this. The process itself, that is the process of visualization presents no problem provided the preliminary work of concentration has been properly carried out and developed. The only care necessary is to build the thought forms of the visualized picture according to Cosmic Law. For if you depart from this Law in your operations they will be either dangerous or useless, and it is for this reason that the Initiate must have a thoro knowledge of Esoteric Cosmology, for it is according to the Laws of the Cosmos that he has to build, for he himself when attempting this work has joined the rank of Solar Archons, Devans or Building Spirits and the line between the Beni Elchim and the Fallen Angels is narrow. The first step in this knowledge which it is necessary for you now to acquire has been given to you in the 33rd, 34th, and this lesson. In other words, something of the western Tradition and very shortly now we shall go into a comprehensive study of the knowledge and training required as revealed from the Inner Planes by those certain Masters of the Western Tradition. Much of the work which will be shortly given could not be so given until a certain definite process of elimination has been effective for those who are not ready for the higher teachings gradually lag behind, lose interest and drop out, others discover that more than intellect and more than mere study is required and they too fall by the wayside, but those blessed with abundant love, power and spirituality, attunement with the Inner Planes, and an unselfish desire to help humanity, overcome all obstacles and handicaps and persist in their work, and so before long, this work will be given to you, tho in the meantime, a certain amount of Occult Preparation must be made, and if you notice in the next weeks any unusual contacts with me, I should be glad to have you tell me of them.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Turning aside for tonight from the purely intellectual communications we have had in the last two or three lessons, I want to turn again to the Mind, the mental powers, and their connection with the Occult Work in which you are developing.

You know if desire, emotion, or any of the feelings, intrude into any intellectual process, they will contaminate it and falsify its results. For intellectual processes must be carried on in terms of reason alone, in order that the ultimate issue may be Truth. It follows that as a preliminary to all mental processes you must acquire such control of your emotions and feelings that they shall not function involuntarily. Such control is not obtained by the comparatively simple expedient of repression, but by the far more difficult process of sublimation, so that the force generated by any external stimulus instead of producing an immediate reaction of emotion, which might take place where it was not wanted, it is directed instead to a more remote reaction and discharges harmlessly upon another plane. Thus an immediate reaction of resentment can be transmuted into compassion and then it will have its issue or result in charity. This is the first and hardest lesson that the Seeker of the Way has to learn, but once mastered the powers thus acquired can be applied to overcoming other difficulties.

The next task to which the Neophyte has to apply himself is the training of his will. You must remember that the will is not a separate organ of the Mind, which functions either adequately or inadequately, the will does not secrete force, for it is simply a power to concentrate the available energy, and the strong will is therefore really the single-pointed will. The secret of a strong will is simply to concentrate it upon a single object, and this can be achieved by eliminating all competing objects, which divide the attention of the will, and absorb its energies, it is for this reason that sacrifice is said to be the first step in the Mysteries, for it is only by sacrificing ruthlessly all irrelevant interests that the single pointed and potent will is obtained, and this necessity for a single pointed will is just as potent upon the material Plane as it is upon the Spiritual Plane. The man who would succeed in the material world today must drive to his goal with a single pointed will, ruthlessly sacrificing all minor pleasures, all other ideas, setting them aside temporarily at least until he has gained his goal, he must be possessed of indomitable courage to overcome all obstacles and all handicaps, resolutely resolved to succeed in spite of everything.

In these earlier days of your training, you are going thru an exceedingly strict discipline, for you have registered your call upon the Schools of the Inner Planes, and every departure from the Law of the Path, (the Voice of your own Conscience) meets with immediate and severe punishment, there is but one way of safety for you, and that is as narrow as the edge of a sword and as straight as its blade. No human hand metes out this discipline to you, your Teacher under whom you are working does all in his power by counsel and advice to save you from error, but he cannot restrain you, no more than he can divert the consequences of the broken Cosmic Law. Action and reaction equal and opposite upon the Path as elsewhere, and you always have to receive the reactions of the forces your every thought sets in motion. Guard well your thoughts, your acts and deeds, for by these forces you are uplifted or bruised as the case may be.

After this section of the Path has been passed, the

way will open up for you, and you may then safely take up again those things which you have laid upon the altar of sacrifice, but after the discipline of the straight and narrow Way, you will never again become attached to external things as you were before, you will always be their Master, able to use them without becoming obsessed by them. And so being free from the bondage of things you can use them and enjoy them to enriching of your consciousness, but the preliminary discipline on the Path is always essential.

As you go into the study of the different Cosmic Planes you will see that viewed Metaphysically all the planes of manifestation are different types of existence, and the different component parts of material man, not even excepting the physical, are but different modes of consciousness, and organizations of force.

You will see from what I have said that the equipment of the Adhyapya is rather extensive, and that you must bring to your work, not only a certain degree of natural capacity, but you must become inured to discipline, and you must be willing to work hard, and to work long, and continuously. Unless men and women work at Occultism with the enthusiasm and the courage with which they would work for any other prize in the material world they cannot achieve a full success. So for the coming week, I want you to practice upon concentration, selecting one thought, or one idea and sitting quietly in your Sanctum, withdraw entirely from the material world and all material thoughts and ideas, centering your attention within the center of yourself, and there meditating upon the idea. As your concentration becomes perfect, you will find that the thought sets up a faint vibration within yourself, an emotion corresponding with the thought, and this you will find, as you continue with your meditation, grows and enlarges until finally it sweeps over the entire body. Then the next evening take another thought and continue throughout the week.

M E D I T A T I O N S

The First Meditation is the Meditation of Love in which you so adjust your heart that you long for the weal and welfare of all beings, including the happiness of humanity as a whole.

The Second Meditation is the Meditation of Pity in which you think of all beings in distress, vividly representing in your imagination their sorrows and anxieties, so as to arouse a deep compassion for them in your Soul.

The Third Meditation is the Meditation of Joy in which you think of the prosperity and happiness of others, and rejoice with their rejoicing.

The Fourth Meditation is the Meditation of Impurity, in which you consider the evil consequences of corruption, the effects of sin and disease. How trivial often is the pleasure of the moment and how fatal its consequences.

The Fifth Meditation is the Meditation of Serenity, in which you rise above love and hate, tyranny and oppression, wealth and want and regard your own fate with impartial calmness and perfect tranquility.

Practice faithfully and repeat from time to time. This is an important phase of your development work.

In the Bonds of the Eternal Brotherhood,

THE MYSTIC BROTHERHOOD

Lecture 37 - Pg..1

Beloved Adhyapya:

You are now entering upon a section of the Path, which calls for the greatest amount of self-discipline, self-control and self-mastery. The soul within you must now desire enlightenment and attunement to such an extent that it will continually impel and urge you on in the faithful practice of the work which has been, and will be given to you. Particularly is meditation, and concentration to be practiced faithfully, for ten or fifteen minutes each evening. In the little book of Blavatsky's entitled "The Voice of the Silence" the very first paragraph emphasizes what I have said. Listen to the first of these golden precepts. "He who would hear the Voice of the Silence, the soundless sound, and comprehend it, he has to learn the nature of the Dharana." Dharana is a Sanskrit word meaning the intense and perfect concentration of the mind upon one interior object accompanied by complete abstraction from everything pertaining to the external Universe or the world of sense. Thus you find that in all schools demonstrating methods of Occultism and Mysticism, the necessity for perfect control of the mind is emphasized again and again. Concentration is not so difficult a matter for it is really only becoming so interested in the thought you are meditating upon that you lose yourself in it. You have experienced this condition in at least some degree when you have become interested or absorbed in a book. At such a time you are living in the scenes depicted by the author and are lost entirely to your own environment. Perhaps at such a time, even when spoken to, you are oblivious to the sound and to all else transpiring around you, yet you are fully awake to all that you are reading, and you are awake to the Invisible Worlds created by the author; you are living there and feeling the heartbeats of the different characters in that story. Now you are to cultivate this same faculty of becoming absorbed AT WILL in any subject you choose. Last week you were given several Meditations, and you will find with practice that you can lose yourself in them, creating the emotions aroused by the thought and having it surge outward over your entire physical organism.

So for this week I want you to continue with your Meditations and your Concentration exercises. I must not hurry over this part of your work, for time is required that you may develop these abilities. HASTE MUST BE MADE SLOWLY, and this, a very important phase of the work, must be perfected. I also want you to practice at frequent intervals, upon the consideration of the other element in your mind training; -the work of the Imagination. The Image-Making faculty of the mind, or Visualization, for it is this which will enable you as a trained Occultist to make the Astral Matrices - concentration and meditation developed and perfected will present no problem to you. I want you during the coming week, as you practice your Visualization, to call up within your mind the picture of which I am going to give you only the Key to work upon. You are to build this Key in your mind, making it as realistic, as life-like as the very Actuality would be. After holding this in your mind and working upon it until it has become real to you, and you are completely lost to all of your surroundings and environment, due to your intense concentration and your complete meditation, then suddenly you are to DROP the picture from your mind and leave your mind BLANK, holding your mind steady, without any thought, and WAIT to see what comes into the vacuum. For a long time nothing may appear and you must be careful to guard yourself and not make visions of your own, but as you keep

on faithfully and patiently, there will come a time when the moment you have let the imaged picture drop, in a flash the surrounding Cosmic World will open up to your inner eye. At first it may be but a mere glimpse, but it is a glorious promise of the future, which will later come at your own will.

You see therefore, the first thing to practice is the fixing of the thought upon an Ideal and holding it there without letting it swerve. It is an exceedingly hard task, but to some extent at least, it must be accomplished before it is possible to make further progress. You are also, as you practice and work, gaining control, learning to discriminate between illusion induced by outside conditions, and the TRUE IMAGINATION GENERATED by the Spirit from within. You may have thought that all was imagination, but there is a vast difference to the Mystic.

Now this is the key picture you are to build in your mind. It has a connection with the meeting place of the Schools of the Inner Planes which are always held beyond the planes of form, and as you, thru your Meditation and Concentration, free your consciousness from the brain and visualize the picture, and then drop it suddenly from your mind, after having built it in all of its details, the Inner Worlds will open and you will find that you have risen to this meeting place, and have met the great Light face to face. A strange heat will seem to vibrate around you, an Astral Fire will light up this Inner World until every object in it is rimmed with Light, Incense swung in no mortal censer will be heavy on the air, and a sense of innumerable Presences, rank on rank will press in on every side performing the great Astral Rituals that links Spirit with Matter. Then you will return but you will retain the memory as of a dream, but not as you went, for now the glory of the Great Light will remain upon your countenance.

Now to attune you and set into motion the forces which will gradually DRAW YOU INTO RAPPORT with this meeting place in the Inner Planes, visualize this picture, repeat it again and again, do not expect immediate results - do not THINK of results at all, only the PERFECTION of your work. You must be worthy before you can be admitted, and this worthiness you are developing. When you have really reached a point in all of your material manifestations where you can say to the Invisible Guardian of whatever Portal you face, "Let my Aura prove my worthiness to advance," then be very sure that the first Veil will roll aside, First, you are to visualize a Star, five pointed, brilliant, translucent with light. When you have created this Star, then under that a Mountain peak, a winding way leads up that mountain peak, and near the top the Path broadens slightly into a stone shelf, the side of the cliff or mountain, the Path Way and the shelf are dimly illumined by the Starlight from this one Star. Opening off from the shelf on the side of that mountain a small door, obscure, hardly distinguishable from the face of the cliff. Then visualize yourself walking up that mountain-side, approaching the stone shelf, standing thereon, facing that door-way and of course as you do this, the perspective or the bird's-eye view of the picture fades and you merely see an impression of the face of that mountain wall in front of you and the doorway -- nothing else. Standing quietly in front of that visualized doorway, speak as to an Invisible Guardian, say to him, "Let my Aura attest to my worthiness to proceed." But be very sure before you do this, that you are willing to let your innermost secrets come under the calm and inscrutable gaze of that Invisible Guardian.

Have courage, faith and persistence, even tho you climb that mountain-side a hundred times, wait and watch and one day, lo, the door will swing open.

And now you have reached the point where I shall give to you the word of power, it is the "Lost Word," yet never lost to the Initiate, a word of Power, which will protect you on the material Plane or on your journeys thru the Invisible Worlds. On occasion, a cry for help pronouncing three times this Sacred Word will roll back the impending danger, for nothing can stand before it. The word is YAH-VEH. In pronouncing this word, you take breath, EXHALE as you pronounce YAH, sounding it like the German for 'yes,' the 'a' is short as in 'ah,' drawing it out while the air is exhaling from your lungs; then you pronounce the VEH, the 'e' is pronounced short as in Ethel. You are to keep Holy and Sacred this Name, revealing it to no one and using it only under dire stress or emergency.

The Spiritual Guide.
Molinos.

"If thou wouldst attain to a high degree of perfection and inward peace, thou must use the weapon of confidence in the Divine Goodness, night and day, and always when thou fallest. This humble and loving conversation and complete confidence in the Divine Mercy, thou must exercise in all the faults, imperfections, and failings that thou shalt commit, either advertently or inadvertently.

"Thou art to know then, that temptation is thy great happiness; so that the more it besets thee, the more thou oughtest to rejoice in peace, instead of being sad, and to thank God for the favor He does thee. In all these temptations, and odious thoughts, the remedy thou must employ is to despise them with a steady neglect, because nothing more afflict the proud Devil, than to see himself despised, and to know that he and all the things that he suggests to us are of no account. And therefore, thou art to comport thyself as one that perceives him not and to possess thyself in peace without anxiety and without multiplying reasonings and answers; seeing that nothing is more dangerous than to vie, in reasonings with him who is ready to deceive thee. Finally thou art to know that the greatest Temptation is to be without Temptation, wherefore thou oughtest to be glad when it shall assault thee, and with resignation, peace and constancy resist it. Because if thou wilt serve God, and attain to the sublime region of internal Peace, thou must pass through that rugged Path of Temptation; put on that heavy armour, fight in that fierce and cruel war, and in that burning furnace cleanse, purge and purify thyself."

FOLLOWING THE MASTER

Listen, listen oh Disciple!

Before you go this way or that, the voice of the Master will ever direct thee, if thou wilt listen.

In the living stillness, He is always present and will make known to thee hidden things.

Then wherever the true Disciple goes, he will have his Master with Him.

Others may not see Him, but some who know will sense Him in the vibration of a true Disciple.

The disciple may not speak, but in his atmosphere, he will reveal his Master's tuned instrument --

Stillness, then action.

Gentleness, yet intense strength.

Love, yet righteous hatred of all wrong.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Before going on to the new work for tonight, I want to emphasize one part of the Thirty-seventh Lecture. I said in that lecture that you are to build the Key Picture which I gave to you; making it as realistic, and as life-like as the Actuality would be. After holding this in your mind and concentrating upon it until it had actually become real to you, and you were absorbed in it, then suddenly you were to drop that picture from your mind and leave your mind blank, watching to see what would come into the vacuum. In other words each time as you climb that mountain trail, you visualize your ascent as you go. The deep valley on the left hand side, the sheer mountain wall rising above you on the right hand side. The rugged, rocky Path, and then the stone shelf or widening in the Path with the little doorway, set deep in the side of the mountain face. Then facing the doorway, letting the rest of the picture fade from your mind, with only the doorway and perhaps a little portion of the cliff visible as you face it. Make your Invocation to the Unseen Guardian of the Portal and then as you are lost in this thought, oblivious to your surroundings and to everything else excepting only this doorway, suddenly you drop the picture from your mind -- leaving it a complete blank. If you are successful -- it will be only a moment or two -- perhaps almost succeeding the other picture, when the Inner Worlds will unfold and a vision come to you. If after a moment or two you are not successful, it will have been because your Concentration is not yet quite perfect, so you must dispense with the effort for that time, and try it again another night.

I want you to realize that Visualizing, Concentration and the Meditation Exercises are of the utmost importance in your development. Whether you realize it or not, it is the purpose of every human being on the Earth Plane, to develop the Creative faculty, which is their Divine Heritage, and thus place them in a position to render service to their Brothers and Sisters, and in serving others they serve themselves and put themselves in contact with the constructive Forces of the Universe, acquire Control and Mastery and develop Character. That great Hierarchy of Spiritual Beings who are concerned with the evolution of the Race will always aid one who seeks to develop himself or his Creative Faculties and Senses, or who seeks to serve the Race in any way. While the motive in the first case may seem selfish, the aims are directly in accord with what we call NATURE'S PURPOSE and never bring a negative reaction. Remember always that Inner Concentration in its various forms is one of the principal types of exercise in the highest Paths of Spiritual Unfoldment.

Preceding Meditation, there must of course be Concentration. Concentration is the bringing of the Rays of Force into a focal point, illuminating and enlivening the matter you are meditating about. Concentration, therefore, is first a mental exercise, second, a creative process; and third in its deepest application, the highest form of self-unfoldment and development. Concentration is therefore a prerequisite in your ascent toward objective and material gain, as a means of acquiring health and strength, and as a means of acquiring knowledge. It is also THE MEANS of developing the Inner Psychic Senses, and leading endlessly toward Spiritual Unfoldment.

You have had many lessons calling for different forms of work, but which in their final analysis were simply training you and teaching you Concentration. The reason for this is its supreme importance, for thru Concentration any end may be attained any knowledge gained. You will find more rapid Inner Unfoldment thru Concentration and thru Meditation than thru any other endeavor. Now you may ask how this is, and I want you to realize that Concentration may be

considered as a highly intensified and powerful suggestion to the Sub-conscious; and that it may be considered as an actual Creative Force, sending forth the vibrations exactly corresponding to the picture or idea upon which the attention is focused - actually vibrating into complete manifestation, exactly the Idea held, and then it may be considered as a penetration of the more subjective Planes, with endlessly greater access to knowledge, creative and constructive ideas and power. It may be considered as the means of weaving, spinning or projecting a picture upon the Subjective Planes themselves, which the Hierarchies of those realms will certainly reflect into the material world.

As you go deeper into this work and investigate the mind impartially, and as you free yourself from the limits imposed by any preconceived concepts, you will soon find that you are opening up aspects of your Consciousness of which you have never heretofore suspected the existence. But you must remember that the mind being exceedingly subject to suggestion, when functioning in these Subjective States, that if you slightly reject the first faint manifestation of Supernormal Consciousness or the first slight glimpses as the Veil parts before you, these states will immediately close down and the Mind will limit itself to what is expected of it. But if you are eagerly and keenly looking for the Super-Normal Realm, or States, then it will not be long before you find them. You must remember the point of this, however, that THEY CAN BE INHIBITED or BROUGHT FORTH, either one, by the clearly held idea in your mind.

You are standing at the Doorway of the Inner Way - the Way or the Path which is openly referred to in every deep philosophical writing on earth, and is symbolically referred to in every Religious Writing. In fact it is the basis of every Philosophy or Creed of all times, when seen behind the Veils of Allegory. But you must always remember, having arrived at this point, that it is not possible for you to continue to acquire Knowledge and Inner Unfoldment and a more complete understanding, without constantly assuming in direct ratio therewith an ever increasing responsibility for your motives and actions with regard to others with whom you come in contact. Your responsibility ever increases in direct ratio with your knowledge. In the physical state of consciousness, as you go on relating with and reproducing your kind, there comes a time in the Evolutionary Grade when you become Intellectual. Before that time you are Unconscious or Instinctive Creators, you are in your Garden of Eden or your Paradise; but when you begin to use your Intellectual Faculties you become Conscious Creators, and CAN CREATE just what you desire, but you are HELD ACCOUNTABLE under Universal Law for the causes you set into motion. It is the inharmonious, ignorant or destructive use of the Intellect and the Creative Powers that drive you out of your Garden of Eden and cause you to lose your Paradise. You absolutely cannot evade this responsibility and when this particular point is discussed, remember please, to bear in mind that your Virtue and common Morality are not immediately under consideration, but rather with your Inner Unfoldment, you change your position in the scale of life and become a Teacher. Your increased Understanding compels you to do this. You may be serving in private life most unostentatiously, nevertheless, you take your place with the Teachers of the Race. In all personal Unfoldment there comes a time when along the Way you will meet one, and within you will come an unfailing and infallible feeling that here is a new Traveller ready for help. That person may know absolutely nothing of Unfoldment, yet until that person removes himself from your life, he is your especial pupil and your charge - Fail to fulfill this obligation and you will find yourself alone in the night with no one to turn to, for this is your first great responsibility that comes with increased knowledge and understanding.

Practice your Inner Meditation faithfully -- without strain or effort, calmly confident your good will come to you.

Now changing the subject just a little, I want to give you another thought on the matter of Mind Control. I want to give you a secret of Mental Supremacy. One of the first essentials is to learn how to govern the varying moods of the Mind which come and go, or fluctuate in a manner that is so very disconcerting and discouraging at times. When it is known that these periodic changes of the Mind are the workings of the Law of Rhythm on the Mental Plane - you have seen the operations of this Law on the Physical Plane in the rise and fall of the Tides, the successions of Day and Night, the recurrence of the Seasons, and so on - then one ceases to be disturbed by them, and instead learns how to inhibit their effects by rising above them.

Moods will ebb and flow, but you can refrain from being unduly influenced by them in the knowledge that they are never permanent, and that they can have but little effect upon your Thought and Conduct, provided you do not identify yourself with them. To be more explicit, the real YOU, the "I am," is changeless and forever dwells in a state of absolute Peace and perfect Harmony, it is never disturbed by surface agitation, nor colored by transitory moods. The latter are the Psychic Effects of general Mind Activity, conscious and subconscious, and need not to be involved when you know that there is a deep, still state Within, where all is Peaceful and Serene at every moment of time, regardless of external conditions. This Immaterial or Metaphysical State is thus defined as the Super-Conscious, and its full development is of paramount importance in the attainment of high and superior Powers.

Moods of Fear and Doubt, Uncertainty and Weakness, invariably arise when one dwells too much in the Consciousness of the appearances and the surface of things generally. In other words, when the Mind thinks a great deal of the Imperfection of appearances and centers Its attention upon the Limitations and Defects of the person, it tends to go down into conditions of confusion, gloom, impotency and discord.

You know this is the Truth, because cold reflection will convince you that no matter how much your Thoughts and Moods may change, you are always the same, you do not change because your Thoughts change, unless you allow those Thoughts continually to remain with you, and then you do not change the Divine Monad, but you merely change your Consciousness, or rather limit your Consciousness, to the kind of Thoughts you are thinking, but the real YOU, the Divine Monad Within, is the same in Consciousness, for you are Spirit, Selfless and Real. As a center of Consciousness you are becoming more and more apparent in Universal Spirit. The Physical Body is only your instrument, channel, or medium of expression of the Material Plane, and will be discarded sooner or later. You will continue to exist, an unchanged and essential Nature, in other and finer forms and in Higher Worlds. The Real You will never be obliterated, you are Spirit, growing into Self-Consciousness, unchangeable and indestructible. You will affirm "I am" ten thousand years hence, or at any other period of time with the same Conscious Certainty that you do today. You, the real You, cannot change, but of course conditions, body, and environment will be different. Now, is this not a sort of Strength, of Upliftment, of Peace and Power, does it not lift you above the confusion of Doubt and Fear and the glamor of Worldly things, into the Serene atmosphere of Eternal Thought? Grasp this Spiritual Truth, make it a part of yourself, learn to view things from the Standpoint of Eternity, and nothing can disturb you any more. In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

You have been practicing during the past week the experiment of attuning yourself with the Inner Schools, there has probably come to your mind one question "Am I worthy to proceed?" I know that this question must have been in your mind, for no one can stand before that Doorway and invoke the Presence of the Invisible Guardian, and make that statement "Let my Aura attest to my worthiness to proceed," without pausing for a moment in keen self-analysis. Tonight I want to talk to you of the one quality whose possession you must have, for it is the supreme quality and a veritable passport thru whatever portals you face henceforth.

In the Thirteenth Chapter of Paul's First Epistle to the Corinthians we read. "If I speak with the tongues of men and angels and have not Love, I am become as sounding brass or as a tinkling cymbal. And if I have the gift of prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, but have not Love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love it profiteth me nothing. Love suffereth long, and is kind; love envieth not, love vaunteth not itself, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth, beareth all things, believeth all things, but endureth all things. Love never faileth.

"When I was a child I spoke as a child, I thought like a child, I sat as a child, now that I am become a man, I have put away childish things. For now we see in a mirror darkly, but then face to face now I know fully even also as I was fully grown. But now abideth faith, hope and love, these three, and the greatest of these is Love."

Love is greater even than faith, greater than hope, because the whole of anything is greater than any part of it. Life is made up of Love, without Love we often merely exist, we are discouraged, unsuccessful, a failure. It is taught by Metaphysicians that the greatest force manifesting on this earth today, is Love. Because Love is a force. It has a rate of vibration and a color. Its vibration is one of highest vibrations on this planet and it carries a high spiritual yellow color.

When you send forth pure love from your subconscious mind, it is a powerful and constructive force. The Master Jesus taught "Love your enemies." But many people refuse to believe there is any sense in any such teaching, because they cannot see the reason back of it. And yet when you stop to analyze it you find that it is based on a great truth. Material Love is a stage of Divine Love and is in contact with it. Just as a separate current in the ocean is in contact with all the water of the ocean. So our first step is to picture Divine Love flowing into ourselves, bathing us in its strong, powerful, beautiful golden yellow rays until our organism radiates this force and color. So retiring into your Sanctum, during your meditation period, pause for a moment, close your eyes and repeat slowly, thinking all the time of the meaning of what you are saying, I am, the Father and I are one. I am now in conscious contact with the Father and with His Divine Love. Divine Love is flowing into me and thru me, and I feel its powerful force radiating from me now.

You have been taught that your conscious mind determines what your path in life shall be, you have been taught that you are not subject to the dictates of God, the autocracy of the star's decree, or to the inevitable workings of the law of heredity you understand and know that God does dictate thru inspiration, the stars do decree thru tendencies, and blood does influence thru impulse, that you

have been given a brain, a mind and a will to freely choose between one impulse, one tendency or one inspiration and another, that you have the freedom of choice, and the will to direct your material and spiritual growth, God does not work for you but only thru you. The power is there to use, but it will not get under way by itself. It works only as your impress it on your subjective mind, and thru your subjective mind to the subconscious mind, which is the Divine within you. Every minute of your life by your thoughts and actions and deeds are you creating good or bad for yourself. For thoughts are things, thoughts have force, and it is a Cosmic Law, that whatever your thoughts are fixed upon that is the thing you will attract to you. If you send forth thoughts of hate you create a thought power which you send forth that is destructive in its nature, which contains the red disintegrating Cosmic Currents, and thus you put yourself in direct contact with all of the hate that is being manifested in the Cosmic Universe at the time, and you are naturally sure to have a certain amount of it reflected back upon yourself. The same thing is of course true when you send out thoughts of Love, you send a force that contacts the Cosmic force or currents carrying love and having associated with this current in this way you have love returned to you.

But there is one great point to remember in this respect and that is that when you send forth love you surround yourself with the most powerful protection that it is possible to create. The Master taught, "Love your enemies." Many people in the world seem to think that this is a foolish thing to do, yet when one has learned something of Cosmic force they realize that in sending out loving thoughts they are surrounding themselves with a mighty wall of Divine Love, thru which destructive or hateful thoughts directed toward them find it difficult to penetrate. Recognize now and realize that everyone in the world is a part of the Divine Universal Mind--God is everywhere--God is in you and in that other person also at the same time. There is a contact between you and the other person thru this Divine Mind. Recognize that the Divine in the other is perfect and good, and send forth spiritual love thoughts to that Divine idea, saying always, You are an expression of the Divine Idea and as such you are spiritually perfect."

Now at this stage of your progress I want you to cultivate Divine Love, or Universal Compassion for cultivated and practiced it will tinge your Aura with Spiritual Yellow. It will radiate from you as a mighty benediction to others and it will form an atmosphere around you, and it will inevitably bring to you, as soon as you have created that condition, that omnipotent Presence, which is a Shining Light, that will guide you thru every valley of the shadow, that Presence which is a Sustaining Power, that will lead you on and on to the very Heights.

This thirty-ninth communication ends the First part of the Great Work. The Rules and Principles you have been given are for your constant use. Mastership of the Mind requires vigilance and constant practice. Your exercise must be reviewed and practiced. You must meditate and constantly keep yourself to the task in hand. Your next communication will commence another step -- along different lines the preliminary work of the Traditional Esoteric Teachings of the Western Traditions.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

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Beloved Adhyapya:

This marks the beginning of a new stage in your work. As you are now familiar with Transcendental Thought from your previous lessons, you will have little difficulty in understanding the general trend of this phase of the Brotherhood's work. After all, we do not bring any new Message, but simply the re-statement in terms of modern thought of the Immemorial Traditions, the Esoteric Secret Wisdom Religion, which has been known to Initiates from the remotest antiquity, which was at the root of the Ancient Cultures, and which has come down to us thru the Ages. Its Symbolic Form is recorded in the Sacred Books of the different Races, and the interpretation in the Traditions of the various Great Mystery Schools. In Ancient Times the Teachings were kept strictly secret, because the World was not ready for them, but the advancement of civilization in time rendered the many able to understand what had previously been comprehensible only to the few. It was, therefore, decided by those responsible for the guardianship of this Knowledge that a portion of it should be given to the World at this time. Let us review for a moment some of the Esoteric Doctrines you have already been acquainted with. A study of Comparative Religions shows us that all the great Faiths are in agreement as to essentials, and therefore, the Founders, while giving to the People a Law which they could use in their daily lives, also gave to an Inner Group of Chosen Followers a deeper Teaching. The Initiates of the Mystery Schools claim that it is these Teachings handed down orally, and in secret manuscripts, which form the basis of the Wisdom Religions.

Each of these great Teachers emphasized different Aspects of Truth according to the needs of the people of the Age to which he taught, and none of them were in antagonism to the others. They all gave a noble ethical Teaching and such a conception of God as the Age was able to understand, but there has always been a deeper presentation of the Great Spiritual Truths for those who were able to profit by it. This presentation includes a profound Philosophical concept of the Universe and of the Nature of Man. This concept forms your study now.

You have already learned that according to Esoteric Science the Universe we perceive by means of our five Physical Senses is but a small portion of existence, and it is this Unseen Aspect of the Universe which provided the Invisible Framework upon which all that we see is built. It is in the operation of the Forces of this Unseen Domain that we must look for the Archetypal causes of everything manifested in the Material. Another important Teaching of Esoteric Science with which you have become familiar is that of Re-Incarnation, which teaches that the Noble Spirit of Man puts on many garments of flesh in the course of its Evolution, that from the experience of each of these many Personalities the Noble Spirit extracts its essence and casts away the Form. Thus there is the period of existence between birth and death, and between death and birth, during which man exists as Mind only. In consequence of our previous lives each new birth is not a fresh start, but causes set into motion in the past operate in the present. Neither is death the end of all things but rather the beginning of a new phase. It will be seen that such a concept as this leads to an entirely new attitude toward Life; it is this same change of Attitude which has always characterized the Initiate and set him apart from other men.

You have learned too that Esoteric Science teaches that instead of humanity occupying the front rank of Evolution, it comes somewhere in the middle of the column, and that there exists types of Life as far above us in development as we are above the lowest savages. Where they are now we shall come in due course of Evolutionary development. The higher type of Consciousness which they enjoy being latent in all of us, and you know it is possible by means of special training to increase the rapidity of the Evolution of Consciousness, and you know also that among the Beings of higher Evolution than ourselves are many who, out of compassion for Humanity, remain in touch with the Earth Plane. These are referred to as the Masters of Masters or Elder Brothers - it is with these that you as an Initiate of the Mysteries will come into touch when your Higher Consciousness has been sufficiently developed. You have probably sensed before this that the Wisdom Teachings are not merely a Philosophy and a Science, but are essentially a Mystical Religion, and unless the Religious Aspect be developed it fails to achieve its full aim, that is the harmonious and balanced development of a highly evolved Human Type. The Wisdom Religions never ask a man or woman to change their Faith, but to find the Mystical Actuality, which is the essence of that Faith. Therefore, in Christian Countries it is the Christian presentation of the one Truth which is best suited to their need. The Western Tradition looks to the Master Jesus as the Master of Masters, and finds its Supreme Goal in the deeper Mystical experiences of His Life, interpreting these in the Light of Esoteric Philosophy and Psychology, for it recognizes that the Mind must be satisfied as well as the Spiritual Nature, and therefore gives a Philosophical interpretation to the purpose of Life, as well as a Mystical one. Religion is much more than leading Good Life; it consists of sharing in the Divine Light, and receiving the tremendous, vital stimulant and illumination which takes place when the human Mind is attuned to the Divine Mind. This is a real Illumination and is the Keynote of the work before you.

In the higher work the first requisite is a sane, balanced and harmonious Nature, with the Emotions under control and a disciplined and cultivated Mind. No Intellectual or Spiritual Gifts can avail without this essential basis of stability, and one should be capable of steady work, prepared to accept Discipline and willing to begin at the bottom and work their way thru. The work of the Brotherhood is always compatible with the ordinary duties of Life, provided only that there is sufficient time for a certain amount of study. The qualities which take a man or woman to the Higher Degrees of Initiation are the same as those which bring him to the front in any walk of Life- Application, Intelligence, Determination and Perseverance. These, when dedicated to the Master's Service, produce results. To tread the Path men and women must be true to type, normal sound in body and mind; they must bring to their work the qualities which would command their price in any other profession. Sound Scholarship and wide Culture should be cultivated.

The Brotherhood does not advise any special regime of life, save that it should be temperate, clean and orderly. The best diet is one which maintains physical fitness, and that is a matter of personal idiosyncrasy and circumstances.

It is not that which goeth in at the mouth that defileth a man, but that which proceedeth from the heart. The method of training now before you does not produce a Sensitiveness to external

conditions, which so often lead to faddism and eccentricity, but aims rather at the production of a strength and resiliency which can rise superior to circumstances. In the great source from which the Western Tradition derives its inspiration, it is taught that man should live the life of the Race in which he finds himself, else he will become out of touch with the Group Race Mind. It is always recognized and emphasized that a citizen owes loyalty and service to the country of his birth or adoption, and that it is his duty as a citizen to keep himself informed concerning matters of National and Local Policy, and Administration, and to bring his influence to bear upon these, in the cause of Justice and Righteousness. Above all do the Mysteries seek men and women of sane, normal, wholesome outlook to bear their part in the work of the world in the Sacred Duty of Home Nature, and there is little place for the crank, the extremist or the impractical dreamer.

A final word may be said as to the origin of the Brotherhood. I have spoken of those more evolved Human Beings no longer dependent on Physical Bodies, who out of compassion serve the World. These Great Ones are organized into Orders among themselves upon the Inner Planes, and the Mystery Schools are the Pendants of these Invisible Orders. The different Schools on the Physical Plane grow up around the Personalities of Initiates who are able to rise in Consciousness and make their Psychic Contacts with the Great White Brotherhood. The Organization takes place upon the Inner Planes, and no human being has the right to say he is head of that Order. Those Initiates who are the heads of their Fraternities are themselves under the authority of the Unseen Organization and are independent perhaps of each other. There is a considerable degree of specialization among the different Mystery Schools and Fraternities upon the Physical Plane; they all agree upon fundamentals, some stress one aspect and some another aspect of the Ancient Wisdom. They may also differ widely, not only in efficiency but in Purity. The Mystic Brotherhood is one of these Mystery Schools - it is reflecting the Western Tradition, and it is working on the Christian aspect, as well as the Hermetic and Atlantean Aspects of that Tradition. These three Aspects give scope for the temperamental differences amongst its members, for the Christian Aspect is Mystical and Devotional; the Hermetic Aspect is Occult and Intellectual, and the Atlantean Aspect concerns the Nature Forces.

Next week I shall go a little further into the work, taking up the Path of Attainment - "Thou shalt show me the Path of Light" Psalms XVI 2. And while this phase of the work is coming to you, be very sure that you occupy your time in a review and practice of the work that has been given to you. None of this must be slighted especially during the preliminary stages of the work.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight I want to change my program just a little in order to explain to you something of the exact nature of the process by means of which the separation between the Ego and the Individuality is affected. First let us consider the normal processes of the Mind. They consist of a ceaseless streaming of images across the illuminated screen of Consciousness, which may best be likened to the ceaseless projection of a Moving Picture Film. It does not appear possible for two trains of ideas to occupy the focus of Consciousness at the same time or simultaneously, but the alteration can be so rapid that to the superficial observer they seem to be superimposed. This ceaseless succession of ideas appears to be of the very essence of the nature of Thought.

We get a very interesting view of the matter if we study the Mental Exercises of the trained Occultist, when he is engaged in acquiring the facility of going into Meditation. These mental exercises have been handed down in the Mystery Schools from time immemorial and they are even better known and more highly developed in the East than they are in the West. They are found in many books on Mind Training, especially those emanating from Mystic and Occult circles. You realize that your earlier exercises in the creation of the Sanctum were directed to teaching you to follow a train of thought without Mind wandering. Now it is essential for you to learn to inhibit unwanted Thoughts, as the second essential of your training. You can soon acquire considerable proficiency in this work and you will soon acquire considerable ability in being able to follow a train of thought for a considerable length of time without any intruding ideas arising, becoming quite oblivious to your surroundings as your meditation becomes deeper. The story of Newton working out mathematical formulae with his papers on fire, could be told of many an Adhyapya who has perfected concentration.

The power to follow a definite train of Thought is thus succeeded by exercises designed to teach the student to concentrate on single thought and to see in it all of its implications without allowing the mind to move from it. In this case the mind is circling around a fixed center, instead of proceeding forward in a straight line. This process differs from first in that ideas are not sought but alien images are being inhibited. So at this point in your training for deep meditation, I want you to formulate a mental picture of some simple form--perhaps a black circle on a white ground, and to practice forming it mentally and holding it steadily before the mind's eye for a considerable period. The very first attempt at such an exercise yields some very interesting results, and throws a great deal of light upon the nature of thought. It is easy enough to formulate the image but very difficult to make it hold still; it will dance about and swing like a pendulum, go far off and approach again, do anything in fact except 'stay put'. One of the modifications of this exceedingly difficult exercise, by means of which you approach it step by step, consists of formulating the image and then watching it swing at the end of a pendulum, or again the image may be seen as stationary with the background moving behind it like the landscape sliding past a train window. Either of these devices aids greatly in enabling the image to be held before the consciousness, but stand still for any length of time, it will not, as anyone can prove for themselves by trying this experiment. When expertness is obtained it becomes possible however to

hold the image still for quite a time, and it will be found that as soon as the image is still, CONSCIOUSNESS OF EXTERNAL IMPRESSIONS IS LOST, and time passes unheeded. A few minutes may seem like long periods of time, or contrarily several hours may pass without any apparent break in the continuity of consciousness.

When the constant stream of images thus ceases to pass thru the mind, it seems as if the Ego was no longer bound to the body. It is a maxim of Esoteric Science, that where the attention is directed that there the Self is present. As long as the attention of Consciousness is directed towards the sensations derived from the body, the Self to put it crudely, is in the body, but as soon as the attention is cut off from the body, the Self is no longer bound to it. It is free upon its own Plane. The difficulty lies in withdrawing all attention from the body, for concentration upon the visualized symbol has to be so complete that no physical sensation is felt, not even that subtle sense which tells us the position of the limbs or of the body. This requires great powers of concentration, and one must be satisfied to work at it slowly, gradually achieving over a period of time, but nevertheless it is a valuable method and one which you must perfect.

I will now go on with the work, leaving you to work out the experiment thru the coming weeks. Your training in this new work has to be considered from different points of view; first, the subjective mind has to be trained by those of the Inner Planes, by means of telepathy and at the same time they must train your conscious mind by means of various experiences on the physical plane. Then the two are put together, the conscious in touch with the subconscious. Then each phase of the training is carried on from a different plane in the Invisible Worlds by a different group of Entities working in different ways. There are always two sets of influences which must be carefully distinguished; one set are the real Spiritual Influences that can uplift a man or a woman and put them upon the Path; the other Influences are those which strike a bargain and give Power in return for the use of your vehicle. Beware of these workers of Black Magic, those who use such powers for their own selfish ends. The Adhyapya must realize that Wisdom is not to be gained by reading books or attending lectures. A surfeit of either is only likely to give him mental indigestion. He must take abstract knowledge and assimilate it in quiet meditation and with Prayer. Just as the Fruits of the experiences of a lifetime are absorbed by the Higher Self and form the basis of our Personality, so our brain consciousness should select and absorb true Knowledge and transmute it into Wisdom. Do not be too greedy in reaching out after too much new matter and do not forget that meditation and contemplation going quietly over the knowledge you have picked up during the day, is more essential to the growth and development of the Soul, than cramming your mind with book knowledge. Therefore select from these teachings what meets your needs and meditate upon it.

In these matters it is a good practice to extend the range of vision over at least three lives, the previous, the present and the future. The present is largely the fruits of the past, and the future will be determined by the present. There is an inevitable law of cause and effect, and a close study of this law will satisfy you, as no doubt it has already done, that you alone are responsible for your Karma. You must face cheerfully the results of your own actions, and altho you may not be conscious of those causes, it is within the bounds of possibilities that they will be revealed to you as you progress with the work.

To give you a better comprehension, let me say that the

true picture is given in the following words: "He will be like the bird, which having taken wing, finds no abiding place save in the Light, and the Light not yet being attained, she flies back and forth coming and going wearily over the deep, and from her wings one by one fall her old feathers, and she sinks lower and lower as her powers of flight fail her. But even as the old feathers fall the new ones are growing, and presently she rises again with strong wing beat into the higher air from whence the dawn can be seen; then perceiving the Light in the east, she wings her way toward it, and in the glow of the rising sun finds her Master and takes service. Now her way is plain, if she but obey, and follow her Guide." Picture thus the Seeker taking wing, breaking the fetters, which bound him or her to orthodoxy, wandering from one school of thought to another, until almost on the verge of atheism, they come in touch with something that satisfies the subconscious craving, and gives promise of food for the Soul. If you will again refer to the words quoted, you will find that in the Soul, "in the flow of the rising sun, finds her Master and takes service," it is the Master of the Inner Planes that I want you to contact for yourself, --not any personality on the material plane. One personality here may help another, but they are all travelling on the Path, some are a little in advance of others, and can help them on the Way, but each must tread the Path for himself, and will find his Master of the Inner Schools, "for now the Way is plain, if the Soul will but obey and follow her Guide." That is if the Adhyapya will obey the intuitions that have guided him, they will show him the Light shining in the darkness.

Note the words, "and take service," the first lesson that we have to learn is humility, and the last lesson when we stand before the Throne of Grace is humility, for what Soul would be other than humble when he realizes his relationship to God. Humility will be the natural outcome of such realization. Where there is no humility there can be no realization, but humility is not servility, a slavish deference, it is rather the negative aspect of courage, for true humility requires courage, and he who serves with courage and fidelity, is the servant who is trusted by the Master.

Now the watchword is Practice and Meditation. Be faithful and zealous in your work--there is to be no more "Seeking," for you have "found," now you are required to be one-pointed and concentrated, not turning to the left hand nor to the right, but heading straight for the goal. There should be no more indecision--no more questioning as to fate and circumstances, but just a quiet and firm determination to tread the Path. As you are sincere the "Way" will be made plain, for the Masters are never unreasonable. It may take a longer or shorter time before Karmic conditions permit your full dedication,--your aspiration to Integrality, being accepted, but in this work time is a peculiar factor, for you must think in terms of Eternity, carrying on your duties on the Mundane Plane and developing "first interest" on the Plane where it belongs.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Beloved Adhyapaya:

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Tonight we enter upon the second phase of our preparatory work, leaving the work which we have been doing, but we wish you to continue with the experiments, picking up first one and then another, so that each week you are working one or two periods on one experiment or another. It is not to be expected that you will perfect yourself in these experiments during the first forty weeks. Their practice should become habitual, without straining or without effort. Sooner or later the Faculties will unfold.

In taking up this second phase of the Work, remember that the Brotherhood is following the Traditions of the West, and that the Work of this division is advancing to a consummate explanation of Cosmic Law. If, at times, the Lessons seem rather technical, the student will understand that a thoro grounding in Principle is necessary for one aspirant to an unprejudiced development.

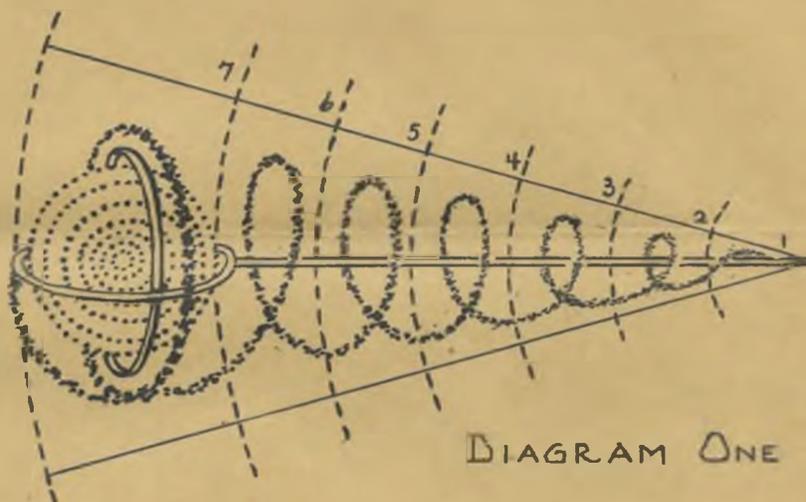
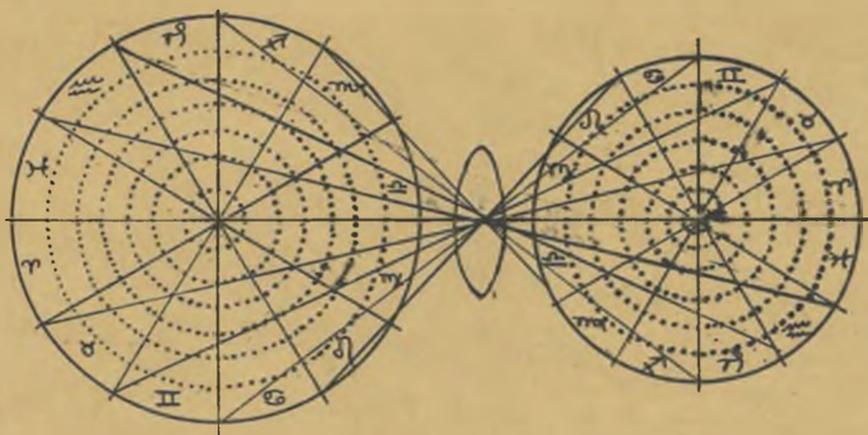


DIAGRAM ONE

In discussing the matter of the Planes let us look at the above Diagram: Here is part of the Wheel of the Mighty Cosmos, one of the segments is shown, which represents one of the twelve Houses, Rays or Aspects; picture the Solar Logos, our God, a Travelling Nuclear Atom, developed in the Cosmos, just as we are developed in the Cosmos, and Who, having completed His Journey through the Twelve Rays of the Mighty Cosmos, has returned to the Central Stillness, and now at the New Day of Brahm, comes forth down one of the Rays, to build His Universe. The Travelling Nuclear Atoms having a complexity sufficiently great, come down to the Seventh Plane to construct their Universe -- hence it is upon the Outermost or Seventh Plane that our God commences His Universe, sets up the Spinning Ring called the "Ring Cosmos," and by Induction there arises the Opposite Ring, just as it is illustrated, called the Ring-Chaos, which circumscribes and limits His Universe.

In building this Universe God projects the Image which He has in His Mind and this Image is the Image of the Mighty Cosmos, built in his consciousness as a result of His Journey through its twelve Houses, hence each Plane and Phase of the Mighty Cosmos is projected by God into His Universe in the same relationship. Refer to Diagram No. 2.



Of Course this is a schematic drawing. Our Universe, as you will see in Diagram No. 1, is constructed in the Cosmos itself, on the Seventh Plane, but we have illustrated it outside of the Cosmos, for the sake of clearness; we have represented

the Logos as a Lens, absorbing the picture of the Cosmos on the Left, passing it thru His Mind, projecting it into manifestation on the Right. Thus you see that each of the influences of the Cosmos comes into our own Universe, and supplies the Archetypal Mold by which Form is built in the Universe, thus the nucleus of every Atom derives from the Cosmos, for the material of the Universe is part of the Cosmos, part of the Seventh Plane, but the Consciousness which builds up around that Atom, and which differentiates it according to its Plane, is built up under the influence of the Universe. The Plan of God, the Purpose of the Universe, is to evolve Consciousness; it is for this Purpose that God requires a Universe. Up to the point of forming His Universe, God is said to have evolved a state of Sub-consciousness, and in the long process of the Evolution of the Universe, He will develop full Self-consciousness. Therefore you see that in all the work of the Universe, and "all that therein is," of the Physical, and all of the Inner Planes, everything that has any state of consciousness, from Mineral to Man, the prime object is to raise and develop that Consciousness, and so contribute to the full Self-consciousness of God, of Whom we are a part in the same way in which the Mind of each tiny cell in your body contributes its part to the experiences of the Self, and in the same way in which it is a part of your Mind and Consciousness.

As you look at these Diagrams realize that the Planes are not places in space, but that they are "States of Consciousness." They exist in and through each other, in just the same way as there may be many musical programs in your room now, each on a different wave length, or as you might say on a different Plane -- they are in and through each other, the room is literally full of them, tho you are not aware of them until you tune to one or the other, by means of a special instrument, the radio receiver.

It is your purpose to be able to tune in to these different Planes, these different States of Existence, these different Modes of Consciousness, not with an instrument, but by quietly sitting in your chair, and there having Consciousness fade from an awareness of one Plane, and become aware of another. Thus you may experience the emotional joys of the Astral Plane, and see the visions which are there, or you may raise Consciousness to the Mental Plane and communicate by Telepathy, or otherwise with those whose normal State of Consciousness is of these Planes, or possibly, though very rarely, you may get flashes of Consciousness from the High Spiritual Plane.

You will see the correspondence of what you receive, the Television Pictures projected through Space, the Radio which brings a distant Voice. As a matter of fact our Wireless, or Radio Waves, are carried on the Etheric Sub-Plane of our Physical Plane, but your Mind and Consciousness are capable of going outside of the Physical Plane, when it has been properly trained, and tuning in on other Planes.

Now turning to the Planes again, they are divided broadly into four main sections: the Spiritual, the Mental, the Astral or Emotional, and the Physical or Earthly Planes. The Spiritual Plane is again divided into an Upper and a Lower; the Mental Plane is divided into an Upper, called the Abstract Mental, and a Lower, called the Concrete Mental, The Astral or Emotional Plane is divided into the Upper Astral, the Plane of the higher affections, and the Lower Astral, the plane of the grosser passions. The Physical or Earthly Plane is not thus divided into halves. We have now in reality, seven Planes, three pairs of Planes, and one Earthly Plane. These pairs of Planes and the Earth Plane correspond with the Four Elements; Fire,

Air, Water, and Earth, but we are going to discuss this in more detail in our next lesson.

The point now is to understand the manner in which God creates His Universe, and the fact that it is a replica of the Mighty Cosmos. You can readily see too, as you study the Diagram, that while the Spirit of God (the Monad) is the highly evolved Nuclear Atom, which completed its Evolution in the Cosmos, and brought over from that Evolution in the Cosmos the Subconscious Knowledge which God is now working out in His further Evolution through the Universe, which is His Soul or Psychic Self. You will see, too, that our Consciousness is a part of God, and that all Nature is a part of God, not only Nature as we know it, but all existence of the Inner Planes, which we wrongly call super-natural. Bear in mind that this is not Pantheism, for Pantheism is but one half of Truth, and requires the aspects of the Soul and Spirit of God to complete its Teachings.

The work is now coming to a technical understanding of the Inner Planes, and the Life of those Planes, for the purpose of affording the Student the proper background by which he can interpret his experiences, as well as assess them at their true value. It is the lack of this knowledge which results in so many mistakes, so much misunderstanding, on the part of those who contact the Inner Worlds.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lec. 43 Pg. 1

Beloved Adhyapya:

If you were setting out on a long journey into a country which you had been told was difficult of access, you would endeavor to travel as light as possible and so it is on the 'Path.' You must travel light, and you should only desire sufficient for your needs and comfort and consider everything else as a hindrance to your progress, for they will not only be a burden but they will divert your attention from the work in hand. This involves many sacrifices, but with a change of values, sacrifices change their aspect. Only those things really matter which are of value in the Master's Service. It is for this reason that Sacrifice is said to be the first step in the Mysteries, for it is only by sacrificing ruthlessly that the single pointed and potent will is obtained. But after the first section of the Path is safely past, the Way opens out and the Initiate may then take up again those things which he laid upon the Altar of Sacrifice which stands before the Gate. But after the Discipline of the Straight and Narrow Way, he will never again become attached to external things as he was before. He will always be their Master, able to use them, without becoming obsessed by them, so that, being free from the bondage of things he can use and enjoy them to the enriching of his consciousness. But the preliminary discipline is always essential.

So while you are yet in the first stage of the Path, special attention should be given to Self-Control and careful observation of your reactions, perhaps even more than to your actions, for it is by your reactions even more than your actions that you make your progress. Many subtle tests will be given and it is in accordance with the way in which you meet them that you will succeed. These tests are different for every Adhyapya and are usually so directed that he may obtain a realization of his weak points. If there is lack of control of the emotions and desires for instance, the reactions to these must be closely watched. The best reactions it may be noted, are those which are judgments of the Mind; as the Controller of the Individuality, for thus will the Individuality be trained not by inhibition but by control.

Now to take up the special study where I left off last week, you realize that such an all inclusive doctrine gives a place to everything and so in our studies you must try to classify your ideas and arrive at clarity of thought on these matters. Now to proceed, remember that with the exception of the Physical Plane, each of the Planes are divided into two distinct sections--an upper and a lower. The Upper has an Abstract Aspect and the Lower has a more concrete Aspect.

Let us consider the Spiritual Planes, upon which Force predominates. The Abstract Aspect is an undifferentiated reservoir of Divine Power, not yet enclosed in such Form as may enable it to function individually. Hence upon the Plane--"All is one and One is All." It is the Plane of Utility from which all derive and to which all return. It is the source and the Goal of our phase of evolution on this planet. On the Lower, or Concrete Spiritual Plane (still a Plane of Force), it is as if a little pipe were run from that reservoir for each individual Soul, from which that Spiritual Power flows if the Pipe be kept clean and open. It is upon this plane that differentiation begins. It is a very high state of Consciousness to attain to and those who do so usually only obtain a brief flash because of its intensity of Vibration. Such a state is often called 'Cosmic Consciousness' but this would appear incorrect as it does not refer to the Cosmos but it is a state of Consciousness belonging to this universe.

On the Mental Planes, as stated, 'Form' predominates, and on the Upper or Abstract Mental Plane we find the Thoughts of God taking Form as Great Principles, such as Wisdom, Power, or Love, ensouled by the Forces of the Spiritual Plane; Force on this Plane is more limited than upon the two upper Planes, being cast into the form of one or the other of the definite principle of quality. It is the great Abstract Principles which are the basis and cause of the Natural Laws which are worked out in Evolution. For what is Natural Law but the Abstract Mind of God ensouled by Spiritual Power?

The Principles having been 'formed' on the Upper Mental Plane, it is necessary for those to be put into practice in detail on the Lower Concrete Mental Plane--hence we get an enormous increase in differentiation on this Plane for it is here that we contact the Brain-Consciousness of Man who should, if he desires to conform to the Mind of God, measure his Concrete Thoughts by the Standards and Principles of the Plane next above, - the Plane of Abstract Mind.

Having made your Concrete Thought Forms clear cut and well defined, for it is only such that are of any practical use, it is necessary to bring them into manifestation if they are to be of service to God and Man. This desire for Service brings that 'Form' down to the Astral Plane where it becomes charged with the 'Force' of that Plane, for it requires the forces of Will and Desire to drive a work thru to its completion. It is not enough to draw the plan for the building, the work must also be put into the hands of someone who will see it carried to completion. It is our task upon the Astral Plane to utilize our desires and emotions and by means of their 'force' bring a work to completion upon the Physical Plane.

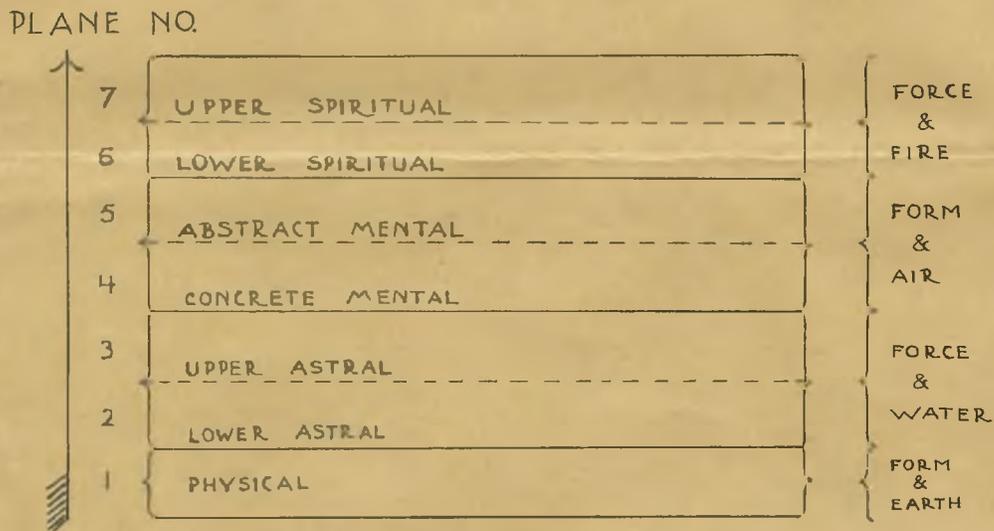
Like the Mental and Spiritual Planes, however, the Astral Plane has two Aspects. There is a definite cleavage between the Higher and the Lower, so that for all practical purposes they may be regarded as two Planes. Some schools of thought teach that the Astral is but one Plane, but the Western School teaches otherwise, and the reason will be readily seen as we proceed. On both Astral Planes 'Force' predominates, but on the Upper Astral it is directed upward by desire for the good of Humanity generally or what is known as the Universal Aspect. On the Lower Astral however, the 'Force' is directed downwards, towards the personal objects of Desire. Both Planes have their proper use, for the Universal Aspect has also to find expression in the Personal Aspect, but you must always decide in which direction your desires shall predominate. By means of this distinction just spoken of, it is comparatively easy to distinguish between the two Aspects of the Astral Plane.

It must be remembered that the Upper Astral Plane has a back-ground of Spirit and the Lower Astral has a back-ground of Matter. For example, let us take the services of the Church where desires are expressed for the uplifting of mankind, these are typical of Upper Astral Work. Or, on the other hand take a man whose whole ambition is for Self-Interest or Self-Agrandizement,--such a man is active on the Lower Astral Plane. Remember also that the Astral Planes are Planes of Picture-Consciousness and the Images thereon seen are very fleeting in their nature, being subject to the variations of Thought and Emotion. Hence, communications with the Astral Planes are frequently unreliable in their results, being affected by the emotional state of those who make the contacts on either side.

In considering the Physical Plane we must remember that matter is largely atomic-etheric, for every material atom is actually etheric, its electrons function in a sea of ether and comprise but a fractional part

of the atomic unit. Hence the Ether of the Physical Plane is the vehicle of the Consciousness of the Plane, just as are the various Ethers which belong to the other subtle Planes we have already discussed.

It is important that the names and numbers of the Planes, as I am using them, be committed to memory as I shall frequently refer to them by name or number in the intensely interesting work I am going into with you. Try also to associate the Planes with its characteristic aspect of Force or Form and with its corresponding element of Fire, Air, Water, and Earth. This practice will lead to a very helpful association of ideas which will prove very helpful in understanding the details of the Esoteric System.



I also wish you to realize that 'The Path' is a very definite system of training, and all must tread it who seek the Light. In this work it will be worked out in seven stages -- First, the Neophyts; Second, the Server, or Adhyapya; Third, the Dedicand, or Caraka; Fourth, the Enlightened; Fifth; the Stage of Power; Sixth, the Teacher; and Seventh, the Goal. It is to be hoped that you will attain to at least the first four stages of the Path in this Incarnation, and I believe you will, but of course you must hardly hope to tread the whole Path in one Lifetime, or to find it an easy journey, thence you must never lose sight of the Light shining ahead which never fails. Each will reach the goal sometime but this work is helping you to reach it more quickly than you otherwise would.

So for this week, I wish you to learn and understand the Planes and their Correspondences as given you in the table above, then I want to have you learn the seven stages of the Path, and to impress them upon you it would be an excellent thing for you, to take your Bible and trace the Life of the Master Jesus from the point of view of these Stages, using the Aquarian Gospel Jesus the Christ, if you have a copy, if not you will find a part of His life in the King James version of the usual Bible. Remember that He, as a High Initiate of the Essenes, and like all who have attained, travelled this same Path.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lec. 44 Pg. 1

Beloved Adhyapya:

At this point in your work I wish to give you this extra communication covering many points that have arisen in your work and which are bound to arise from outside sources as you read and study.

Whenever contacts are made with the Invisible World, by whatever means, there is needed some classification in order that one may be able to understand the varied phenomena which he will meet. Not all such manifestations are due to the Spirits of the departed, there are other Denizens of the Invisible Worlds than those which once had human form. The classification, therefore, which I will now use is drawn from Traditional Occult Sources and it will throw much light on certain of your experiences.

Of all the inhabitants of the Invisible Worlds, the ones with which it is easiest for us to get in touch are the Souls of Human Beings who have shed their outer garment of flesh, either temporarily or permanently. Anyone familiar with Spiritualistic or Esoteric Thought soon becomes habituated to the idea that man or woman are not changed by Death. The Personality remains, it is only the body which is gone.

The Esoterist, in his concept of the nature of Departed Souls, distinguishes between those who are going thru the inter-natal phase, that is to say, those who are living in the Non-Physical Worlds between Incarnations and those who will not reincarnate again. There is a great difference in capacity and outlook between these two types of Souls. Much of the present differences of opinion are due to a failure to recognize this fact.

The Occultist does not maintain that existence is an eternal sequence of Birth and Death - but merely that, at a certain phase of Evolution, the Soul enters upon a series of material lives, and thru the development made during these lives it finally outgrows the Mundane or Earthly Phase of Evolution, becoming more and more Spiritual towards the end of this period until finally it wins its freedom from Matter, and reincarnates no more, continuing its existence as a disembodied Spirit with a human mind. Mentality, the Occultist asserts, can only be obtained thru incarnation in the human form. Those beings who have not undergone this experience have not developed Mentality as we understand the term, with certain exceptions which I will go into later.

For the most part, it is the Souls of the Living Dead who are contacted in the seance room or otherwise. Liberated Souls go on to their own place and are not so easily reached. Only those return within range of the earth-sphere who have some business there. The discussion of this point would open up a wide field of interest but I cannot go into it at this time. It must suffice to say, therefore, that it is well known to Occultists and all workers in Psychic Research, that there are Souls of a higher type than those most commonly encountered, who are concerned with the Evolution of Humanity and the training of those who are willing to cooperate with them in their work.

We may say, therefore, that the Souls of the Departed may be divided into three types--the Souls of the Living Dead, who will return again to the Earth Plane; the Liberated Souls who have outgrown earth life and gone on to another sphere of existence, and the Liberated Souls who having gone on, return to the earth-sphere because they have work to do therein. A recognition of these three types of Departed Souls will serve to explain many of the discrepancies we encounter between the statements of various writers. The Occultist aims chiefly at getting into touch with the Returning Souls, the third type, for the purpose of

specific work which both he and they are concerned in. For the most part he leaves the Souls of the living Dead severely alone. The Occultist should certainly not invite the cooperation of the Living Dead as he would that of the Returning Souls, for they have their own work to do, nor can he place as much reliance upon their knowledge and insight as in that of those freed from the Wheel of Birth and Death, neither has he any right to try to use them as he would Elemental Spirits in the course of his experiments.

The Angelic Hierarchies.

The average Protestant has a very dim notion concerning the Angelic Hierarchies, the great Hosts of Beings of another Evolution than ours, the children of the same Heavenly Father. The Cabalah however, is explicit on this point and classifies them into ten Archangels and ten Orders of Angelic Beings. Buddhist, Hindu and Mohammedan Theology are equally explicit. You may, therefore, believe, that in view of this agreement of witnesses, there is surety of testimony. It will serve best to take for my guide that System from which Christianity rose--Mystic Judaism.

I will not go into the elaborate classifications used by the Jewish Rabbis, which have their importance for purposes of Magic but are not necessary here; it is enough that you realize that there are Divinely created Beings of varying degrees of Greatness, from the Mighty Archangels whom St. John saw standing in the Sun, down to nameless Heavenly Messengers who have from time to time visited Mankind. Beyond the Sphere to which are assigned the Disembodied Spirits of all Humanity dwell these Heavenly Beings, and in some high range of Spiritual Sight the Occultists or Psychics sometimes touch them.

It is said by the Rabbis that these Beings are perfect, each after his kind, but they do not evolve, and it is noticeable that they are non-Intellectual. One might almost call them Divine Robots each strictly conditioned by its own nature to perfectly fulfill the office for which it was created, free from all struggle and inner conflict, but changeless, therefore, unevolving. Esoterists make a fundamental distinction between Angels and the Souls of Men. They say that the Divine Sparks which are the nuclei of the Souls of Men proceeded from the Cosmos, from the same Plane from which the Solar Logos proceeded. They are therefore, of the same nature as the Godhead. Angels, on the other hand, are created by the Solar Logos as the first of His Created Beings; they neither fall into Generation nor rise by Regeneration, but remain changeless until the end of the Epoch. They are God's Messengers in things of the Spirit, but they have no direct contact with dense matter. That office is performed by another Order of Beings altogether--the Elementals, who differ in origin and nature from both Angels and Men.

Elementals.

Much confusion of Thought exists concerning the Order of Beings known as Elementals. They are sometimes confused with the Spirits of Men. Undoubtedly many happenings attributed to Spirits are to be assigned to these other Orders of Beings. Again, they are not to be confused with the Evil Demons. Elementals are the Thought-Forms generated by coordinated systems of reactions that have become stereotyped by constant, unchanging repetition. Some explanation is necessary to make this clear to you, and to do so, I shall explain how Elementals come into Being.

Each Epoch of Evolution is constituted by the outgoing and return of a Life-Wave of Living Souls. Each Life-Wave presents its characteristic contribution to Evolution. When the Divine Sparks are withdrawn back to the Inner Planes and reabsorbed into the Kingdom of God, their work remains behind in that which they have builded, whether it be the chemical element evolved by the one, the chemical reaction evolved by another or the reactions of consciousness evolved by yet another Wave. Humanity remember is evolving the Power of coordinated Consciousness, and the Lords of Humanity, therefore, hold the same relationship to the Life-Waves which have preceded them as they hold to each other. The three earlier waves are termed the Lords of Mind, the Lords of Flame, and the Lords of Form. The Beings of the three earlier Life-Waves have passed out of range of the Life of our Earth, each Group to its appropriate Planet, while we, the Lords of Humanity, are still absorbed in the task of building and are not yet (save for those few who have become Masters) escaped from the bondage of the material in which we work. And therefore it is seldom that any Psychic Contacts those who have passed beyond our range, save only the Higher Grades of Adepts, or Masters.

But they have left behind them, as I have said, the Forms which they built up in the course of their Evolution. These Forms, as all Psychics know, consist of Coordinated Systems of Magnetic Stresses. Whenever any movement takes place an electric current is set up, and if the System of Coordinated movements is repeated many times, these Currents tend to make adjustments among themselves, and become coordinated on their own account, independent of the Physical Forms whose activities gave rise to them. It is out of these Coordinations that the Elementals are evolved.

I do not want to go into this subject too deeply at this time but I do want you to understand that the ultimate product of Evolution in the Angelic, the Human, and the Elemental Kingdoms is to produce Consciousness and Intelligence. The origin of the three types of Beings is entirely different, and so is their Destiny. The Divine Sparks, - Humanity, are the manifestation of the Great Unmanifest, the Father. The Angels are the creations of the Solar Logos. The Elementals are the creation of the Created, that is to say, they are developed out of the activities of the Material Universe.

Of the Elementals thus evolved, there are many types. First the four great Divisions of the Elemental Spirits of Earth, Air, Fire and Water, known to the Alchemist as the Gnomes, Sylphs, Salamanders and Undines. These really represent four types of activity rising out of four types of relationships. In solids, the molecules adhere, in liquids they are free-moving, in air or gases, they repel each other, and in fire, the essential property is to change or transmute. The four Kingdoms of Elementals, under their Angelic Kings, represent the purpose and action of these four properties of Matter, the Mind-side of Material Phenomena, to be exact. This fact is known to Occultists, and they employ the Mind-side of Matter in their Magical Work. Consequently, many of these Elemental Systems have, as you might say, been domesticated by Adepts and thus domesticated, become endued with Consciousness of a human type, and these developed or initiated Elementals are oft met with by Psychics.

I am now trenching upon some of the most Sacred Aspects of Occultism, and I cannot say a great deal, until you have gone farther. but I leave this with you, for you to think upon until next week. Later I shall take you into this more fully. After next week, I shall resume the detailed instruction of the Planes and their Nature.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lecture 45 - Page 1

Beloved Adhyapya:

Tonight I shall finish the instruction concerning the Inhabitants of the Unseen Worlds. I am giving you this at this time for I feel that it will be helpful to pause for a while and consider the other evolutions besides our own, explaining as they do something of what you may contact in your work, as well as broadening your understanding. Last week I touched upon the Lords of Humanity as well as the three Life Waves which have preceded our own, all Human in type, and told you something of the three classes of Souls, as well as something of the Angelic Kingdoms and the Elementals. Now I will cover the other Beings which inhabit space.

One of these other classifications is the Nature Spirits. Whenever any set of Natural Objects is essentially a unit an Over-Soul is developed by the same methods I have already told you about in telling you of the Elementals. But the term Elementals is usually reserved for the Spirits of the Four Elementals and it is better to employ another term to describe these Over-Souls I am now speaking of, for they are essentially different. The Elementals evolve from elemental substances, in other words, from the etheric existence which was the forerunner of matter. These Nature Spirits evolve from the coordination of many complex forms which have a certain factor in common. For instance, an Over-Soul is developed by a forest or a mountain. These Over-Souls are psychic units, built up out of the innumerable coordinated reactions made by the forest as a whole, or the mountain as a whole to their respective Not-Selves. Any Cleft in the mountain, any glade in the forest, so long as it is sufficiently differentiated to function as a unit and have definite lines of difference to the Not-Self, develops an Over-Soul also. All who are sensitive readily sense the presence and nature of such an Over-Soul. Each species of Living Creatures has such an Over-Soul, and many important points which I cannot go into now arise from this point. It is possible, however, to contact the composite Lion, the composite Eagle, etc., and these entities are closely related to the great psychic forces, hence the use of symbolism in the Gods of Egypt, and all countries, as well as the Christian Religion.

Then there is the question of Demons or Evil Spirits. They are developed in the same way as the Elementals save that they originated in the Unbalanced Force which is generated as each new phase of evolution comes into existence. For there is always a transition period to be gone thru as each new phase is evolved. Equilibrium cannot be established immediately and the Unbalanced force tends to run riot. As far as possible it is balanced by the conscious action of the Angelic Hosts as part of their work, but a complete compensation is practically impossible. Especially was this case during the earlier phases of evolution when the Angelic Hosts themselves were not yet all in being.

These Unbalanced Forces, then, form the substance of the Kingdom of Positive Evil, as distinguished from Negative Evil, which is mere resistance, or inertia, and as such has its uses. Into this Kingdom of the Demons go all the Unbalanced Forces generated by man, reinforcing the original evil. Many of these Demons have been brought under control by the Black Magicians. It is these, also, which form the chief danger of Mediumship. The trained Occultist, however, knows how to protect himself from all unwanted intruders and once he has reached occult adulthood, he does not fear them, for he knows how to deal with them.

Another interesting subject is that of Thought-Forms. It is difficult to know whether Thought-Forms should be designated Beings or Objects. After all, everything which has existence is a Being and the Thought-Form is one of the "creations" of the created, and therefore has no noumenal existence, nevertheless, being an actuality on its own plane it has a phenomenal existence. I am justified, therefore, in classifying them among the Beings of the Unseen Worlds, especially as there are certain forms of Thought-Forms which are highly organized and endowed with considerable intelligence.

The Thought-Form is an externalization of the mind-essence of an intelligent being. Every thought which is formulated is, of course, an organization or modelling of thought-substance, but for the most part such lightly constructed forms never get beyond the aura of the person evolving them. An influence is radiated from them, but the actual Thought Form is not projected from the aura to take up an independent existence outside. Only by a very powerful effort is a Thought-Form projected. This may be done under the stress of emotion or deliberately by an effort of the will. Any person in a highly emotional state projects Thought-Forms, but unless there is an organized idea behind them they rapidly disintegrate. It is only when a little bit of the real self is projected with them that they hold together and remain potent. The Occultist frequently avails himself of his knowledge of the laws governing Thought-Forms in his work.

Thought-Forms are, as I have said, projected during intense emotional strain. If a mental image be repeatedly visualized and brooded over it tends to take up an independent existence. Such a Thought-Form may receive ensoulment from many different sources, attracting to itself that which is congenial to its own nature. For instance, a long brooded thought of hate might attract to itself one from the Demon Kingdom, while a thought of love might attract one of the higher Elementals, or even an Angelic Presence. None of these, however, except in rare cases, when the work was done deliberately by a Magician, actually enters into and embodies itself in the Thought-Form, but rather projects a portion of its substances into it. Such a Thought-Form has a very peculiar existence, being endowed with life by the non-human contact and with intelligence by its human contact. Many stories you have read have been written with this as a theme, and the invisible playmates of children are not frequently Thought-Forms thus ensouled.

Now, I have made only a brief survey of this subject of the Inhabitants of the Unseen World and have made no attempt to give a detailed description, but simply an innumeration for your information and to clear up a subject about which there is so much misapprehension and so little real truth given. What you have now been given will serve to give some indication of the different types of Beings that may be contacted upon the Inner Planes and will give you some idea of the exceeding variety of the Life of those regions. The planes lie one above the other in successive spheres of consciousness, and as we rise upon them, we contact first one and then another type of Being.

While you are receiving this part of the work, be sure that you occupy your spare time with frequent reviews of any of the important preceding lectures, and be sure that you practice often the art of meditating quietly in your Sanctum.

In the Bonds of the Eternal Brotherhood.

After reading the lessons of today and last week you are able to understand something of the work of the White Magician--He who follows the right hand "Path." And in the facts that have been given you concerning "Thought-Forms" there is work that you, too, can do.

Do you see now something of the value of Affirmation in creating "Thought-Forms?" Do you catch the significance of dwelling upon them and meditating upon them, until they become Vitalized Living Entities, attracting to themselves the Powers of the Unseen--do you see the value of filling your aura with such "Children of Light" as these, and do you see how thoughts thus become things, which will in turn affect your life? Even more, do you see how they become Beings--children of your Intelligence, and ensouled by the Elementals of Light, or even the Angelic Kingdom, automatically attracting Power, Success and Spiritual Growth.

Select one short, strong affirmation, work with it for a week at least before taking another. Work upon this thought in your Sanctum at night. Visualize first, a misty cloud, pour your will into it, seeing it in your mental picture becoming radiant with light, vibrating with energy, then slowly, a word at a time see the words of your affirmation appear upon it in letters of fire. During the day, feel and know that it is with you, growing, getting stronger and more powerful each time that it is with you, growing, getting stronger and more powerful each time you think of it, and each time you repeat the visualizing process. Do not attempt to send it out into space, let it remain within your aura, attracting its kind to you, and warding off all inharmonious things.

Health	Happiness	Harmony	Prosperity
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I am Confidence

I am Harmony

I am Health

I am Happiness

I am Cheerful

I am Prosperity

I am Abundance

I am Success

I N S P I R A T I O N

I am Fearless

I am Courageous

I am Alert

I am Magnetic

I am Divine Love

I am Infinite Wisdom

I am one with the Father.

Beloved Adhyapya:

I know from what has been said to me that you are enjoying the extremely interesting and valuable knowledge of the past few weeks, and I may say valuable, advisably, for it is not of the type usually given out at this stage of Occult Work. Tonight, however, while I am on these subjects I want to talk to you about still another topic that is probably one of the most important for it affects all of us sooner or later, and that is Death.

You question, "Have you anything to offer on this subject that is real and that is helpful," and I answer, "Yes, I have," for I can offer you knowledge and fact. Knowledge and fact from the experiences of many souls who have crossed the great gulf and who have returned to tell of their adventures, and from the experiences of those others of us fewer perhaps, in number, who can remember our past lives.

This knowledge of the hidden life of the soul can only give courage and comfort to the doubting, but be the means of actively helping those who are passing over. We need no longer stand by the bedsides of those who are dying, with empty hands, for, tho our hands find nothing to do, our minds should be active and we should be making ready to accompany our friends on the first stage of the journey. We can literally "set them on their way," as we do the departing guest. Before we can consider exactly what may be done for the departing, we must first understand the process of putting off the flesh.

There are two kinds of death, natural death and violent death; and there are two kinds of passing, peaceful passing, which is normal, and the unpeaceful one, which is pathological, for dying is no less a normal process than being born. Natural death is that which takes place gradually, the soul loosening itself from the body before its departure just as a child's milk teeth become loose and fall from their sockets painlessly. Violent death, however is like the pulling of a tooth by the dentist, there is bound to be some wrench and some shock. Normally, however, the Great Anaesthetist gets in his work rapidly and with the first opening of the line of cleavage between the soul and the body the Major Sleep descends upon us and we know no more. One should never resist, but should surrender himself into the hands of the Merciful Angels with the same confidence and gratitude that he would submit to the help of his physician who was administering an anaesthetic which was going to shield him from the consciousness of the surgeon's work. As the ether gets in its work, the pain and fear will fade and he will sleep for a time, knowing nothing.

So it is with Death. The Dark Angel closes one by one the avenues of consciousness and we sleep within ourselves while the process of separating body and soul goes on. When all is over, when we are freed, of the body, then the Angel will one by one reopen the gates of awareness upon a higher plane and we shall live again, tho in another dimension. We may find it difficult to realize the kind of a life to which we open our eyes as the day dawns once more, but you may rest assured that when you awaken on the next Plane, it will appear as normal to you as Earth Life to which you are now accustomed, because you will find you are adapted to it. The soul that goes to meet Death with understanding, invoking the merciful offices of the Grey Angel and welcoming his healing ministrations, will draw out of the bounds of time and space as quietly as a great ship putting out to sea. The changes come gradually, there are no shock or surprises and as one shore line fades, the further one begins to rise above the sky-line.

Insensibly you will have drawn away from the body without noticing it, the lower consciousness is now deeply anaesthetised. The higher consciousness is opening and you will find yourself in what has been called by various names, but which I shall now term the Body of Light. It is not the same as the Psychic Body, for that contained a portion of the radiations of the physical body. This part has been left behind and the Psychic Body without this lower element is now the deathless Body of Light.

It is not everyone, however, who falls into a deep sleep when passing thru the Gates of Death. Souls with any degree of Psychic development pass out in full consciousness. For, tho the physical body lapses into unconsciousness, we should not, therefore assume the soul does so likewise. With the advanced, therefore, the consciousness is transferred to the soul and the soul departs to its place on the Inner Planes, taking the consciousness with it. It may be wondered if the soul will be lonely when it first arrives in the Heaven-World, but all who have returned to tell us of the Pathway of Death, and they are very many, agree that this is not the case. The Heaven-World appears familiar to the newcomer and for this reason--we are all accustomed to go there in sleep every night.

There is the sleep life of the soul of which the average person is unaware because he does not bring thru the memory upon waking. It is beyond the realm of dreams which are purely subconscious, and the soul of little Psychic development remains sound asleep while out of the body, or at best is drowsy and difficult to rouse. It is the rousing of the soul to consciousness upon this plane which produces the dreams which are not like ordinary dreams. You have doubtless had such experiences yourself.

The Psychically developed person is at a great advantage when it comes to passing thru the Gates of Death for he goes over in full consciousness. He does not sleep the sleep of death, he merely loses consciousness of the physical plane while retaining all his faculties.

It is well known how often dying people exclaim that they see a Great Light and in that Light are the faces of friends and relatives who have passed out before them. Whenever there is a strong bond of Love between the souls on different sides of the gulf of death those on the far side always come to the shore to greet the newcomer. It is a wonderful thing to know that as the physical world recedes, the coast of the next world rises above the horizon of consciousness and that on that shore will be awaiting you all those who have loved you and who have gone on before you into the Unseen.

What of those who have no ties in the next world? They are met by those who knew unrequited love upon earth and have given to the service of all the love which was not needed by one, and by those who have in their own lives achieved the ideals, however dimly realized, which appealed to each soul as the highest ideal of life--and by their help the soul goes forward on its lessons and its achievements.

In our work of investigating the Inner Planes and the Inhabitants of the Unseen World I shall next take up Correspondences and the Raising of Consciousness. You will find all of this intensely interesting and broadening in its effect upon your thinking and understanding.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

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Beloved Adhyapya:

You'll remember that I spoke to you about correspondences, and how important they were, and that you must use them frequently in connection with the deduction of certain aspects of manifestation from Cosmic Principles, or for the comparison of one set of conditions with another. There are many figures which give clues to these correspondences. For instance, two is associated with Polarity and Manifestation three with the aspects of a Trinity of Forces, seven with the Seven Planes, twelve with the Houses of the Zodiac, etc.

Reasoning along these lines, you will observe, I am sure, that there should be some correspondence between the Seven Stages of the Path and the Seven Planes, and this is perfectly true. The first, or Physical Plane, corresponds to the stage of the Seeker, for usually he seeks among Material and External conditions, and in books and organizations, sometimes finding temporary satisfaction, but never complete satisfaction, he is full of hope and determination to find the "Real Thing", and he eventually realizes that the Light he seeks is to be found "Within" and not "Without." It is a State of Consciousness that he desires, which cannot be bought with money, nor found by scratching at the Scrap Heap of Materialities. This realization raises him to the next stage of the Path, which corresponds to the next Plane. He then changes his attitude to that of "Service," hoping there -by to work for the Unity and Uplifting of Mankind. Such "Service" can be carried out in many different ways, but "Desire to Serve" has lifted Consciousness to the Plane of Desires, and those Desires partake of the Driving Force of the Astral Plane, as I shall explain to you in greater detail in subsequent lessons.

When the Server has developed and controlled his capacity for SERVICE, and has realized that SERVICE DOES NOT CONSIST OF BLIND LOYALTY TO ANY PERSON OR ORGANIZATION, BUT RATHER IS THE CONSCIOUS APPLICATION OF COSMIC PRINCIPLES OF LIFE? WHEREBY SELF-INTEREST IS ELIMINATED, such Desires will lift him to the Third Plane, where Consciousness rises to a State which has a Universal Outlook, rather than a Personal One. On this Plane the Soul will contact its assigned Guide of the Inner Planes and should, in time, be brought to a Realization that, altho it is good to serve, it is better to offer that Service to God, in full and complete dedication. If this is truly meant, Consciousness will thereby be lifted to the next Plane, and that Guide of the Inner Unseen World will be enabled to put you in contact with one of the Masters or Servers of Humanity in the Inner Esoteric Schools. It is quite possible that you will be unconscious of this at first, for that Master will watch you from His High Plane, where thots are read, and He will test you on various points of Character, before he allows you to advance to the Secrets of Esoteric Wisdom, and the unlimited power they bring, for you must be protected and proved reliable and worthy to be trusted not to use these Forces and Powers for your own ends, as might one who consciously, or unconsciously, practice Black Magic.

When the "Server" has offered his Dedication, the question is -- "Does he really mean it? - Will he give his first interest in selfless single-pointed Service without reward, and in the face of many difficulties?" To satisfy Himself on these points the Master, as you have been told and as we have experienced with every Adhyapya who treads this part of the Path, tests the Pupil, he gives sharp knocks to see if the vessel of the Personality is flawed and will break, before he

proceeds to fill it with His Wisdom, for it is better that the vessel break and that the pupil be turned back to try again and await the reconstruction of a more stable Personality, than to risk an undisciplined character which would not stand the strain of the work for which it is required. If, however, the Soul passes the Test, tho not often will it do so at the first attempt, then the Master will accept and ratify that dedication, and this definite stage on the Path is the raising of Consciousness to the Fourth or Concrete Mental Plane. Usually you will then pass out of the hands of your Guide and into a Group attached to and taught by the Master of the Inner Esoteric Schools.

Such teachings bring with them increasing Illumination, as you assimilate and gain realization of Truth you never before grasped. Many things which appear to be latent in the Subconscious Mind spring into consciousness. Great Principles and Laws begin to take form, and Life gradually becomes measured against them, and is entirely changed. What used to matter very much, seems now of no account, and what might heretofore have seemed insignificant, now becomes charged with the utmost importance. This change of values in the realization of the Powers of the Mind, raises Consciousness again, and you are lifted to the Fifth Plane of Abstract Principles and Causation.

There are not many at the present stage of Evolution who can reach this stage on the Path in full consciousness, for it requires that one transcends the Individuality, and lives and functions actively under the guidance of the Higher Self, which has the advantage of the Teachings of Masters of still higher degrees. This naturally brings a sense of Power, which is the next stage on the Path, and it is the development of this Divine Power, provided it is used for the Purposes for which the Pupil is trained, which will lead Consciousness to contact the Divine Source from which it comes, which transcends the Planes of Mental Form and taps the Force of the Sixth or Spiritual Plane - it is on this Plane that the Soul who is trained in the Western Traditions contacts his Masters, Jesus of Nazareth, Son of God and Mediator between God and Man, for it is only thru His meditation that you who are of His Ray can be lifted to the Goal of this Phase of Evolution and become fully self-conscious on the Seventh Plane, living in Unity with the Cosmic Christ.

You can consider the Planes from many Aspects, but you must endeavor to realize the true function of each. Let us see how they work out on the correspondence of the three aspects of God - Wisdom, Power and Love. This is comparatively easy, for Wisdom is the Mind of God, or the Mental Plane; Power shows itself in the great Nature and Elemental Forces of the Astral Plane; and Love, the Spiritual Love, not the Personal Emotions, is the Apex of the Triangle and represents the Spiritual Plane.

Now, suppose we trace the Love of God down the Planes. It is drawn from the Great Reservoir of the Seventh Plane of Abstract Spirit, and takes expression in the Regenerative Force of the Solar Logos known as the Christ, resident on the Sixth Plane, then passes on to the Fifth Plane, taking form as great Principles and Laws for the Good Governing of the Universe, which are taught by the Great Masters; the Divine Love is thus passed down to Man, taking concrete form in the Power of his Mind on the Fourth Plane, and finds expression in the Loving Emotional Force and Aspirations of the Third or Upper Astral Plane, and in Personal Desire on the Lower Astral, and takes form again in the beauty of Nature on the Physical Plane.

It is interesting and useful to note how these Planes, or States

of Conscious are related to one another, and in the Individuality it should be the aim of the Rational Mind to be Master and Controller of the Emotions and of the Physical Body. This may seem a normal condition for any ordinary man to achieve, but as a matter of fact, it is not so, for most people do what their desires and emotions bid them, and not what reason dictates is best, for the welfare of Humanity generally and in accordance with Cosmic Law. Hence it will be seen that the majority of mankind functions in a state of Consciousness corresponding to the Astral Plane. There are, of course, many degrees of such a stage; some people are particularly selfish in their desires, while others aspire to emotions of a highly religious nature, for religious aspirations and prayer are related to the Upper Astral Consciousness.

To function completely and successfully on a Plane, or to achieve a high state of consciousness without being influenced by a lower state requires the Power to inhibit consciousness of the lower planes. To function normally, therefore, in the Fourth Plane state of the Rational Mind, having all our thoughts and actions uninfluenced by our desires and emotions, requires the power to inhibit these desires and emotions at the command of the Mind. This is an advanced state of training while in the Individuality, but one which it should be our aim to attain, for it means that you shall have complete control of your actions and your reactions, and you will probably enjoy a good state of health, for the Mind will control and regulate the requirements of your Physical Body. It is not suggested that the average person does not use his Rational Mind, but the point is - is his Individuality controlled and regulated by it, or by his emotions and desires?

It should also be remembered, when functioning normally on a Plane, that the Plane is ensouled by the influences of the Plane next above. The man or woman, therefore, whose normal state of consciousness is a Third Plane Desire for the Good of Humanity, as is usual in the present stage of Evolution, is influenced very considerably by the Rational Mind, (Fourth Plane). But the man whose normal state is that in which the Rational Mind takes complete control of his individuality is influenced largely by his Abstract Mind, (Fifth Plane), which is part of his higher self, and that man or woman will be very conscious of those Planes wherein the Higher Self abides. It is to this state of Consciousness that your teachings are directed, and you should observe that it requires a complete Mastery of the Individuality to maintain the conditions necessary, and therefore, it is because of this that considerable time, plenty of patience and meditation have been, and must continue to be given to this work.

Read this over carefully and be sure that you thoroughly understand each of these steps as I take them up with you. Next week we shall go into another phase of this work, which I am sure will be very interesting to you.

In the Bonds of the Eternal Brotherhood,

THE MYSTIC BROTHERHOOD

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Beloved Adhyapya:

The last lecture was rather heavy, and in order to give you time to read it over, and to mentally digest and work out all of the matters contained therein, I am going to talk to you tonight a little about the Source of Occultism, and something of its Classics and its Golden Age, and thus I will break up the monotony of too intensive study, altho at this stage of your work it is necessary to dig deeply in order to acquire the broad knowledge and complete understanding of the Inter-Natal Worlds and Man's relation to them, in preparation for that day when you will step out and into them, as a Conscious Magus of Power or Master of Destiny.

The Occultist ever seeks his inspiration in the remote Past, and the reason is that of the old saying that "the nearer the Source, the purer the stream." The Wisdom of the Initiates is not so much a body of Doctrine that has been built up by Experimental Research each worker handing on the fruits of his Studies to his Successors, as it is, in large part, a revelation, received from Sources--other than those to which Humanity normally has access. This revelation once received is developed and applied, but in its Essence it is a gift to Humanity, brought by the Elder Brothers, and it is firstly, the Garnered Fruits of previous Evolutions; and secondly, it is the Pioneer Work of those who have gone on ahead of Evolution; and thirdly, it is brought down from the Planes of Existence, which Human Consciousness can not contact.

Out of these varying Elements the body of the Doctrine called Esoteric Science has been elaborated and adapted to the needs of different ages and Races. All its fundamental Principles in the present Age have been received as "The Gift of the Gods," and it is only its practical applications that Humanity has had to work out for itself. For a proper Understanding of the Wisdom Traditions, we must therefore, know something of the means by which this Gift of Primordial Wisdom was brought to Mankind.

For a Force to manifest on the Planes of Form it has to be expressed thru a Form; otherwise there is no manifestation. The "Christ Within" functions when we realize, even momentarily, the Perfect Love which makes all things one. But for the "Christ Force" to function thru the Group-Mind, there has to be a Group Realization of its nature, and therefore, it is that we have the "Christs of the Rays," and not one manifestation of an Impersonal Force, for the whole Universe and all Evolutions.

Each Ray manifests its Force in a Phase of Evolution, and the Positive and Negative Aspects of the Rays are the lesser days and nights of Brahm. The Secret Wisdom tells us that the Rays come into action in turn, like the shining forth of Beams from one Light, and of their dawn and dusk, the Precession of the Equinoxes is the Cosmic Clock. Each Ray works out a Phase of Evolution, and each Phase of Evolution recapitulates the work of its predecessors before it commences upon its own, and in order to expedite this task, the fruits of the previous Evolutions are brought to it by certain Entities which are known as the "Seed Bearers," -- to the Secret Traditions. The Entities of each Life Wave, having achieved equilibrium, are stabilized as coordinated Systems of Reactions; the Lords of Flame are the forerunners of the Devas of the Elements. The Lords of Form range from Building Elementals to the Geometrizing Consciousness, who "guide

Arcturus with his Sons," and the Lords of Mind are the Lords of Biology.

The "Seed Bearers" who come at the beginning of each Life-Wave are drawn from the Evolution immediately preceding, but as the Rays represent Sub-Cyclic Activities, which do not recapitulate, but rather manifest forth a special Aspect; the Seed Bearers to the Rays are drawn from the previous Life-wave, which has a correspondence with the work to be carried out in that particular Ray-phase of Evolution. These Seed Bearers are known to Tradition as the Culture Gods, and it will be noted that each of the Ancient Races had a Tradition of a Divine Progenitor, a Priest-Emperor who gave it its Culture.

This Priest-Emperor, being a Perfected Soul of a previous Evolution, is immeasurably superior to the Rudimentary Consciousness to whom he comes, for having completed his Evolution, he is of the Plane of God, and Intuition, recognizing this, invariably treats him as a Divinity, because Divinity is made manifest in him. He plants in the Group-Soul of the Evolving Race those Archetypal Ideas which are Faculties. This process is analogous to that whereby the Personality transmits the fruits of its Evolution to each successive Individuality in which it manifests. Civilization, thus inaugurated, runs its course to the Nadir of its material Evolution, the point furthest out from God, metaphorically speaking. It is at this point that it has to turn about and come back on the Evolutionary Arc, and it is here that the Star Logos, or "Christ of the Ray," comes to it upon the Physical Plane. Before His coming, the Ray is an out-pouring of the Divine Life governed by the Laws evolved in previous Evolutions, but the Star Logos says, -- "A new Law give I unto you."

The function of the Star Logos, incarnating as Man, is two-fold. Its Exoteric Aspect is to live the Archetypal Life, the Life that all men of that Ray will live when they have achieved real Perfection, and thereby, to impress that Standard of Life and Action upon the Group Mind, and so, he is not only "Perfect God," being Divine - Divinity made manifest, but he is also "Perfect Man," or the Archetypal Ideal of Humanity, for that phase of Evolution, and what he is, during his brief Earthly Manifestation, all men must be when they are "made Perfect, even as our Father which is in Heaven is Perfect."

The "Christs of the Rays" are always manifested on the Physical Plane during the Sub-Cycles of the Rays, which correspond in number and color with the Rays themselves. Thus, it was on the Fourth Sub-Cycle of the Green Ray, in the Fourth Sub-Race, of the Fourth Root-Race, that the Manu Narada founded the Temple of the Sun in the City of the Golden Gates in Lost Atlantis. The Manu Narada was a Lord of Mind, for the Atlanteans were evolving the Conscious Mind.

It was in the same way that the Archetypal ideas were brought to Mankind by Manu Melchizedek, who was a Lord of Mind, and to this School it is that the most ancient Initiations of our own present Race are traceable and therefore it is that the Highest of our Initiates are referred to as "High Priests after the Order of Melchizedek," that is to say, they trace their Spiritual Lineage to an Atlantean Initiation. The Man Melchizedek brought to his people, among other things, wheat and the honey bee, as his Symbols in the Mysteries indicate. Wheat is the "Staff of Life," It is curious to note that all Wheat-eaters are Christians, and where Wheat will not grow, Christianity will not spread, and that from the fermentation of sugar is derived Alcohol.

Now, Alcohol, whatever may be said of its modern use, was originally the Western Equivalent of the Soma Juice, the means whereby the Brain was able to respond to the Vibrations of Abstract Mentation, which is the function of this Root-Race to develop, just as the Atlanteans developed the Concrete Mind and bequeathed it to us. Drunkenness is really Black Magic, the use of Occult Knowledge for Personal Ends, and is the characteristic Evil of the Western World. What Alcohol is to this Sub-Race, the Knowledge of the function and manipulation of the Endocrine Glands will be to the next Sub-Race. This real Knowledge has long been the Secret of the Initiate, and forms the basis of the Yoga Breathing Systems, but Exoteric Science is now rediscovering these Truths on its own account, and therein are contained the Seeds of Destruction.

It must not be thought, however, that because the Manu of a Ray functions as a Priest-King of its Inception, and the Star Logos of a Ray, as its Christ in the Sub-Cycle, which corresponds in its number to the number of the Ray, that Humanity is ever left without Guidance. Each Sub-Cycle of a Ray, each Sub-Race of Humanity, has its Great One, but these are not of the grade of the Star Logoi, who are the perfected Humanity of previous Evolutions, but they are the perfected Humanity of the previous Sub-Ray, which corresponds in number to the Sub-Cycle of the Ray on which they are working. These Entities may be distinguished from the true Star Logoi by the fact that of the Christs it is always recorded that they manifested thru Virgin Births and died Sacrificial Deaths, and in this, there is, indeed, deep Occult Significance.

It may not unreasonably be asked how the foregoing statement can be verified. No one who has developed Rational Consciousness can justifiably be asked to accept any statement on Faith and therefore, as obliged by the Laws of his nature, he demands evidence. The evidence is based, in these matters, on the Law of Correspondences, "As above, so below." What is true of the Microcosmic Man is true of the Macrocosm, and what is true of Man is true of the Amoeba, and what is true of the Amoeba is true of the Macrocosm. Unless the findings of a Psychic fit in with the Cosmic System, they cannot be considered accurate; therefore it is that the Psychic who is not also an Initiate is at a grave disadvantage, for he can never compare his Measures with the Great Pyramid.

There are no exceptions in the Cosmic Law, neither do the systems of the different Occult Schools vary, when understood in their purity, and it will be found that the outlines I set forth in this communication, while they are derived from the Western Traditions, do not in any way conflict, for instance, with the schemes outlined in the Secret Doctrine, which Mme. Blavatsky wrote from the Eastern.

Next week we will take up Man and his Nature, and I will endeavor to lighten every other week with a paper of this kind, so that you will have time to review and study the heavier work on such alternate weeks. In this way I am sure that you will make progress.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight I am going to take up a little discussion of Man and an analysis of his nature. It has been the aim of Sages throughout the World's History to understand the Nature and Evolution of Man. The Great Philosophers specialized in this study and gave great prominence to the motto, "Man, Know Thyself." We should do well to emulate their example, for even to those who study the esoteric side of life, man is, and still remains a Mystery. Such questions as, "Did man descend from monkeys?" and "Does man survive the death of his physical body?" are often seriously debated even today, and therefore, it will pay us to go into these things deeply and endeavor to throw light upon the nature of Man.

Man, as you know, consists of a Material Body, a Soul and the Real Self, the Divine Spark. In this connection remember that the Divine Spark emanates from the Cosmos and is of the same Nature as God, for it is made after the Image of God. It is sometimes called the Monad, or Permanent Atom. You know, of course, what the Physical Body is, with its five physical senses. Now, all that lies between this Physical Body and the Divine Spark may be regarded as the Psychic Body, which, it will be observed, includes all states of Consciousness.

It is the function of the Psychic Body to develop and evolve Consciousness, which it does around the central nucleus of the Permanent Atom, or the Cosmic Atom, which is the "God Within". Now, the "God Within" is not the "Christ Within", for the Former is a Living Cosmic Atom and the Latter is a Seventh Plane State of Consciousness, relating to the Universe and to the Psychic Body; it is the State of Unity with "Christ Consciousness", the state in which we live in Christ and He lives in us.

Let me analyze the Psychic Body, remembering that it is the sum total of all our States of Consciousness. In the Lower Self, or Individuality, it consists of our instincts, passions, desires, emotions, Will and reasoning powers—all those states of Consciousness of which we are aware in our Physical Body—and also all the contents of the Subjective Self, which correlates with those things. In the Higher Self, or Personality, sometimes referred to as the Ego, we have the Unit of Evolution, which is the synchronized Consciousness of the Present, and all Past, Life and which extracts from the Individuality, and has extracted from the Individuality of every Unit of Incarnation which it has projected into a Physical Body, thru the Ages, all the fruits of its Evolutionary Experiences. It must not be assumed, however, that the Ego, with its ever accumulating Wisdom is in any sense Perfect, for if it were it would not require aeons of Evolution before it returned to those Spiritual Realms from which it emanated.

It is but little realized, however, what an important Entity our Higher Self is, especially in comparison with our Lower Self. It is in the Personality that the full growth of the Ego is to be found and according to the Wisdom and development of the Higher Self; so should its temporary projection in a male or female body express some of the qualities which are enfolded in that Higher Self. This may help us to understand how the highly evolved Ego becomes our first Initiator, for when the Individuality gets into conscious contact with it, we become Initiated into its Spiritual Values and Points of View, which are very different from those of the Lower Self. States of Consciousness, then, open out like the Gates of Heaven, and we know that we, in our True Higher Selves, indeed live in the abiding Presence of the Most High.

To obtain a full realization of this state of Consciousness is your First Great Initiation, but it is strictly guarded, for unless a

person, while still in the body has been tried and proved and has earned the necessary Qualifications which will admit him thru those Gates, they will be kept closed, and that Ego must await his ordinary course of Physical Death, and the Purification on the Higher Planes, and normal assimilation of the Fruits of Incarnation. In other words, he must wait in the Fields of Heaven, mentally digesting his work and take his turn and place in the ordinary stream of Evolution.

Great Possibilities open out before you, therefore, when you realize that your little Individuality is only part of a much larger whole and that by far the major part of you lives and functions on those Higher Planes, with Power to Initiate or not to Initiate, according to the Karmic Results, both good and bad, of the thoughts, desires, and actions of the Individuality. Such realization will stimulate you to seek that Initiation and open out those states of Consciousness, which are latent within you, but which are submerged by your Physical Senses and the Material Conditions in which the Individuality has to live on this Physical Plane. It may be asked, "How do I know that these Powers are latent within me?" To answer this we must trace the descent of Man from Spirit into Matter. This is what is referred to as "The Fall of Man"----for the Spiritual Man, as a Living Monad, starts his Evolution from the High Spiritual Plane, being projected from that great Reservoir of Christ Consciousness on the Seventh Plane, down to the Sixth Plane, as an Individual Unit of Consciousness; and then, in the long course of Evolution, concurrently with the Plan and Planes as they develop in direct relationship, that Unit develops a Fifth Plane State of Consciousness and becomes a Living Ego, awaiting an Individuality. It is during this process of Involution down the Planes that the Psychic Body grows around the nucleus of the Divine Spark, enfolding and enclosing those States of Consciousness thru which it passes. Hence you see how High Spiritual Qualities become latent and buried, as it were, in the Subjective.

The object of Evolution, as I have told you before, is primarily the Development of the full self-consciousness of God. Therefore, the object of All Creation is the Development of Consciousness, and we find various states of Consciousness in all Forms which have Life. We trace the dawning Consciousness of Plant-Life, and the ever-increasing Development of Consciousness in Animal Life, and we ask, "In what way is man different from the animal?" It is taught that in man, Consciousness has become so developed in the Form which evolved from below that it has linked up with that Consciousness which has come down from the Spiritual Plane, and so Man is not only a Living Soul, which can be said of an animal, but he is, also, a Living Spiritual Soul, which cannot be said of an animal. Darwin is frequently quoted as supporting the Theory that Man descended from the Monkeys, but Darwin's conclusion was that both Man and Monkeys sprang from a Common Origin. As Physical Forms they apparently did, for the Evolution of Form is quite a different matter from the Evolution of Soul, and whereas Soul comes from Above, Form as previously stated, grows from Below, with the Form of the Planet; and the Physical Form of Man, and of the Monkey, and all other Earthly Forms, have had to pass thru their slow Process of Evolution, from the Protoplasm of Man, in the course of untold Ages. In Esoteric Teaching, however, it is held that the Monkey was an off shoot from a very primitive type of Man at a period before Man was endowed with any appreciable Mental Qualities.

The difference between evolving Planetary Consciousness and evolving Spiritual Consciousness should be clearly understood. Man is a Divine Being and does not become Man as we know him until his Earthly Nature and his Spiritual Nature become One; and then Man, the Spiritual

and immortal Ego, has the advantage of the Earthly Form provided for his use in his work for God.

Remember, as I told you before, that Human Evolution is entirely different from Angelic Evolution, altho it is closely bound up with it; and the same thing may be said concerning the animals--they are as distinct from the Human as they are from the Vegetable Kingdom. Men do not become Angels in this Phase of Evolution any more than animals become Men. All are, however, bound up together as parts of God's Plan, and one Evolution is dependent upon another.

Man is a very composite mechanism, and the Development of his Physical Vehicle is the outcome of many millions of years of Evolution; and it must not be forgotten that the true Man, like God, is Divine and belongs to, and functions more on, the Inner Planes than on the Physical Plane, and that his sojourns on Earth are short in comparison with time spent on the Inner Planes.

You will recall that in the Secret Doctrine the first Form of Man was so described, as a globular, nebulous, androgenous creature with one eye. He was, then, mindless, which indicates that the link was not, at that time and period, made with his Spiritual Nature. During the Second Race, the Physical Body of Man was still very gelatinous and unwieldy, and was still Mindless. Hence, we have but little record of the early History of Man, for it is not until we come to the story of the dividing of the Sexes in the Third Race, the story dramatized in Genesis as Adam and Eve that we get to Man as we know him, with a Mind which knows God, and which knows Good and Evil. This evidently was the time when the link was forged, for it is the Mind which bridges the Gulf between the Higher and the Lower Selves.

It is only Man who has made this link, and it places him in quite a different category from all other creations; and the Evolved Man of the Seventh Race, Karma free, and with his fully developed Consciousness reabsorbed into the Logoidal Consciousness from which the Spirit of Man first emanated, will surely be a truly God-like Creature. The Consciousness of Man, however, takes Aeons to develop--roughly, it takes a whole Race to develop the State of Consciousness of the Corresponding Plane, and we figure that Racial Development is about as follows:

- Lemurian Race----- Functioned in the Instincts and Passions and evolved the Higher Emotions.
- Atlantean Race----- Functioned in the Higher Emotions and evolved the Concrete Mind.
- Aryan Race----- Functioning in the Concrete Mind and Will evolve the Abstract Mind.
- Sixth Race----- Functioning in the Abstract Mind and will evolve the Spiritual Perception.
- Seventh Race----- Functioning in the Spiritual Perceptions and will achieve the Solar Logos Consciousness.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

In tracing the Devolution and Evolution of Man from Above and Below, we should remember that the Spiritual Self coming down the Planes enfolds and sinks into the Subjective, Plane by Plane, and that this process could not continue into the Individuality of Man until the link of Mind has been made. Once the link was made, however, it took a long time for the Ego to build itself a suitable Individuality by which it could grow, for it is the Experiences of the Individuality in each Incarnation that are absorbed by the Ego. While the Individuality was still in a Primitive State but little could be absorbed, for Man had to learn by slow and painful processes the use of his Instincts Emotions, and Mental Powers, and will continue so doing Life after Life contributing to the Growth of his Ego, until the time comes when he finds the true Balance of Spirit and Matter, and the Ego will have no further need to send another Individuality to Earth for its further development, but will continue on the Inner Planes alone.

During the early Development of Man as an Individuality the Spiritual Nature was withheld in a Subjective State, and it should be remembered that the Ego has not then the same accumulated Wisdom as later, hence the crude and uncivilized state of our earliest Progenitors; this process continued thruout the Lemurian and Atlantean Ages and right to our Aryan Race. There comes a time, however, when Spirit reaches the Nadir of Matter and Involution changes into Evolution and Subjectiveness slowly unfolds into Self-Consciousness. It is said that the Jews were the first to reach that point, that they were also apparently the first People to worship one God. Heretofore, men had worshipped their many Nature Gods, the Moon, Stars, etc., and in their state of Development then, it was right for them to do so, as they had much closer Affinity with the Forces of Nature and their Spiritual Consciousness had not come to that point of Development where the Lower Self could know God. Having passed that point, however, and gained that realization, Man has to climb the uphill Path of Evolution and unfold his Spiritual Nature, Plane by Plane, becoming more conscious of his God-like heritage.

In considering the Nature of Man it is important to realize that until he is perfected on the Spiritual Plane, Man is essentially a Creature of Mind. Abstract Mind, from its High Plane, should direct his Rational Mind, and his Rational Mind should direct his Emotions and Desires. When his Physical Body dies, his Mind persists, for the Mind of Man never dies, it comes back in every Incarnation in the Abstract Form of Character and Qualities, or "Gifts", as we call them, and it develops or degenerates as we use or neglect it. It can be so highly trained that it can communicate from Mind to Mind with those Entities who have no Physical Vehicle in which to function, or it can be neglected or abused with disastrous results, which show on the Physical Plane as Mental Disorders and Disease. The Abstract Mind is the "Causal Mind". Causes bring about Effects, tho not always in the same Life, for we have to look deeper into what the fruits of the Past Lives were, which induced those Causes, if we would understand the Causes which produced some of the Results in this Life.

Remember, therefore, that as an Adhyapya you are to cultivate and train your Mind, remembering that the Abstract Mind, the Higher Self, is the "Heavenly Father" of your Individuality and that you must try to draw into closer Rapport with that Higher Self and with those Great Entities on those High Planes, with whom the Higher Self may associate.

In considering this matter that I have just spoken of, that is, the drawing into closer Rapport with the Higher Self, we must remember that altho the Ego, as a composite Thought-Form, functions on the Abstract Mental Plane and has the great advantage of drawing its Power from the Spiritual Plane next above, it must not be regarded as a perfected Entity, it is a Soul which is undergoing a long process of Evolution, and until the purpose of its creation is achieved it cannot be regarded as perfect, which purpose as we know is to contribute its quota as a Cell in the Body of God to the completed State of Self-Consciousness which God is working out thru every unit of Manifestation in His Universe.

It is a mistake to think of ourselves as Individualities, only, for the Life of the Individuality is but a day in the Long Life of the Ego, and our Real Self is the Ego. It is the immortal Psychic Body enclosing the Divine Spark, or the God Within, and therefore, our real Natures are Spiritual and God-like and we must see ourselves from the Real and Permanent standpoint, and not from the limitations of the Individuality, with its petty desires and emotions, its pleasures and pains, its Social ambitions and failures, its possessions and poverty, its pride of knowledge and ignorance, its personal Power and Weakness. What are all of these but the tools of the day's work and the building of the Psychic Self? If the tools have to be sharpened on the grindstone of Experience it is only to meet the necessary requirements of a good workman, that he may attain efficiency.

See the Ego at first as a little baby son of God, born in the Spirit on the Plane of Mind, in the same manner that Jesus was born when He came further down to the Plane of Matter. That little Ego has to grow by sending down to its Consciousness into Matter and waiting for Mother Earth to give it a form for its further Development. Mother Earth gives it a Form, at first a very primitive, uneducated Form, as you have seen, but gradually the baby Ego grows, day by day, by absorbing the results of each day's Experiences (remember that a day in this sense is a Life of the Individuality) and it may have its good days and its bad days. It has required much instruction and many sharp lessons for it to accumulate sufficient Wisdom, Power and Love to act as the "Father in Heaven" of our Individuality here on Earth, as it should do at the present stage of our Evolution, altho by no means a perfect Ego, any more than an earthly father is perfect.

The Egyptians' "Book of the Dead" taught for many Dynasties the Doctrine of the "Weighing of the Soul in the Scales of Justice against the Feather of Truth" in the Judgment Hall of Osiris. This Doctrine still holds good but it need not concern only the Spiritual Monad, which is but a fraction of the whole Soul of Man. It is the Ego itself which is weighed in the Scales. The Ego, therefore, as an independent Unit of Consciousness endowed with a certain amount of Free Will and striving for Attainment, has to present itself for Judgment, and if rejected must return and purify and perfect itself until it has passed, worthy to offer to God the fruits of its long life, a Perfected Consciousness.

Now, just as the affairs of the Individuality are handled by the Individuality until we realize that we should be well advised to give ear to the Greater Wisdom of the Higher Self, so the affairs of the Ego are handled by the Ego, whose chief aim is to perfect the Higher Self and seek reunion with God. From this kind of an argument you see that you, yourself, make your own Karma, and that the Lords of Karma are those great Agents of God who weigh the Soul in

the Balance in the Judgment Hall of Osiris, and that they have to deal with the whole Psychic Self, the Ego, which is the synchronized Consciousness of all Experiences and represents the full Growth and Development of the Psychic Self up to its present state.

Let us consider the point of view of an Ego who dares not yet present itself for Judgment: During the long rest between Incarnations, when it has no Individuality to distract its attention, it will turn things over in its Abstract Mind in the Light of the Spirit and will decide what its necessities as a Soul are. Has any impurity or pride or selfishness or deadly sin been absorbed, which would weigh down those Scales? If so, how shall it be cleared, for we are assured that all Sin will be forgiven and quittance obtained? God is Just and His Lords of Karma are Just and demand Justice. The Ego, also, must be Just with itself and develop the necessary Qualities, or States of Consciousness, by which it can obtain ultimate perfection.

How, then, can this be attained? One thing is fairly certain it cannot be accomplished in one Life, the process has already spread over probably millions of years, and it may be millions more before the whole of Humanity reaches Perfection. It is quite possible, however that by the right handling of Karma, and by gaining realization which gives you the necessary States of Consciousness, you will hasten your own Individual Evolution, even as the Masters have done, and this is the hope of every true Student in the Esoteric Science. He wishes to gain time, to think things out voluntarily, and he does not put it off until forced to do so by some direct or indirect pressure from the Higher Self, such as severe illness by accident. He desires to face the consequences of his indiscretions and to pay the price of adjustment and attain quittance, for it must be paid sooner or later, and he is willing to pay his price of Attainment, which is selfless service. He is not promised Eternal Rest -- he is offered Service with the Masters, who in turn serve Him, who as a son of God and Son of Man, serves and saves the world.

So, as an example of how Karma can be worked out, suppose we take an imaginary man who lived, say a hundred and forty-four or two hundred and ninety years ago, when conditions were more crude. He was, shall we say, very arrogant, a heavy drinker, a tyrant to his serfs, easily provoked to kill, careless and thoughtless with regard to his Soul, tho deep down in his heart he knew and feared God. This man dies and his Lower Passions and Desires are gradually worked out on the Lower Astral Plane, and then in time, his better nature rises, but only after an impression has been left in those Lower Realms, which remains as a living Memory, an influence, Astral Shell, or Track, as it is sometimes called.

Similarly his Higher Emotions, for no man is wholly bad, are worked out on the Upper Astral Plane, leaving there lasting impressions and influences on that Plane. Concrete Mind still persists but in time all Consciousness of the Individuality is abstracted into the Higher Consciousness and the memory of details is lost, but the Track of those Memories remains as a Living Influence. Thus do you see that your Desires and Thoughts are woven together into a Cord of Life and form your Real Character, for the Ego is the Abstracted Essence of all those States of Consciousness. When the fruits of all the Experiences of the late Individuality have been gathered up, the Ego will synchronize them and will meditate upon them and decide its Course as a result of its conclusions.

Next week we will discuss how these matters will be adjusted and worked out in the coming Incarnation.

In the Bonds of the Eternal Brotherhood,

THE MYSTIC BROTHERHOOD

Lecture 51 - Page 1

Beloved Adhyapya:

Before I start with the message for tonight, perhaps it would be best for you to take last week's lesson and review briefly the story of the man whose Incarnations we are studying. This will refresh your memory of the main points under discussion.

You can readily see in the example I have given you that it would be hopeless to apply to the Lords of Karma for release from the "Wheel of Life and Death" which runs again and again over the same track, up and down the Planes, and often produces such slow and poor results. Matters cannot be left as they are, however, some decisions must be made. The last Individuality, in a male body, was of a Positive Nature and became too Positive and Arrogant. This contributed a certain Strength to the Ego, but it needs to be balanced by Love and Wisdom. It is asking too much of an Individuality to obtain perfect balance of these three qualities in one short Life, so we may imagine the Ego's deciding to concentrate on Gentleness and Love, and to incarnate as a woman, or a Negative Nature, and in circumstances where Gentleness and Love will find opportunity for balancing the inherent cruelty and intemperance. Conditions of Poverty may be, therefore, chosen, for it is only those who plumb the Depths that acquire true gentleness of touch, and the best results are often brought about by reaction rather than by direct action. The lesson of deeper Wisdom which the Ego needs may, therefore, be deferred for a future Incarnation, for the Ego is far-seeing.

The Ego, then having decided on a plan which is calculated to help restore the balance and to hasten Evolution, desires to put this plan into effect. This desire will of itself project Consciousness down again to the Plane of Desire, but, in passing down thru the various Planes, the old Influences will be picked up from each Plane. You remember that I told you that when separation took place in the former Incarnation, and the Psychic Self started up the Planes, it worked out and left on each Plane a part of itself--the Eastern Teaching speaks of these attributes as various bodies, and says the Soul shed its various bodies as it proceeds up the Planes, leaving the coarser on the Lower Plane and then the next coarser, etc. But whether you call this part of a body, or speak of it as a Living Memory-Track, remember that something is left on each Plane, and that as the Consciousness is projected down the Planes, it will inevitable contact these old attributes and wrap them around itself as it sinks lower and lower, from Plane to Plane. The first Plane, on its downward journey, is the Plane of Concrete Mind, for the Ego is dwelling on the Plane of Abstract Mind between Incarnations, and the Plane of Concrete Mind is the Lower Mental Plane. It gathers to itself the Memory Forces which were left on this Plane on the upward journey, and which belong to it; then sinking downward to the Upper Astral Plane finds there its Higher Emotions and Aspirations, and taking these, it sinks again to the Lower Astral Plane, and finds awaiting it there all of its Lower Nature. Those inherent Desires revive their Influence and call again upon the Soul for quittance. But with these old desires coming down to the new body, come also the fresh desires of the Ego to master its faults and to make good in the new Incarnation.

Karmic Ties often draw together those who have been linked in past lives by the same Emotion, such as Love or Hatred, and whatever has gone amiss has to be adjusted and balanced. This will explain cases of "Love at first sight," or of Subconscious Repulsion without apparent reason. A Karmic Debt of Cruelty, for example, is often found to be paid by Love, and many Marriage Ties and close Relationships, such as Mother and Child, will be found to have a Karmic origin. Karmic Ties, however, are very complex, they certainly account for present circumstances, whatever they may be; but on the other hand, as some debts are cleared,

others may be contracted, and to attempt to follow these thru in detail is a very intricate task. At present you must know and realize that these Karmic Influences are picked up by the Soul coming into Incarnation as I have described it to you in this communication, and that these are stored away in the Subjective Mind, rising into Consciousness when the time is fully ripe.

Turning to our case again the one we have been considering, remember that conditions have been selected, not from the point of view of the Comfort and Happiness of the Individuality, but purely and solely from the consideration of the requirements of the Ego and what is necessary to its Evolution and Advancement. To the Ego projecting its Consciousness into a new Individuality is more like Death than Birth, for as it concentrates with perfect abstraction on its new task, it loses the Contacts of its High Plane and its companions, and must be fully occupied with its Individuality over which it is acting as the "Father in Heaven."

There is one other point not often mentioned, and that is that when the Soul takes "Form" again on the Physical Plane, that "Form" is profoundly influenced by the conditions existing during the past Life, just as its desires and emotions and thoughts have revived their Influence on the Soul during its descent thru the Planes. What was the attitude of the Individuality towards its body in the last Incarnation? Was it a sickly, maimed body? If so, the attitude or State of Consciousness which produced that condition will be picked up again and will work out in Physical effect in the present life. This accounts for many of the weakly children, the invalids. But when a Soul with a healthy happy attitude towards Life and Death leaves a strong, healthy body, it will form for itself a similar body on its return, and will be sent to the parents and conditions where it can be built. This is a matter for you to reason out fully and ponder over deeply, there is a thought here you will do well to heed. Realization of the Law of Perfect Justice and Balance, and the steadily controlled reactions on the Mental Plane should go far towards relieving suffering and establishing an Attitude of Mind and Emotion which will react on the Physical Body and bring Health and Happiness. It is people who worry, that is, whose reactions on the Mental Plane are not under proper control, who readily fall ill have nervous break-downs, etc. It is those who indulge in Emotional Upheavals, violent tempers which poison the blood, who suffer from illnesses consequent thereto. It is the Professional Invalids who consciously or unconsciously take an attitude of misery and depression towards Life and Death who are setting Causes going which will produce Chronic results in the next Incarnation.

What a lot of people blame God for their troubles when the God in question is themselves! And what a different out-look they would have if they did but realize that the little lessons and experiences of the Individuality are but the loving corrections of their Father, their Ego in Heaven, and that the Ego, in turn, is doing all for the Love and the Service of its Heavenly Father, God.

Altho the foregoing finishes the work for tonight, I wish to discuss with you, informally, several points that may assist you to get a clear understanding of this matter of Reincarnation, and the Sevenfold Man.

First the terms used; Remember that the Beginning is God, undifferentiated on the Upper Spiritual Plane, a tiny part differentiated on the Lower Spiritual Plane is the Baby Monad, Divine Spark. This Plane is the dwelling-place of the Monad in the long Aeons of Time before In-

carnations commence and will be the Plane to which the Ego will return.

During the period when Earthly Incarnations are being gone thru to develop Self-Consciousness, the Monad plus the extracted Essence of the accumulating Experiences of its Individualities, becomes an Ego and dwells on the Upper Mental Plane, the Plane of Abstract Mind. This Ego as it projects its consciousness downward, builds a "body" or Memory Track from the Material of each Plane in turn as it passes down the first time; after that it picks up the old influence each time; these then, the Ego and the Plane Memories, constitute the Soul which then becomes wrapped or enfolded in the Subjective Mind of the Physical Body.

Consider for a moment how Consciousness becomes buried in Matter, as if it were wrapped around with many heavy wrappings. Consider this from the standpoint of Projections, Psychic Experiences -- in the Light of the new Knowledge. Your endeavor is to attune yourself, raise your Consciousness, to the High Plane where the Ego dwells. Do you see a new meaning to the statement that "The Way to advance Without is to retreat Within?" Surely. First you must draw Within and raise your Consciousness, Plane by Plane, to its Heavenly Father. The Consciousness is then back with the Ego, temporarily, and functions as part of the Ego, seeing all from the Standpoint of that High Plane, where there is no Time or Space, none of the limits or handicaps of the Physical World. There too, may be met those other Egos and those Beings of other Evolutions than our own.

To get the matter clear, imagine that your Consciousness is raised as an elevator in a building. The Physical Plane is the first floor and you can, in your Occult and Psychic Work, learn to raise the elevator to the second floor, the Lower Astral Plane, contacting its Beings, its Desires, the Memory Tracks of those who have gone on up, all the low, base, crude Emotions. Here is where so many Psychics stop, they do not know and care nothing for any higher floors. And again, there are many who try to develop, but thru lack of application and determination, really only get half-way up to this floor, just high enough to catch glimpses once in a while of some of its activities. But if once one understands, he soon rises to the third floor, the Upper Astral Plane. Here the atmosphere is purer and cleaner, it is the Force Plane, it is true, but also the Plane of Higher Emotions and Desires, the better things; and the Memory Tracks left here by Souls on their upward way are not so raw and crude, the Beings are higher in the Scale of Evolution. Pressing upwards, however, you come next to the fourth floor the Plane of Concrete Mind, the Plane Consciousness which the Aryan Race is evolving during this Dispensation. These Planes constitute the fourfold man and are still the Lower Planes. Then comes the Plane of Abstract Mind, the Upper Mental, with its wonderful Beings; the Lower Spiritual; and finally the Beginning and the End, the Source so far as this Universe is concerned, the Upper Spiritual, the Plane of the Solar Logos. Thus, in your Projection Work you will learn how to unfold Plane by Plane just as an elevator passes upwards. You may stop at any floor you wish, and chat with its inhabitants or view the scenery before going on to another Plane or World. Of course, in your Projection, do not think of going anywhere in Space, for we do not really do that, go up or down or anywhere at all, we simply raise our Vibratory Rate, and one Plane dissolves into the next as ice dissolves into water, water into steam, steam into vapor, vapor into Hydrogen and Oxygen Elements, these Elements into electrons, and on the Seventh Plane electrons blend into God.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

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Beloved Adhyapya:

Tonight I am going to change a little, for I do not want these lessons to become monotonous by continually driving on difficult subjects. It is necessary at this period of your growth and development that you gradually pick up a true understanding of God's great scheme of Evolution in all of its various phases. This foundation knowledge is a prerequisite to the real development work of the Schools of the greater Mysteries, nevertheless, I can break the routine a little by occasionally giving you a lecture which still shedding its share of Light and Knowledge upon your Mind, will prove less tiring possibly than some of the more intricate ones.

So tonight I want to talk to you on a subject which amplifies the lecture recently given you on Death. I have had many inquiries as regards helping or hindering the so-called dead, and I selected that subject to talk to you about tonight.

At this stage of your work you have reached a point, I am sure, where the gross misunderstandings and misinterpretations of the people as a whole will no longer affect you; you have reached the point where you can consider all topics and all subjects from the standpoint of Abstract Mind, uncontaminated by personal biases, or prejudices, or anything of that kind. This question of communication with the Departed has always been a vexed one. On one hand, we have those who deny its possibility and say that all so-called communications are either fraud delusion or credulity; and on the other hand there are those who admit the possibility of communication with the so-called Dead, but call it necromancy and condemn it unsparingly. Meanwhile, those who have lost dear ones take recourse in rapidly increasing numbers to Mediums who act, or claim to act, as Psychic telephones between this world and the next.

It is agreed by those who have had extended experiences in the matter that altho communication with the Departed is by no means Universally to be condemned, it needs to be approached with caution, under carefully chosen conditions; and you must remember that a state of extreme grief or desperate emotional upheaval is certainly not the ideal condition under which an approach should be made. Sometimes the state of mind of the bereaved is such that it is advisable for the dead to return to give the desired assurance, but to do this is an act of self-sacrifice on their part, and nothing can possibly be worse for the Departed Soul than to be called back repeatedly to communicate with those left behind, that is, in the preliminary stages of its After Life for during this stage, to hold the Soul to physical life in this way is an act of great, tho no doubt unintentional selfishness; and it disturbs the one who has entered into the Light and prevents him from settling down in his new condition, for you must remember as soon as this life ends the next life begins and the Living Dead have their work to do. We must be content to let them do it freely and in their own way.

It is noticeable in the communications received from the Departed that the newly dead are at first fairly accessible to communication then after awhile they seem to go on to a further Plane where communication ceases to be possible. During the preliminary stage, if we keep on calling them back they cannot make this transition, and become earth-bound; the process of Death is incomplete, and they cannot enter into their rest or their work. Thus, while it may be justifiable, or even advisable to re-establish communication with those who have just passed over, it is in every way undesirable to keep up the communication unduly. It should be enough for us to know that those who have passed out send us word of their safe arrival on the Other Shore, and

having received that, we ought to rest content.

The state into which the Living Dead enter immediately after departure is an intermediate, transitional state. Normally, the Soul Passes swiftly thru this stage, and leaves it behind. Delay at this Stage is very undesirable, the Soul should be speeded on its journey, and it is for this purpose that the Catholic Church says Masses for the Dead. Those Masses are of great value, and the principle should be re-introduced into the Ritual of all Faiths. We should not think we have rendered the last office when the funeral service has been said, and the consolations of Religion should follow them right thru this transition stage until they are well established in their New Life.

This Intermediate Stage between Life and Death is not the same as Purgatory. It is rather a landing stage wherein the Soul steps ashore and gathers together its baggage and greets its friends. Purgatory might be defined as a Psychic Quarantine; it is only after a Consciousness has accustomed itself to the disembodied life that the Soul goes on to face Purification and Purgatory. Let it be clearly realized that Purgatory is not premanent, nor is it eternal, but it consists in forcing the Soul to face its own record. It is the reactions of the Soul to that record which are the Cleansing Fires. Purgatory, therefore, is not a place, but a state of Consciousness. But because, on the Inner Planes, all those of the same outlook draw together, Purgatory, for all practical Psychic Purposes has a definite Astral Location.

It is while the Souls are going thru their Purgatory that the threads of communication with this world are severed. All Souls must enter into the Silence in order to pass thru the Cleansing Fires, where they can get help from no one, they must stand upon their own feet, and walk by such Light as they have - not otherwise can they learn their lessons. We can no more learn for another than we can eat for another, and we must surrender our loved Ones into the hands of the Lords of Karma when this point is reached. We have this comfort, however, that it is their Aim to make, and not to break the Soul, and no one is given more than he can bear, nor even more than he can assimilate and turn to good use.

I, as an Esoterist, would not agree with the Catholic Teachings that Masses for the Dead can help a Soul in Purgatory. I know that the value of the Prayers of the Priests or friends is in the influence they have upon the Soul, during the Intermediary Period, for once the Soul has passed that phase, it has found its place in the great Cycle of Life on the Inner Planes, and will be cared for.

After the Soul has gone clear of Purgatory, it is not only possible but legitimate to re-establish communication with it, provided the right methods are used. If we are able to raise Consciousness to the Higher Psychic Planes, we can, by our own volition, come into Telepathic touch with the Departed and hear their Voices direct, with the Inner Ear. It is not advisable to try to see them with Psychic Vision, because this belongs to a lower Sub-Plane of the Astral than that upon which the Departed who have passed thru Purgatory are privileged to abide. Clair-audience is the right method to use in communication with those who have passed to the Heaven World. It will be noted that descriptions of the Heaven World are nearly always second-hand. The Psychic is told what the World is like, but does not actually see it. There are, of course, exceptions to the general rule - in the case of an exceptionally gifted Psychic or in exceptional circumstances - but generally speaking, it will be found to hold good. We may know that if we see the Departed with Psychic Vision they are still in the Intermediate World and when they have arrived safely in the Heaven World we shall hear, but not see them, when we attempt the right communication.

When we are trying to get in touch with them, therefore, we should listen, but not look, and in the Still Small Voice of the Inner Consciousness we may not unreasonably expect to hear at least the word of greeting, once the contact is established. There will be times when we get a distinct impression of a Presence so tangible that we feel we have only to stretch out the hand to touch it, but if we open our eyes we find nothing there. The Dead, upon their own Plane, are Minds without Bodies, and when they speak to our Mental and not our bodily senses, that is, it is the Intuition that perceives them, and not the sight.

It is good that normal Intuitional Communication should be established between the Dead and the Living, for it robs Death of its terrors. We ought to look upon the Dead as living in another State of Consciousness, not another place. If we can "tune in" to their rate of Vibrations we can hear them and speak to them. In fact, we can speak to them more easily than we can hear them, for the Living Dead, being body-less are Psychic. It is for this reason that we should guard our thoughts carefully in relation to the Living Dead, and especially strive to overcome our grief and learn to act as in ordinary departure, for our attitude toward them should be the same as it would be if they had set out to seek their fortunes in a New Land. We would expect to send an emigrating Son, or Lover, a word of good cheer to hearten him in his distant enterprise. If we continually sent a tale of woe, enlarging on our sufferings in his absence, we could not expect to make our letters welcome. Would they not, rather, be dreaded as an ordeal? What should be our aim, to help and encourage and hearten the Living Dead, or to indulge our own grief and relieve our feelings at their expense? The parting and loneliness, the loss of the Dead Protector, or a life-long Companion are indeed hard but a grief to be bravely borne, in order that a darkness may not overshadow the Loved One. We should accept our lot cheerfully, in order that they may be free to go thru the greatest experiences of the Soul, then enter into their Rest with a quiet mind. To do otherwise is to do as a fond mother might do who placed her child in a boarding school and then kept sending for him and weeping over her loneliness and lamenting the parting. What would be the state of mind of a child who was treated like that? He would get no pleasure from his new companions and his sports, nor any profit from his lessons.

I have taken up this Subject of Death again because the majority of people in the Western World are Christians, that is, they have been brought up in early childhood under the influence of the Christian Church, and Christianity is, therefore, a thing to which they are never neutral. They are either antagonistic or warmly embracing, but, either way our lives are subjectively affected more than we realize. It seems to be a strange but true fact that Christians fear death more than any other Religious Cult, in spite of their claim to Faith, they seem afraid to launch their Souls into the Presence of their Father.

But to you, the Mystic, has come a clear realization that this thing we call Life is not all of Life, but merely a day in school, and that in order to secure an education we must go, as a student, many days back and forth to our classes. You know that day after day the Soul of Man assumes its garments of clay and comes down into the school-room of Life Experience, in the great Chemical Laboratory of Nature the student Soul carries out its experiments; then, just as the tired child gathers up his books and shuffles homeward slowly, the Soul of Man returns to his home again, to rest for a little while.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

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Beloved Adhyapya:

Pythagoras said that the Universal Creator had formed two things in His own Image: the first was the Cosmic System, with its myriads of Suns, Moons, and Planets; and the second was Man, in whose nature the entire Universe existed in miniature.

You have learned something of yourself and your Powers in the past lessons and you have learned that the Spirit of Man is a scintillating force. You are learning the Mystic Process by which the Rays build vehicles, or bodies if you prefer, around that Central Formless Germ. You have also learned how Consciousness, going up the Planes, lays them aside during the rest period, and on its journey downward towards the new day's work picks them up again; and you have learned how the Ego, dwelling in the midst, is the Eternal Fire, the Spark from the Infinite Wheel, where it is the birthless-deathless Eternal Center which includes within itself all that has ever been, all that is, and all that ever shall be. You have learned how this Divine Ego, the tiny ring of Fire, dwells on the Eternal Plane, the Plane of Abstract Mind, and how to it, time is illusionary, distance is non-existent, joy and sorrow are unknown.

This flaming ring is the Altar Fire which never goes out, and it is to this ring of Spirit and its Service that the Wise of all nations have devoted and consecrated themselves. The Flame manifests Individualities and Personalities, but the Extracted Experiences, the Intelligence and the Activities stored up in both the Individualities and the Personalities, are finally absorbed into the Flame, furnishing it the fuel with which it burns more brightly. From this one Altar Fire, are lighted all the many Fires of the Human Body. Compare the Flaming Spirit of Man with a candle-flame. Close to the wick is first a glow, nearly colorless, around this is a ring of golden light, and still further out, surrounding the flame, is a deeper orange or reddish flame, which gives off more or less smoke and soot. These three flames are closely related to the flame in Man; there is the bluish center flame which is the fire of Spirit, aspiring, transcendent. The yellow flame is the clearly burning light of Reason, illuminating the Mind and lighting the darkness of the night, while the reddish flame is the false Light, the fire of passion and appetite. It is somewhat smoky, like the battle-field where Hate and Fear go up together in a lurid sheet of brick-red flame.

These are the three Fires: the Fire of Divinity, the Fire of Humanity, and the Fire of the Demons. You will note how they correspond with the three Phases of Mind of which you were told in the early lessons. These three Fires are enshrined within the Nature of Man, whence, their radiance goes forth as the sacred triangle, the Word by which the Heavens are created, the Earth formed, and the Works of Evil destroyed. In truth, the Kingdom of Heaven is within Man far more completely than he realizes; and as Heaven is within his own Nature, so Earth and Hell are also his Constitution. Thus Man is Heaven, Earth, and Hell in one, in a much more personal way than he may think.

The Human Body is a mass of Psychic Centers, and during Life, is criss-crossed with endless currents of Energy, and all thru the Form are sun-bursts of Electric Force and Magnetic Power; and those who have developed can plainly see how Man is a Solar System of Stars and Planets, Suns, and Moons, with Comets in irregular orbits circling thru them. Man is, indeed, a Galaxy of Flaming Stars which someday will be a Constellation in itself. As in the Universe there

are seven major Planets,so in man there are seven ductless Glands,like unto them and each is played upon by one of the Solar Planets in the Macrocosm. Thus the subject of the Endocrine becomes of the utmost importance,for even Science now reveals that these tiny glands,tho long regarded as vestigial Organs,in reality shape our Destiny.By the Hyper or Hypo-sufficiency of any of these Miniature Planets within us our Physical Structure is affected,our Mentalism is modified,our Ethical Concepts are altered,and even our Spiritual Vision is raised from Plane to Plane thru the Inner Worlds,or altogether obscured.

And so Man has his tiny World as the stage upon which he acts out his Development and Evolution. He dwells in the midst of his little Universe as Lord and Ruler of the constituent parts of himself. Sometimes he is a wise ruler, devoting his Life to the needs of his Subjects but more often he is a tyrant imposing many forms of injustice upon his vassals, either thru ignorance of their needs,or thoughtlessness concerning the ultimate disaster he is bringing upon himself.Man's body and his vehicles are the Living Temple of which he is the High Priest, placed there to keep the house in order.

Thus the student,as he ascends thru the various Grades of the Mysteries,is gradually learning self-control,to conquer the red fires of rashness,and the polar ice-caps of Inertia as well,for thru Strength of Will he must rise above the play of planetary Forces interacting thru the Solar System within himself. He is slowly cutting out a finer character from the rough ashlar with which he commenced. He is struggling to improve each day just a little,asking not so much for Power and for Light as for Strength to shape his Destiny more truly to the standards of Wisdom revealed to him thru the yellow flame within and ensouled by the clear light of Spirit.

These are the labors of each student and they are your labors,the lessons you must learn,and when you have learned them,they will vanish to return no more.But consider for a moment the condition of the student as he first applies for admission as a Neophyte,offering himself to the Master's Service,he is filled with unworthy thoughts and unworthy elements; behind stretch many Ages of Thoughtlessness,and perhaps Evil; his Higher Bodies are a mass of bad Karma and he is totally unfit for his labors. Before Wisdom and Power can be given him, it is necessary that the Evil be purged, the red fires brought under control, Inertia overcome, Balance obtained. So the Masters give to each the labor of purifying himself as the first test of Sincerity.All that follows depends upon how this first work is done. The Consecration may result in years of sorrow,for everything has its price in Nature,and the price of a cleansed Soul is Wisdom,for it is only a balanced Nature that can honestly think of, or honestly analyze things.All the perversions of the Past present their bills and demand payment, a great Spiritual house-cleaning takes place,for all these bills must be paid, no true Religion teaches that such Debts can be escaped. A man or woman does not escape responsibilities by becoming Spiritual but is merely given the privilege of paying sooner. It is in regard to this great Truth that Christianity or Churchanity rather,has been false to its Founder, for Churchanity as it is today is a Religion of Vicarious Attonement and forgets that honest men and women shoulder their own responsibility.

As a result,therefore,of this unexpiated Karma,the Path of the Neophyte is beset with difficulty and suffering, but such things are the tests which prove character of the Self. He will be accepted by the Masters of the Inner Schools only if his Character survives these misfortunes and comes thru them deepened and mellowed by Experience.

Always must he labor, year after year, in Patience and Perfect Trust, until he has so far succeeded as to be worthy of Acceptance.

You must remember, however, in all that is said, that Evil is not a thing in itself. Evil is the abuse of Power. It is crossing of the currents, or an interference with the Great Plan, or you may say, it is the right thing in the wrong place. Just as I told you in a recent lecture, coordinated Forces produce Elementals while the Unbalanced Impulses produce the Demonic Kingdom. To illustrate, let me take the two so-called greatest Evils; First, Satan, or as the Occultist knows him, Saturn. Here is caution, prudence, and when perverted, negation. At his door are laid the Sins of Omission. Few realize that Man is responsible for the things he has not done - it is the Law and it is just as wrong not to do the right things as it is to do wrong things. Thus Satan inhibits he draws back, he holds apart; he is keyed to crystalization and his unhampered reign would result in Cosmic Inertia, for he destroys action; he is symbolized by the reaping Skeleton. The second great Evil is Lucifer, or Mars; he is the spirit or excuse, the flaming Son of Rashness and Ruler of Sense gratification. Those who fall victims to his Power do deeds of violence, not because he wills it, but because they have this Spirit of Energy and pervert it. Lucifer is the Light bringer; he is transmuted by Man into the Fiery Demons of War and Hate; uncurbed, those who come under his sway dash madly to their own destruction. He is the heat that incubates the Soul, but man uses him as a flame to burn up reason.

Hence, between two thieves of excess Man is crucified. Between Satan, utter coldness, and Lucifer, blazing heat, hangs the Spirit of Man, scarred by the burning fire of the one and chilled to freezing by the negation of the other. But suppose either Force were withdrawn from the World -- what would happen? You can readily see that if Satan were taken out, Man would be burned up in the Fiery Passions of Mars and the Angels of Lucifer. Without the chill, caution, and curbing of Saturn he would be lost in utter debauchery. On the other hand, if Lucifer were withdrawn, Man would soon become stone again, incapable of Motion, Incentive, or Emotion. Thus it is that the battle of these great Principles tempers the blasts and blends them to the good of Man.

Satan and Lucifer, Saturn and Mars, are not Evil but are two of the greatest Powers in Creation. Without them the Universe could not come into being, for Mars, with the Lucifer Angels, is the Dynamo of our Solar System, while Satan builds the Earth and Worlds by his crystalization, without which we would have no solid substances to form bodies. So you see, it is not Force or Power which is Evil, but rather the perversion of Power which constitutes the Evil. This explains one of the very first lessons, which said, "There is no devil, no evil, all is God, and all is Good," and you see the sense in which it is true. Not without good reason did the Priests of Old Carve over the temple doorways, "Man, know Thyself." And not without reason do the Masters require as the first task of the Neophyte the purification of Self and a demonstration thru Life's trials of the Neophyte's ability to balance the Forces within himself, Action and Inertia is perfect Harmony. Once Self-Mastery is gained the way of Power is revealed and these words of the Comptede Cabalis come true:

"If you have sincerity and zeal, you will learn to command all Nature, God alone will be your Master, and only the Sages your equal. The Supreme Intelligences will gladly obey your commands and the Demons will not dare approach you. Your voice will make them tremble in the place where they reside, and all the Spirits of the four Elements will deem themselves happy to serve you.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight I am going to take up several important matters, because of the very great interest that has been displayed in the subjects thru the letters I have been receiving. I realize that in taking up such a matter as the Mystical Actualities underlying the Symbolisms of the Christian Church, I am trenching upon a subject which most Occultists avoid, because of the Potentialities contained therein, but I have come to the conclusion that a discussion and understanding of all these things would be very beneficial, for we are living in a so-called Christian Nation, and whether we realize it or not, it does vitally affect us in almost every department of our lives, and certainly impinges upon our Subjective Mind from many angles. Remember that whenever you gaze upon a cross you are reminded of the sacrifice of Calvary, and you are reminded of all that the Church says it stands for, if not consciously, then Subconsciously. Your thoughts are turned toward the Racial complex of which the cross is the symbol and reminder. And remember this, also, insensibly you are put in touch with the Forces on the Spiritual Plane that were generated by the great act which the Cross represents. Such a reminder stirs memories in the depths of our own hearts, and if we have had a Christian upbringing, with all the associations of childhood clustering around the Church, as well as the prayers at a mother's knee, these associations are potent. However, much our Intellects may reject the Christian Theology when we reach the years of Thought, our hearts remain under the Christian Influence, and we hardly ever shake it off. If we do not react to it with devotion, we react with antagonism, proving equally its validity for us; we are never merely indifferent. There has always been a controversy between those who make use of Form in their Religious Life and those who abhor it. More Religious Wars have been waged over this point than any other. We cannot deny that the Powers of the Spirit flow more freely if they are not confined to Channels of Form; but the Tide of Spiritual Emotion does not remain for long at the flood, and we have to find some means of maintaining a Spiritual Irrigation after the waters have subsided. We might liken the Pure Spiritual Influx of Power to the rain from Heaven, and the use of Forms and Ceremonies to an irrigation system.

Forms have their value, but only as Channels of Force. Please remember this, a Channel has no value in itself, if it is dry it is useless. The Irrigation System depends upon the rain that falls from the Heavens, it may maintain a water supply during the dry season, but if the rains fail, the water channels will soon be empty. An Irrigation System does not create the water, but equalizes the distribution of the available water. It is in the same way that the formal side of Religion has its value; it enables us to make contact with Heavenly things during Spiritual drought. The Psychological effect of Forms and Ceremonies is far greater than we realize, and we lose much if we try to dispense with them. On the other hand, we fall into the Sin of Idolatry if we believe that in themselves they have any efficacy. We cannot believe that the Ceremonial Performance of the Mass is of any value to God; for God, we know, would exist and hold all Existence in His hand, if no Priest ever celebrated the Eucharist, but the performance of the Ceremony is of very great value to the participants, because it makes a link between their minds and transcendental things, which they never could have approached unaided. It is in Psychology, therefore, that we find the Key to the value of Rituals, and it shows us that Forms and Ceremonies need not be blind observances, but are the stairways for the Mind, whereon it may

climb to Higher things than eye hath seen or ear hath heard -- yes far more than it has entered into the heart of man to conceive.

The accumulated Thoughts and Concentrated Emotions however, that have, for countless generations, been centered about a Symbol such as the Cross, vitalize it with an atmosphere which influences us far more profoundly than we realize. These Thought-atmospheres are very real things, as you should know by this time. We do not, if we are rightly instructed, conceive of them as attached specifically to an object. The association of ideas, however, creates emotionally-toned complexes in the Group-Mind of the Race, and whenever our attention is directed to such a complex, we are stirred by its inherent Emotional Qualities.

I want you to realize, therefore, that in the beginning, the Christian Church was a Mystery School, and its Priests were true Masters of the Cabalistic Art, and its Symbolism and Ceremonies are the remains of the Ritualistic Ceremonial Magic used by these Initiates in the early days. Viewed from this standpoint, there can be seen in the remains that have been left us, much of the Mystical Actualities underlying what is now largely a prefatory performance of so-called Religious Duties.

As the Magus of Power looks at these things, he knows that at the Word of Power in any Ritual in the Church is the Name of the Being to whom the participants look as the Channel of Power they are seeking to contact. In addition to words, there are signs, or symbolic movements, which are designed to commemorate the most striking or most typical incidents of the Life of the Master they invoke. For instance, in the Christian Religion, in the Mass we have the Invocation of the Sacred Name of Jesus, the sign of the Cross made by the Devout Christian, and the Cross itself, or the Crucifix, which, when properly consecrated by an Initiate, becomes a true Talisman. The Principles apply to all Ceremonies, save that different Entities are invoked. So, remember that in the pristine "Mysteries of Jesus," as in most Religious, Esoteric Truths were taught and men and women were prepared to meet the great Instructor.

Perhaps the keystone of Churchanity is its Doctrine of the Atonement, at first sight contradictory to the Mystic Law of Karma, but let us see. As we study Esoteric Science and know the Actuality of the vital Forces of Karma, and Astrology, the potent Power of the Forces we have set into motion in the past, we need ever to remind ourselves that these Forces are blind Forces, like the other Laws of Nature, and that just like man has harnessed the Elemental Powers to his service, so can the enlightened and spiritualized man or woman harness these little understood Forces, and if they will not work for them in their action, so align themselves that they shall serve their ends in all their reactions.

Never fail to realize that the Christ-Force can over-rule both Astrology and Karma. Now do not interpret Christ-Force in the terms of Churchanity, for your lessons have told you that the Christ is not an Individual, but should be spoken of as the Christ-Force, the Mighty Power of the Solar Logos. Remember that it was in order to break the bondage of Darkness upon Human Souls that the Master of the Purple Ray manifested upon the Mundane Plane. Remember, always, in the Invocation of His Name, and thru prayer to Him, you have a means of breaking the bondage of both of these great natural Laws, just as with a pump or a lever you can break the Law of Gravitation.

Occult Laws are no more Inviolable than any other natural Law that Science has enabled us to abrogate. In the knowledge of

Spiritual Science, we shall find the power to dominate, and turn to our own end, even the Forces of Blind Faith; but let us never forget that dominion over the Laws of Nature is obtained by fulfilling their conditions and not by defying them -- and so with the Laws of Karma and Astrology. These can only affect us as there is that in our nature which reacts to the Planetary Forces of the claims of a Karmic Debt. If, thru Meditation and Realization, we clear up that element in our nature, we shall no more react to the Karmic Bondage, for we shall have paid our Karmic Debt; we shall no longer react to the Squares and Oppositions of our Horoscope, for we shall have eliminated from our nature those Traits which react to the Evil side of the Planetary Forces. In other words, thru the Power of the Christ-Force, we have dominion over the Principalities of the Stars and the Powers of the Past, if we will but use it.

We who worship thru the Western Traditions do not believe that the Purgatorial Experience, which balances the Karmic Account at the end of each Incarnation, is "everlasting damnation" as one of the lessons previously has explained to you, but we do realize sufficiently the extent to which the burden of our Karmic Sins can be worked by us during an Incarnation. I am sure that you see the deep Mystical Truths contained in the Doctrine of Vicarious Atonement, and the Sacrifice of the Cross, as made by the Lord of Personality for the Human Race; and we share in it, as we share in the Evolving Life of our Race, but the Master Jesus can only be our Personal Saviour, can only regenerate our Personality, in proportion as we make Him our Exemplar, the "Way-Shower" can only save us thru the Example he sets, and we must tread the Way He shows.

Step by step and day by day, with the Help of the Cosmic Hierarchy, working under the direction of this Lord of Personality, as the Master Jesus is shown to Initiate, we must work out our Karma; and the very first act of the adjustment is to realize the Truth of the words, "we who are justly punished for our sins." This may seem a hard saying, but it is the only possible attitude to take toward Karma. No hand but our own can set going the causes that affect us, and even if the mist of Death and Birth hid our previous lives, it would not alter the fact that they form the experiences which have made us what we are, and brought us to our present condition. There has never been a Soul who remembered the Past who did not admit the justice of the Present. That which the Initiate admits the Seeker must not deny, he must turn to God and say, "I accept, teach me." When the Soul turns thus, Karma is met on the High Planes, and it is only a matter of time until it is worked out on the Lower Planes.

There is no pit so deep but that we can free ourselves from the bondage of Karma and make a ladder whereby the Soul can climb to the Heights.

Perhaps the most important point in this whole lesson is the statement that the Soul should turn to God and say, "I accept, teach me," and the following statement that when the Soul turns thus the Karma is met on the Higher Plane and must inevitably work out on the Lower. In other words, the very moment you have realization of any Trait, accept it as just, because you have created it, then turn to the Path of Life, pointed out by the Master of Masters. Immediately it is met in the Upper Planes and balanced, tho it may take some little time to manifest on the Lower; yet know that from the moment of that conception, from the moment you start to tread the Path, it is abrogated on the Causal Plane.

Beloved Adhyapya:

Tonight I shall take up another point or two and show the connection between much of the Dogmas, the Forms, and the Blind Ceremonies of Churchanity, and the Mystical Actualities underlying them. In my last lecture, I discussed and correlated Karma and the Atonement, and I am sure that if you have studied over that last lesson thru the past week, you have had a better understanding of both. You have seen in operation the great underlying Law and in considering this matter of Karma and the Church principle of Atonement, there has doubtless come to your mind another question-if Reincarnation is such an important part of the Mystery Teachings from which it and all Religions take their rise, why is it that the Master Jesus did not teach it explicitly? The explanation of this problem is twofold; firstly, it lies in the nature of the people to whom He came, and secondly, in the manner in which His work had to be carried out..

The Master Jesus came to a people, the great majority of whom were exclusively preoccupied, as far as their Religious Life was concerned with the formal observances of the Temple, and the righteousness inculcated by the Mosaic Law. Among these people were a small minority, who were interested in Mystical Speculation, and of these the most notable body was the Essenes, men and women highly respected in Israel, some of whom lived community lives, while others shared in the life of the world. They might not inaptly be called the Quakers of Judaism. The Doctrine of Reincarnation was part of the teachings of the Essenes, and an important part. It is believed by many that the Master Jesus as a boy was educated in an Essene Community, after His greatness had been recognized by the Elders, when He taught them in the Temple. But you must remember that in all His Teachings, the Master Jesus made a clear distinction between that which He would say to His chosen and trusted Disciples in the Upper Chamber, to whom it was given to know the Mysteries of the Kingdom, and that which He would say to the populace whose sick He healed and whose sorrowing He comforted.

The Master stood forth against a Mystical Background. He spoke as One coming from behind the Veil. The modern Minister or Priest knows very little about the Ancient Mysticism of Israel, the Cabalah, yet the Cabalah is the key to the Mystical interpretation of the Old Testament, and many passages of the New Testament. Take, for instance, the closing passage of the Lord's Prayer, "For Thine is the Kingdom, the Power and Glory forever and ever, Amen." What does this convey to the Cabalist? A picture of the lower triangle of Sephirothic Tree of Life, whereon, in their appointed pattern, are arranged the mystical stations of the Ten Divine Emanations which form the world-Netzach, Victory or Power; Hod, Glory; Malkuth, the Kingdom. On the Tree of Life is placed the mighty Invocation of the Cabalistic Magic, with which every Magus seals his Aura before commencing any magical operation, "A teh Malkuth, ve Gedulah ve geburath, le Olahm, Amen"-in English, "for to Thee is the Kingdom and the Power and the Glory, thru the ages, Amen." No one can hope to understand Christianity who does not understand the Mysticism of the Cabalah in which, the above quotation proves, the Master was trained; and in the Cabalistic Doctrine we shall find almost its most important tenet to be that of Reincarnation. It is in the Cabalah that we find the Cosmology and the Mystical Doctrine of the Soul, and its Initiation, in which Exoteric Christianity is so lamentably weak as compared with the great Eastern Faiths. An abundance of Esoteric material can be found in both the Old and New Testament; and what there was before it underwent edit-

ing at the hands of generations of scholars, who were Churchmen, first and last; who can say? There are many Teachings of the Master, many passages of Scripture which can only be understood in the light of the Doctrine of Reincarnation. John the Baptist's Message to Jesus is a case in point. The Master taught His Disciples in the Upper Chamber, a Doctrine of which we have no direct record, but many echoes. And finally, if the Second Coming is not Reincarnation, what is it?

Now, we have touched briefly upon the Atonement and upon the question of Reincarnation; there is still another very important thing, and that is the celebration of the Lord's Supper, or the Eucharist. In considering this matter, another of the most important tenets of the Church you must again recall that the Master said, "I am the Good Shepherd, I am the Light of the World, I am the True Vine," etc. He did not intend, however, that these words should be taken literally, but that they convey a deeper meaning, that is, that He would lead His people by Love, and give Illumination to the Minds of those who were ready to receive it, as He did to His Disciples in the Upper Chamber. What was the meaning then, that He wished His Followers to attach to the words, "this is my body, which is given for you"? Let us go back and reconstruct the scene--it was a large Upper Room furnished and prepared for the Feast of the Passover; He was sitting at the table with His Twelve Disciples; they were fulfilling the Jewish obligation to keep the Feast, "And He took the bread and gave thanks, and brake it, and gave unto them saying, 'This is my Body which is given for you, do this in remembrance of me.' But it was not until after the Supper that He took the Cup, saying, "This Cup is the New Testament, my blood which is shed for you."

Now, it is obvious to any Student that the Master, in instituting this Sacrifice, is functioning as a Priest after the Order of Melchisedec (Hebrews, Chap 7), for He chose the same symbols as His predecessor, when God sent a blessing to Abraham: "And Melchisedec King of Salem, brought forth bread and wine, and he was the Priest of the most High God," (Genesis, Chap 14). What, now, is the Eucharist, therefore, dated back to our "Father Abraham," with whom God made a covenant, "to be a God unto Thee, and Thy Seed after Thee?"

Wheat, as bread, evidently had a Sacramental value, as it appears also, in the Temple Rites as Shew Bread, and the unleavened bread of the Passover; but wine, be it noticed, which is the symbol of the new Covenant was not used in the Jewish Temple, other than as an offering.

It was during this Phase of Evolution, which would appear to correspond with the Zodiacal Sign, Aries, the Ram, or a fiery sign, that Monotheistic Worship was developed. The fire of the Divine Spirit was working on the Materialism of the Jew, as the fire worked upon the most sublimated body-building food article, a special Gift to Abraham, and produced the unleavened bread. But during the next Zodiacal Phase, Pisces the watery or emotional sign, which was inaugurated by the Master, "He took the bread, gave thanks, and brake it"--surely this was the symbol that the Covenant of Abraham had been fulfilled and a new Covenant was needed, suitable to the new era then commencing, for the old Materialistic Laws must give way to the new, our Spiritual Commandment to "Love one another"--for Love is the fulfilling of the Law.

So far, the Gift of Melchisedec had only been developed in regard to the "Bread Aspect." The Master completed the Sacrament and into it introduced the "Wine Aspect." "Bread and Wine" therefore, would appear to symbolize Matter and Spirit, Form and Force, and the Breaking of the bread would suggest the breaking of "Form" of the old mold, in order to release the "Force" generated therein, which is symbolized by the

wine--the Life Blood of the "True Wine" the Solar Logos.

Now, Symbols are always substitutes for Actualities, they are not the Actualities themselves, but only the Realities; they are used to express. The words, "This is my body, this is my blood," used in conjunction with bread and wine, are symbols, or substitutes, for an Actuality which it is beyond the power of words to express, and if you would understand its true meaning, you must endeavor to raise Consciousness to the Spiritual Plane, upon which this Actuality is to be found. Then, you would perceive the Spiritual Body of the Solar Logos, which is a State of Consciousness, and the Holy Spirit, the Life-blood of that Body and the Power by which it manifests.

In the Upper Chamber, therefore, the Master, speaking as a Priest, and also as a Son of God and Son of Man, used His body and blood as symbols of this Spiritual Actuality, which could not otherwise be expressed. When we commemorate His Sacrifice we should do well to remember that the bread and wine are merely substitutes, non-actualities but nevertheless, useful links to enable us to focus Consciousness and raise it to the Plane of the Actualities they are designed to represent and herein is the Key--the Symbolism, the Rites and Ceremonies of the Church are but the Ways and means of raising Consciousness up the Planes. As I said, before, these Rites and Ceremonies and Symbols, in themselves, have no value; they are only useful as Stairways by which the Mind climbs upward.

Now, when we grasp these simple Truths, we will not trouble about Theological Dogmas, all of the peculiarities of Churchanity which tend to reduce Spiritual Actualities to the limits of the Concrete Mind and neither will we argue as to the Actualities such as "Transsubstantiation" and the Real Presence on the Physical Plane, for we know full well that such can only occur in our own Consciousness, which by raising itself, partakes of the Nature of the Spiritual Body of the Solar Logos the Christ Consciousness, and experiences the Life-giving Power of the Holy Spirit or the Christ Force, flowing into the Soul.

I want you to read this all over carefully and study it and understand it, then you will realize that today the Devout Orthodox are giving lip service to Ceremonies and Symbols which are but the empty shells of what were once Potent and Mighty Ritualistic Ceremonies in the Mystery Schools. It is indeed unfortunate that the Rise of Christianity saw the Decline of Learning, and that there then came about a divorce between Learning and Religion. Metaphysics was abandoned to the Philosophers, and the Christian concerns himself with Ethics and a Dogmatic Theology, based upon an interpretation of the Sacred Scriptures, to which the Keys were lost. In consequence, many of the technical terms of the Philosophers of both the Cabalistic and Gnostic Schools were passed unrecognized in the Old and New Testaments, and have been so gravely mis-translated that they have been completely wrested from their meaning, and whole Passages perverted or rendered incomprehensible. It would have been a vastly different story had there been a translation of the Scriptures by a true Initiate.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lecture 56 - Pg. 1

Beloved Adhyapya:

Tonight I want to talk to you about God and the Universe. I have been endeavoring to break up these heavy lectures by giving you two lighter ones in between, but the Path of the Occult is the Path of Intellect, and it requires Knowledge and study on many of the fundamental aspects of the various manifestations with which we are surrounded, in order to comprehend them and study them intelligently. There has been much speculation about God and numerous ^{names} to describe what is to us the Unmanifest, therefore, the Indescribable. We are told, "No man hath seen God, at any time," and also that "God is a Spirit," or perhaps it would be more correct to say, "God is Spirit," since God is Abstract.

Now, please remember that in discussing God we are discussing the God of our Universe, the God who is "our Father." Theology is man's opinion about God, and if we dared to dogmatize on the matter we should be joining the ranks of those who attempt the impossible. There is a method of analogy, however, by which we may obtain an idea of things, which transcends our intellect, but it must be understood that the arguments put forth are not claimed to be statements of facts, for I am only giving you the nearest possible metaphors. You will find it of considerable assistance, however, in clearing your mind of much which is at present confused, and if one will but relax his hold on some of his preconceived notions, or any remnants of dogma, he will gain valuable light on a difficult subject.

We are taught by the Masters, that the God of our Universe is to us the One God, Creator, Conditioner, and Sustainer of His Universe, which was originally, and in a sense is still, a Thought-Form in His Mind. But how did the Thought-Form arise in His Mind? To answer this we will have to follow the Evolution of God as described prior to the creation of His Universe.

In the dense Ether of Inter-stellar Space, which Sir Oliver Lodge tells us is a million times denser than air, - imagine, if you please, an enormous Zodiac with twelve Rays or Houses, and in addition seven concentric circles with a common center, corresponding to the seven Planes of our Universe. That enormous sphere or Ball, which is called the cosmos, revolves in its orbit, and also gyroscopically within itself, so that within its circumference there are innumerable currents of invisible moving Ether, centrifugal, centripetal, spiral, tangential, etc., which cross and recross setting up innumerable vortices or whirlpools of Ether. It is to these little vortices of Ether that we look for the construction of the various types of atoms. Modern Science shows that the atom and its electrons can be reduced to movement, but Esoteric Science suggests that all movement is the basis of the Etheric-Atomic-Substance of all Planes, and of all Manifestations, and the great tides of movement within the Cosmos are the great Cosmic Tides which influence our Universe, which as a separate unit travels in its orbit on the Seventh Plane of the Cosmos. The Universe, then, traces its origin and birth to the Cosmos of which it is a part, and all Space, Time, and Substance originate in the Cosmos, where the little vortices, which lock up the Cosmic Force and become the nucleus of all pure Atoms, were first made by the crossing and whirling of Cosmic Currents, differing in nature according to their position on both Planes and Rays, as well as in their combinations and their mass association.

Your own human "permanent atom" was drawn from the Cosmos in this manner, and with a swarm of other such atoms, became associated with God in His Universe. God, Himself, originated in like manner, by being a Cosmic Atom formed in the heart of the Cosmos, but in a period of Evolution, a Cosmic Phase, ahead of us. Therefore, where God has experienced

the complete circuit of Cosmic Evolution, we have experienced but a partial Evolution within the Universe, thus we are of the same nature of God, "made in His image and likeness" as Cosmic Atoms, but behind Him in Evolution as the Animals and lower kingdoms are behind us.

God, having evolved as far as it was possible as a Cosmic Atom, then started a new evolution, and with the memory of all the Cosmic Evolution infolded into His Consciousness He sought to express Himself by Conscious development, or development of Consciousness. And that is the key to the work of the whole of our Universe--a Development of Consciousness. That is why every Plane of the Universe is to be thought of as a State of Consciousness, and why Man as a Living Soul should be thought of as a septenary of States of Consciousness--Physical, emotional, mental and spiritual--created by the Mind of God. But as a Monad or "permanent Atom," which had no definite Consciousness, Man, like God, dates his creation back to a little whirlpool of life caused by the crossing of two Cosmic Currents long before the creation of the Universe.

God, having finished His Evolution as a Cosmic Atom, and having collected to Himself a mass of uncoordinated Cosmic-Atomic-Etheric-Substances from all the Cosmic Planes, in the course of His Evolution up each, set Himself to build a Universe. In His then undeveloped state of Consciousness, He had memories of His Cosmic Evolution only, and it was on the memory of that pattern that He cast His thought-form, and the uncoordinated mass of Cosmic Substance being influenced thereby, eventually assumed that shape, hence the Universe is a miniature Cosmos, it has its own Zodiac known to the Astrologers, and its procession of the equinoxes, which are really Cosmic Currents, and its Planes, which are differentiated states of Consciousness, because they are expressions of the Mind of God, based on memories of His own Cosmic Experiences.

We speak of God as the Creator, the Conditioner, and the Sustainer. He "created" by thought, hence we can see how important and creative Thought Power really is, and that it is the basis of all Occult Science. In regard to the Conditioning and Sustaining of all of the Cosmic Substance;--in order that it should serve its true purpose in the Universe, God had to adopt another Cosmic Principle dating back to the Beginning of the formation of the Mighty Cosmos, versus the Trinity or Three in One. For the purpose of the Actual conditioning of the Universe, He projected three different aspects of Himself, in three different and successive phases of Evolution, which are known as the Lords of Flame, Form and Mind. The first two are composite powers working in group formation, ensouled by the one Mind of God, but the third, the Lords of Mind, eventually became differentiated and personified, and in due course became the God-Men and Great Teachers of Humanity.

The work of the Lords of Flame, a great composite Spiritual Force, was to create the archetypal mold, the pattern in which the cosmic Currents should be arranged to insure their regular and habitual working as a Zodiac, and as the Planets and Planes of our Universe, after the Manner of the Cosmos. This pioneer work was performed by these Great Lords, wave after wave flowing from God and returning to God, even lengthening and working down the Planes, from the subtle Planes to the Planes of Dense Matter. On the completion of the work of the Lords of Flame on a Plane, and after they withdrew to work on the mold of another Plane, the Lords of Form occupied the vacated Plane, and went to work to consolidate the Atomic-Etheric Framework into a Globe or Planet, thus preparing the way for further Evolution. This Great Composite Group, also an emanation of God, followed the tracks of the Lords of Flame, consolidating Planet after Planet, in the building of the Universe, each emanating from the Central Sun.

When the Lords of Form vacated a Planet they were followed by the Lords of Mind, whose function it was to complete this preliminary phase of the Evolution of the Universe, and to prepare for the next phase, which was the development of Individual Consciousness. Thus the Mind of God was expressed by these Great Lords, and in the long Course of Evolution it began to function in Independent Units. As Mind is the link which bridges the higher and lower aspects of Man, so are the Lords of Mind the link between Mankind and God, and it is from their ranks that the great Mediators between God and Man are drawn, those Great Redeemers of Divine Birth who are referred to in our teachings as the Star Logoi, or Masters of Masters, each at the head of the various Rays, of whom Jesus was one, "begotten of His Father, before all worlds."

The Universe being so far prepared, the next phase of Evolution of God required that Consciousness, which is developed in His Universe shall react to His own Consciousness, until it becomes reciprocal and balanced, for it is only thus that God, Himself, can evolve, tho it may be a new thot to you to conceive of God's evolving. Exoteric Theology teaches that God never changes, that may refer to the fact that there is but one God thruout the Evolution of His Universe; but Esoteric Science teaches that God, in common with all nature, evolves with His Universe. However, there are innumerable Universes, each with its own God, and each conforming to Cosmic Law, and subject to Cosmic Influences. You will see from this that the God we are discussing is the Solar Logos, the God of our Universe.

To carry out the further evolution of Consciousness, God called forth from the Cosmos swarms of atoms of the type which would form the "Monads" or Divine Sparks, atoms which were stamped with His own Image and were destined to become the nucleus of Human Souls. These followed the tracks of the Lords of Mind, and when their Souls had evolved to the point where their Minds were ready to receive teachings, the Lords of Mind were their first instructors.

Thus we conceive of God as a highly evolved Cosmic Entity, seeking further development in Consciousness by means of the Mind, His physical form being measured by the circumference of His Kingdom, and the measure of Life that shall endure in the full period of Evolution which is to God as an Incarnation is to man. Life waves sent out from God are masses of coordinated memories, complexes of the Mind of God.

We may conceive of the "Christ" as the great reservoir of the Power of God surrounding each Planet and contacting the Consciousness of each Planet by means of the highest of the Seven Planes. It is on the Plane of Abstract Spirit, wherein "all is one and one is all" that we contact the Soul of God, and into which all Souls will eventually be absorbed. We may conceive of the Master Jesus, therefore, as a personal expression in "Form" of the "Christ Force" of our Planet, which is an emanation of God.

I want you, as an Adhyapya, to seek a new realization of these fundamental principles, as the Serpent said in the Garden, "Ye are Gods," and these Sacred Aspects of Occultism, the true wisdom of the Ages, are now being revealed to you. I want you to realize one thing from this lesson, that while you cannot change the phases of the Cosmic Tides by prayer, you can draw yourself and others into their Divine Influence by praying to God, the Father, for a realization of Truth, thru the Master Jesus, Mediator between God and Man, for as a Lord of Mind, He is an established link or stepping stone for raising consciousness.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lecture 57 - Pg. 1

Beloved Adhyapya:

Tonight I am going to recapitulate the series of lessons which you have been having, in which the various stages of the Path of Attainment are briefly set out, and I shall refer to some of the difficulties which may arise, and also the advantages to be gained by the true Seeker and Server. There is coming a time shortly when you will be ready for yet another stage of the work in your ascent to the Heights of Carakaship, and while that next stage may yet lie some few weeks or even months away, I want to talk with you now and review briefly the stages you have had, that you may think it over during the coming weeks, for you are ever drawing nearer to the Service of those Esoteric Masters who in turn serve the Great Master of Masters, whom we know as Jesus.

You are gradually now being brought face to face with your Higher Self. You have sought and found something, which I trust has brought you certain realizations; you have served and been inspired by the desire to continue to serve, and that desire, you may be very sure has been noted by the Masters, who are gradually leading you to the point where you may cooperate with them on certain conditions, and of course, one of these conditions will include a ratification of your complete dedication to the service of God and Man. That is to say, this special service, upon which the Masters are engaged, must be one of the chief interests in your life. Now do not misunderstand that sentence; I have worded it with care and precision that it may convey exactly the idea I intended it to convey to you. This, of course, will involve a careful and, if necessary, prolonged training and purification of the character, so that you may have the right basis upon which the Higher Spiritual work may be performed, and it is for this purpose that I have been instructed to request you, in preparation for the next phase of your work, to accept and begin to perform what is really the beginning of a daily discipline, designed for the development of the Conscious and Subconscious Mind, in order to secure proper control of the reactions, especially in times of difficulty.

I have endeavored to present a concept of the Planes of the Universe, showing you that they are differentiated States of Consciousness. It is important that you should grasp this principle thoroly, for much misapprehension arises from an endeavor to picture the Planes as places. As men contact brain consciousness by means of the physical senses, so the Planes provide certain Units of Substance, which form the vehicles of the various States of Consciousness, and as Consciousness consists in both Form and Force, so the Planes provide different types of Form and Force. We have the Spiritual Forces, which cannot be formulated by the mind; the Mental Images, which take shape as Thought-Forms; the emotional forces, which can be felt, but which have no expression other than mentally formed images; and the physical form, which limits the normal functioning of Consciousness to the physical senses.

You have also seen that the stages of the Path have their corresponding States of Consciousness, and that by systematic training you are enabled to expand and raise Consciousness and advance on the Path; and you have seen that, as you see your way clear to offer the dedication, at least a part of your first interest belongs to the Masters, so that their Service will have a prior claim over personal ambitions, then the Masters will gradually trust you, sure of the genuineness of your offer, and as you are proved worthy, you will be given special work and you will enjoy an increased degree of mental illumination which in time will inevitably lead on to Spiritual Contacts far transcending the experiences of the uninitiated.

You have studied the various aspects of Man, as Body, Soul, and Spirit; you have learned that the Spirit has a Cosmic origin, and that the Soul is the synthesis of all States of Consciousness; and you have learned that the body is the physical form, which limits the functioning of the Spirit to Mundane Conditions. I have emphasized the two main divisions of the seven States of Consciousness, so that you think of man as having a Higher and Lower Self, and my object is that these studies should shift the focus of your aims and interests to the Consciousness of the Higher Self, so that your values will be entirely changed, and personal advancement and aggrandizement will shift to the impersonal service of God and Man, which is no easy task, for the desires of the Individuality are difficult to control and the Still Small Voice of Intuition and the Higher Self can easily be rationalized by the Powers of the Mind and made to fit in with the desires of the Individuality. By steady discipline and perseverance, however, these difficulties can be overcome, and the Higher consciousness allowed greater freedom of action.

Of course, no one achieves the Goal without sacrifice, and the sacrifice of the desires of the Lower Self to the Higher is one of the most difficult tasks you have to face at any stage of the Path, and particularly at this stage; but when they have been overcome, the Path opens out and the Way is made plain. You may then hope to cooperate consciously with those Perfected Beings who have been permanently freed from the Individuality and function in their glorified state of Mental and Spiritual Illumination, and who, thru the schools connected with them, call the Neophytes and train them, in the hope that they may use them to transmit the Cosmic principles they desire to inculcate into the Conscious and Subconscious Mind of the Race;

I have endeavored to trace briefly the birth and development of the Ego with its state of Abstract Mental Consciousness synthesizing all experiences; I have pictured the Ego projecting a Consciousness into Individuality and into incarnation for some special purpose, in either a male or female body, and into such circumstances and environment as may be required to contribute to the slow process of the needs and requirements of the Soul; and I have also warned you that as the thoughts and emotions of past lives have earned for you your present character and circumstances, so will the thoughts and emotions of the present life mold and influence the next incarnation.

I have given you a very brief discussion of the formation of the Cosmos according to the Western Traditions, constituting a philosophy, which you will examine in greater detail as you advance. The atom is shown to be derived from movement, according to the same principles as those which formed the Cosmos. I have discussed the formation and purpose of the Universe, and your relationship to the God of the Universe, especially in regard to His Trinitarian aspect of Father, Son and Holy Spirit; and I have touched some upon the Master Jesus, as He is Mediator between God and Man and Great Exemplar of our Race and Period, whom we of the Western Traditions serve and work with as the Master of Masters.

I have gone into a great deal of detail, also, regarding the conditions and the denizens of the Astral Plane. There is much confusion bound to exist in the minds of students everywhere with regard to the possibility of illusion and misrepresentation. It has been pointed out how desirable it is to be guided by the Light of Occult Knowledge rather than fall victim to the rest of the lower forms of Psychic phenomena, with their background of matter. The source of relationship of the Angelic Evolution, from the Great Archangels to the Nature Spirits, which is quite distinct from the human, has been suggested, and

its various functions have been touched upon. The difference between the real and the artificial Elementals has been shown to be due to the former's tracing their creation to the great Intelligences of the Angelic Evolutions, Emanations of the Logos, and the latter to the creative powers of the Human and Superhuman Mind, whereby images may take form and live as Entities ensouled by certain emotional forces, and then can be seen upon the Astral Plane.

Now, of course, having tasted some of these crumbs of Knowledge you must realize that you have not yet gained sufficient knowledge to enable you to solve the deeper problems of life, nor to penetrate into its Mysteries. Occultism is a Science which requires considerable study, and can be put to very practical use, and because of the risks in the use of the Powers involved, these Powers are guarded and can only be obtained by paying the price required of those who guard them on the Inner Planes. The Price for the higher grades is merely the complete dedication of Service, which dedication is tested and ratified by the Masters of the Esoteric Schools, and not by any authority on the Mundane Plane.

Thus, it is only by actually living the Life that is acceptable to the Master that the Student is enabled to progress stage by stage, and it will, therefore, be seen that you have to earn that to which you are entitled, and in a sense, you have to initiate yourself before the Masters will ratify that initiation and pass you on to the next grade. It will also be observed that progress depends more upon character than upon intellect. A purely intellectual Adhyapya will often exhibit some fault of character and suffer the chagrin of seeing a less gifted but better disciplined Adhyapya making more rapid advancement.

In the next phase of the Teachings you will, therefore, again be asked to be patient and persevering, and by means of a self-imposed discipline, in which you will be guided, endeavor to live up to the standards required, if you desire to be chosen for special Service and to cooperate with the masters in their work for God and Man. There is a great deal of work to perform for all who can do their part in whatever circumstances their Karma has placed them.

It is true that Modern Civilization expects a certain standard of Character, and that much ethical training is given by the Church and by schools and other Mundane Organizations, but altho the Adhyapya may have enjoyed these advantages, he will probably find that there is still much to learn if he wishes to offer himself in the Service of the Masters, for they see below the veneer of modern civilization into the Soul, and require a high degree of purity and stability from those whom they accept as their pupils for special training. Now, it is true that you have already done considerable Service to Humanity, and that you have much to your credit, that is to say, much arising from a purely unselfish desire to benefit others and not yourself; but still you must realize that even so the Masters make no exceptions just as they accept no excuses. All have travelled by the same Path, and unselfish Service will be demanded before advancement can be made, for it is by this means that we learn humility, and patience, and selflessness in the earlier stages, and Wisdom, Power and Love in the more advanced stages, and so, as you come closer to the stage of Carakaship, you will do well to study closely the Teachings and recommendations given you and to have Faith in their guidance. Obedience to any personality is not required or desired, for it is a matter which lies between you and the Esoteric Masters. When you are entitled to advance, the Way will be made plain. No time limit is set for any stage, for it depends upon the Evolution of your Soul, not upon the Individuality. Some Souls have taken high

degrees in past lives and recapitulate rapidly, whereas others may have made slower growth, and found for the first time the Path of Attainment, whereby they step out of the ordinary Path of Evolution and make more conscious effort toward the Goal. All Humanity is making for the same Goal, but if you can strike the Path taken by those who have attained, you will go by the beaten way instead of wandering in the Wilderness and perhaps losing your direction.

Now, should any question arise as to whether you can fulfill the conditions required, you must be assured that the Masters never ask Service beyond the strength or possibilities of the Adhyapya, and as you gradually learn to shift your values from the Individuality to the Higher Self, and to live in the Eternal, you will find that such Service brings with it great happiness, and usually an increase of health and vitality; and the closer contacts with the Divine Forces will give you an Inner fullness of Life, and a Power to see far beyond the death of the physical body and into those realms where the Higher Self ever beholds the face of the Father, which is in Heaven.

You are, therefore, requested to conform to the following conditions, as recommended by the Master, with a view to cultivating self discipline: First, practice a morning Meditation; second, at Midday give a few moments to Meditation; if engaged in business give a mental Salutation to the Masters; third, at night make a brief review of the day, with the object of the development of good character; fourth, record every day, whenever convenient, the subject and gist of the Morning Meditation and the time of the Midday Salutation; you are not, tho, to make up arrears of entries on subsequent days, if the record for the day is missed; fifth, submit this diary at the end of the month to your Teacher, who will take notes and return it to you.

Now, note that the Subject and Length of the Meditation is left to the discretion of the Adhyapya. If you have no time for more than just pausing a moment and closing the eyes, that will suffice; or you may take an extract from the Bible, such as the Ninety-first Psalm, or the Twenty-third; you may take passages from books by inspired Authors, such as "Light on the Path," or "The Voice of the Silence;" or you may take a little extract from your lessons. The diary, of course, will be treated as confidential, and will be found to be a valuable means of self-discipline. It should be very brief. You may commence now or later when directed, just as you prefer.

Do not hesitate to continue writing me frequently. Discuss the little intimate things that indicate your viewpoint and your reactions, even if it is only a short letter; I gather much data from it to aid me in my Psychic work, and I want you to realize that the Psychic work of the Brotherhood is a very important part of the triangle, just as important as the lessons or the letters. While it is true that most of our Psychic work is done from the standpoint of the needs and requirements of the Soul, nevertheless the comfort and happiness of the Individuality can be helped many times in material things, and the Consciousness expanded as Spiritual progress is speeded up.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight I wish to speak to you about Evolution and the Planets. Whereas the Zodiac is a system for measuring great phases of Evolution, the Planets are used as a system which relates to the Evolution of Consciousness. In lieu of the actual Planets which revolve around the Sun, we will, therefore, regard the Planetary Symbols as referring to the various States of Consciousness as it is developing.

The Sun, we are told, is the symbol of the Logos as manifesting in the 7th Plane State of Abstract Spiritual Consciousness a state of "at-one-ment" with the Logoidal Life. Hence, for many thousands of years, the Sun has been regarded as the Giver of Life permeating all things, objective and subjective.

Jupiter is assigned to the 6th Plane of Spiritual Consciousness which, unlike the Unity of the 7th Plane, is differentiated and manifests in different Souls. It is the "Greater Benefic" and is regarded by Astrologers as representing Morality, pure Spiritual Love and Justice and Mercy. Its name is derived from the two Latin words, "Jovis Pater," meaning Heavenly Father. Hence, Jupiter is known as the Father of the Gods.

Mercury is assigned to the 5th Plane of Abstract Mind. Hence people who are astute and sharp-witted are referred to as of a Mercurial Type. Astrologers regard Mercury as the "Winged Messenger of the Gods." It is the Planet of memory--the collector, reflector, and expresser of the mind.

Saturn is assigned to the 4th Plane of the Concrete Mind. Its state of Consciousness has to do with the creation of Thought-Forms. It is known as the "Greater Malefic" and its nature is limiting, restricting and binding. It is the sternest and hardest Teacher in the great School of the Soul, but if the student be willing to learn its lessons he will be amply rewarded, for it will enable him to master the virtues of patience, faithfulness, stability, and tenacity.

Venus represents the 3rd Plane of the Abstract emotions the state of harmony, bliss, and personal love. It is called by the Astrologers the "Lesser Benefic." Its corresponding State of Consciousness is essentially the higher aspirations and emotions which urge the Individuality to Seek the Light.

Mars dominates the 2nd Plane where Consciousness is expressed in the instincts and passions. Hence, Mars is known as the "Energiser." Its chief influence is over the physical body and its desires. It is known as the "Lesser Malefic," but it is only malefic if its powers are abused. If rightly used the Consciousness of the powers of the 2nd Plane brings courage, strength, and endurance.

The Moon is a satellite of the Earth and represents its Etheric Nature or Life, for on every Plane I am dealing with Life and Consciousness. The Moon has a profound influence over the human body as well as over the tides and Planet Life. It is regarded by Astrologers as representing the personal traits of character. Subjectively, having no light of her own, she reflects thru the Soul, the Inner Man, just as objectively, having no light of her own, she reflects the light of the Sun.

Now let us trace the course of Consciousness down the Planes from the first out-pourings of Logoidal Life to its confinement on the Physical Plane, in matter. This is called Involution, for Consciousness becomes infolded Plane by Plane, until the Soul is brought down, subconsciously, into matter. Then, on the Path of Evolution, or unfolding the Soul seeks to return in full Consciousness Plane by Plane, until reabsorbed into the Logoidal Consciousness, bringing with it the fruits

of its Evolutionary experiences.

The first State of Consciousness to be Evolved was that of pure Spirit-the 7th Plane-abstract and undifferentiated.This is symbolized by the circle,which is the symbol of Infinity and of the Sun, as I have stated.

The next expansion of Consciousness from the Logoidal Mind to the 6th Plane was designed to limit pure Spirit so that a portion of its Life-Force should be contained in a "Form" and so be subject to Individualized development.Hence,we have the combined symbols of the half circle representing the Life-Force and the cross representing the Atomic-Etheric-Form.

It will be noted that every one of these Planetary Symbols is comprised of one or more of these three figures,and if we combine the abstract and the concrete aspect of the three Planes- the Spiritual,Mental,and Astral-and regard them as the three Primary Planes we shall find these three figures represented on each Plane with varying signigicance.For instance,if we combine the dual aspect of the Spiritual Plane,then the presence of the circle on the abstract section (7th Plane)and the half circle and cross on the concrete section (6th Plane)it will indicate that pure Spirit,Life-Force,and Atomic-Ether-Form are all represented.Meditation on the symbol and the manner of its make-up will enable you to comprehend something of the State of Consciousness thus implied.

The third expansion of Consciousness of the Logoidal Mind evolved the 5th Plane State of abstract mind.This is the Plane of the Ego,the synthesized Consciousness of the Immortal Soul,in which the Soul gathers up or abstracts the fruits of all incarnations.Hence, its symbol,very aptly,is comprised of the synthesis of the three figures. The two figures representing Force and Form being linked by the circle.

Before going on,we should consider these three Supreme States of Consciousness,which we may think of as the Personality,or the Higher Self,in relationship to the three great emanations of Logoidal Force of which you have learned,and which,in the Mystery teachings, are known as the Lords of Flame,Form,and Mind,for it is these great Lords who are the pioneers of the development of Consciousness.The Lords of Flame we may associate with the 7th Plane State of pure Spirit-Unity. The Lords of Form we may associate with the 6th Plane State of Individualized Form and Force-Duality,and the Lords of Mind with the 5th Plane State of abstract Mind,with the synthesis of the three aspects-Trinity. Thus,we have God manifesting as a Trinity of Consciousness and the Master Jesus a Lord of Mind descending the Planes and appearing as Man on Earth,or as the Bible says, "And the Word, or Logos,was made flesh, and dwelt among us."

I shall now take up the conditions obtaining on the 4th Plane the concrete mind.Here we see Consciousness dipping into the darkness of the Individuality.Hence,it is symbolized by the two figures representing Form and force,for the cold,austere Planet Saturn contains no symbol of Spirit.We must seek the Spirit,therefore,in its associated Plane of the abstract mind (5th)thus implying that the concrete brain Consciousness of the Individuality must ever seek its illumination in the Higher Self.Moreover,it will be noted,in Jupiter,we have first,the half circle and then the cross,and in the symbol for Saturn, we have first the cross and then the half circle,thus implying that in Jupiter, Life-Force will predominate and in Saturn,Form will predominate.

On the 3rd Plane,which is the fifth wave of evolving Logoidal Consciousness,we can read from the symbol of Venus,which is the circle above the cross,that Spirit predominates over Form,which very truly represents the State of Consciousness of this Plane,for it is

conditions in which Spirit, immersed in the Individuality, is ever aspiring to return to its Source.

On the 2nd Plane these conditions are reversed, and we have in Mars the attempt to dominate Spirit by Form, and to give Spirit the last push into Matter, for its final Organization before its return on the Arc of Evolution.

On the 1st or Physical Plane, we have the Symbol of the half circle which, when combined with one or the other Aspect of the Astral Plane, will complete the Triangle of Figures, for the Life side of the Physical Plane, represented by the half circle, is very closely associated with the Astral Plane, which is the Plane of Picture Consciousness and Spiritual Power, as its Symbols of Form and Force imply. It will be noted that, according to the Law of Opposites, we have the Sun Symbol on the 7th Plane and its reflected Aspect, the Moon Symbol, on the 1st, both single figures, whereas on all other Planes the figures are combined.

In following Consciousness on the Evolutionary Arc, we must imagine the dawning of Consciousness of a definite Type, which, as the growth becomes organized, develops into what is called a Planetary Spirit, each according to its Plane, which is of the nature of a vast, Mind-less, Artificial Elemental, that is to say, as an Entity it is not the direct Creation of God, but a creation of the created, it is the result of the Life evolving in its sphere. It is, therefore, of a very primitive type and in the Earth-sphere its influence is referred to as the "Earth Pull." It tends to drag a Soul backward to a primitive state. This, however, is counteracted by the great, over-shadowing Consciousness of the Logoidal Wave of Divine Spirit descending from above, which, when organized, becomes the Archangel of its sphere. These two influences are those referred to by the Astrologers as the Maelfic and the Benefic Influences of the Planets, for both Aspects appear in every Planetary Influence, but one or the other will predominate, according to the type of Consciousness of the Planetary Spirit, and its ensouling Archangelic Power, and the relationship of the Soul thereto.

When we consider the positions of the Planets in a Horoscope, therefore, we must take the System portrayed by the Planets and read into it the deeper significance of their Correspondences in terms of Consciousness, and learn to translate their Symbols accordingly.

7th	○	⊙	Abstract Spiritual	Sun	} Per.
6th) +	⊕	Concrete Spiritual	Jupiter	
5th	♀	♁	Abstract Mental	Mercury	} Ind.
4th	+)	♁	Concrete Mental	Saturn	
3rd	♀	♀	Upper Astral	Venus	} Ind.
2nd	○ ^x	♂	Lower Astral	Mars	
1st)	☾	Physical	Moon	

Per. - Personality - 7th, 6th, 5th.

Ind. - Individuality - 4th, 3rd, 2nd, 1st.

In the Bonds of the Eternal Brotherhood,
Sri Dayananda, S. C.

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 thoroughly 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 through which each phase of Consciousness can be manifested, but the student is ill-advised to experiment with these centers without a thorough 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 or 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 through 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, through 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 Individual 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 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 Subconsciousness, 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 lim-

it 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 quite independent 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,

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 rudimental 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.

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 for 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 sur-charged 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 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, 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 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 2 P.M.

Maintained impersonal attitude.

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 Mystic's 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 then 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 that it will be plain to you, but if there are any points that are not clear, 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

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 a Female body.

Let us examine the Male, -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 functioning 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 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.

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 great 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 contain 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 him 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 plan 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 Meditation 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, tho it is a good plan to turn your 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 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 serve 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 advertise 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 subtile 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 subtile 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 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 every greatest assistance.

With regard to getting these articles for the Shrine; visit one of the better Ten Cent Stores where you will 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 book 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 make easily 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' "Imitation 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.

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 excarnate, 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 risks, but we shall receive nothing outstanding in any walk of Life unless we are

(Mimeographed in U.S.A. - Non-Commercial)

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 the 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 effect is relaxed it will return to 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 Ex-carnate 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 Experimentor 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 Experimentor 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 Hypnogogics, a small bright picture which sometimes lies in the back of the Mind as sleep encroaches on Consciousness, and also, though 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 Experimentor 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, though 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 Experimentor 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 Experimentor 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 Experimentor 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,
Sri Dayananda,
S.C.

THE MYSTIC BROTHERHOOD

Lecture 65 - Page 1

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 involutory 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 Minds, 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 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 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 Nature 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 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 step for you to do.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lecture 66 Page 1

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 it 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.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

There has been one thing that I have wanted to talk to you about for some little time, and that is the matter of Actuality and Reality. I wonder when you read that 13th lesson if you realized what a stupendous thought was presented in the one or two paragraphs in which I spoke of Realities and Actualities. Particularly at this stage of our work, I want you to turn again and again and question yourself about every one of your ideas and conceptions with regard to all the mass of ideas that have been built up in your Subjective Self, "Is this Reality to me, based on Actuality, or is it a Reality without there being any Actuality at all? Is it false or true?" For it is necessary now to expand Consciousness beyond the human, beyond the range ordinarily reached by Humanity; in order to obtain this breadth of Consciousness, this depth of comprehension, it is necessary that you watch constantly that Realities do not appear to you as Actualities. Learn in everything to plumb it to its depths, for its real meaning, its actual meaning, and not either the commonly accepted or the apparent Reality, as your Individuality and your habit interpret it.

Now, to make this more clear to you, take, for instance, the matter of the Bible. Strange records lie in the Mystery Language of the Prehistoric Ages; without the help of Symbology no Ancient Scripture can ever be understood correctly. Fair minded Christians cannot accept the "dead letter" of the Bible if they read and interpret it literally.

The Bible should be classed amongst Esoteric Books and be connected in a Secret System with the Indian, Chaldean, and Egyptian Symbology. The whole cycle of the Biblical Glyphs and Numbers is found in the Indian System. These figures and their symbols have been used for Ages and Aeons and have the same meaning. It is necessary to have a Numerical and Geometrical Key for a correct reading of the Bible. A correct reading would entirely change the modern Scientific Systems of Anthropology, Ethnology, Chronology, and to some extent and degree Biology and Physiology. The essential Key is, of course, the Cabalah. The Jewish Initiates, authors of the Cabalah, got their Wisdom from the Chaldean Hierophants, just as Moses got his from Egypt.

Here, by the aid of the Cabalah, for instance, one finds a Well of deeply concealed beauty, hidden under a structure, the visible architecture of which is unable to stand the criticism of cold Reason. There is more Wisdom concealed in the Esoteric Fables of the Eastern Scriptures in the Bible than in all the Exoteric facts and science in the Literature of the World. Or there is as much Esoteric Wisdom in some portions of the Puranas and the Pentateuch as there is of nonsense and childish fancy when they are read only in the "dead letter" and literal interpretations of the great Dogmatic Religions. The Pentateuch, or first five books of the Old Testament, is a collection of the Allegorical Legends, read in the Light of the Zohar (but little less Esoteric than the Bible) and the first four chapters of Genesis are fragments of a highly Philosophical phase of the World's Cosmogony.

Ezra, 1000 years after Moses, remodeled the whole of the Pentateuch with a crude Symbology; for instance, the Glyph of Pharaoh's daughter, the Nile, and the baby boy in the bulrushes was not composed by Moses, it was anticipated in fragments found in Babylonian Tiles in the Story of King Sargon, who lived long before Moses. The inference is that Exodus was not written by Moses, but fabricated from old materials by Ezra. The Book of Job is declared to be the oldest in the Hebrew Canon and certainly is prior to Moses.

The Allegorical descriptions of the Creation, the Fall, the Flood, and the Tower of Babel were written before the time of Moses. These

Bible stories are another version of the Chaldean tablets.

There are two Creations in the Babylonian fragments to which Genesis adheres, the Elohite and the Jehovite, which according to Occult Teachings, refer to the formation of the Primordial Seven Men by the Elohim and the Seven Human Groups after the Fall.

The Jews obtained their Primordial ideas about Creation from Moses who had them from the Egyptians, and compiled their Genesis, when rewritten by Ezra and others, from the Chaldo-Akkadian account. The God of the first chapter is the Logos, the Lord God of the second chapter was the Creative Elohim, the lower Powers. The first sentence in the Bible is a mis-translation, "In the beginning God created the heavens and the earth, it is not the heaven and the earth, but the dual heaven, the separation of the Upper and the Lower, the Visible and the Invisible.

Take the first portion of Genesis; there God commands another God who does His bidding. God said, "Let there be firmaments," and God the second obeyed and made the firmaments. God said, "Let there be Light," and there was Light (which does not mean our Light, but Spiritual Light, the Sefhira.) That which commands is Eternal Law, they which obey are the Elohim Forces of the One Force.

It is only the "Heavenly Man" of the first chapter of Genesis who is made "In the Image and likeness of God," the First Adam is the synthesis of the ten Sephiroth, the three upper Triad remain in the Archetypal World as the future Trinity, the seven lower create the Manifested Material World. The second Adam is Esoterically a septenary representing seven groups of men, and forming the first Human Root-Race.

Adam was not the first man created, especially in the face of the evidence of the Bible itself (Gen. 4: 16, 17) which shows Cain going forth into the land of Moab and buying him a wife. Man was created before the animals, they were brought unto Adam to see what he would call them. The animals mentioned in chapter 1 are the Signs of the Zodiac while the Man, Male and Female is not man, but the hosts of Sephiroth, or Angels, made in God's Image. The Adam-Man is not so made, nor is it ever asserted in the Bible.

The Atlanteans are found to be mentioned in the Bible, if read Esoterically, and the Seven Keys open the Mysteries of the Seven Great Root-Races and the Seven Kalpas.

Who, after studying the Legends of Abraham and Sarah, can doubt that the story of Abraham is based upon that of Brahme, or that Genesis was written upon the old lines and by every ancient nation. All in the Ancient Scriptures is Allegorical, and all is based upon, and inseparably connected with Astronomy and Cosmology. The Christian Chronologies of the Bible, adopting the small cycle of the Jews of 4,320 years, named the 25th of December as the day on which all the Solar Gods were said to have been incarnated. What the Jews had from Egypt thru Moses and other Initiates, was confused and distorted in later days, but what the Church got from both is still more misrepresented. Translators into Latin softened the Ideals and they were made to fit in with the views and policies of its Christian arrangers. The Duality of Worlds is very plainly taught in both Old and New Testaments, the Angels in the Bible are called Morning Stars, Flaming Fires, Mighty Ones, and St. Paul sees them in Cosmogonic Vision as Principalities and Powers. Such names preclude the idea of Personality and we find ourselves compelled to think of them as impersonal existences, as an influence of Spiritual Substance or Conscious Spirit.

Or take the story of Nicodemus, a Master of Israel, who it was stated came to the Master Jesus by night, and unfortunately for him, going by night has been unduly stressed. You know that the explanation usually given is that he was fearful of what men might say should he seek

the Master by day, and therefore, he goes by night. Thus, the motive ascribed is Fear. This, you know, is the common interpretation of this story, for it is a curious fact, tho by no means an uncommon one, that we will, all unwittingly, look first into the imagery of our own Hearts and then proceed to pronounce Judgment. The irony of it all is that the Judgment we have pronounced is a Judgment upon ourselves, insofar as it is a reflection of our own Fears and Desires.

We should bear in mind that the Gospel of St. John is the most deeply Esoteric of all the Gospels, and, therefore, the most difficult to apprehend. But may we not, however, read it in the Light of Occult Knowledge? What do you see then? Not a weak Soul, obsessed with Fear, sneaking in the dead of night like a wretch with felonious intent, -no, there is a picture altogether different, two scenes present themselves to your imagination - a physical body stretched upon its couch in deep slumber, and elsewhere a Lofty Soul sitting at the feet of the Master.

So you see the necessity of watching all this, whether what you understand is an Actuality or a Reality, and how necessary it is that one be constantly on his guard to seek always for the other viewpoint. You see, too that when the Master of Masters taught the people in Parables, He was doing no new thing, but rather following the method whereby all thru the Ages God has revealed to Man's Finite Mind the Eternal Truths of Life and Death; and one who has penetrated ever so little beneath the surface of things will not question the fact that Divine Truth can come to us thru channels outside the Bible. We know indeed, that people whose Understandings are awakened can learn these Truths of Nature in Literature, thru anything, in fact, that has within itself the Divine Spark of Actuality, indefinable and unmistakable. It will be noted that these Truths, thru whatever channels they come, seldom conflict one with another. The Divine Spark of Actuality coming from God, carries with it Beauty of Form, for Beauty has its place in the scheme of things, even in modern times. Take, for instance, the Danish Mystic, Hans Anderson, whose stories you have read and who has given to the world a re-statement of Truths as old as the world itself, but clad in a Form so beautiful that they have held the imagination of children and others for more than half a century; nor does their power of fascination show signs of growing less. As to the Teaching underlying these stories, it is plain when once you learn to look for Actualities and not be confused by the Realities of first appearance. The lessons which Hans Anderson has to teach us are no other than the lessons of the "Western Traditions," - advancement thru sacrifice; willing reparation for wrong done; sympathy with human sorrow; a Mystic's intuitive knowledge, both of the Life beyond and grave and that of Elemental Nature; and behind it all a realization of the all-powerful Love of the Solar Logos. Even in the most Fairy-Like of these so-called Fairy Tales, it would be hard to find any fundamental idea which is not in keeping with Bible Teachings, Human Experience, and Esoteric Science.

We of the West are taught that it is by the Road of Sacrifice that we can get to Heaven; not only we, ourselves, but all such Elemental Beings as are evolved enough to desire Immortality. Nowhere is this Truth more clearly or beautifully set forth than in Hans Anderson's story of "The Mermaid." Here we see a creature of the elements who desires to gain an Immortal Soul thru the love of a human being. In spite of the suffering she endures to win this love, she fails, thru the ignorance of the human being, to gain her desire. Nevertheless, she, herself, fulfills the Law of Sacrifice, saving him at the risk of her own annihilation, and she is, therefore permitted in the end to advance up the Planes to leave the sea and become a creature of the air, where she may win an Immortal Soul, thru Service.

Sacrifice includes the saving of other Souls, that is, suffering, willingly borne, in order that others may be brought to a Spiritual realization of the Plan of Salvation. This idea is treated in the rather fantastic tales of "The Snow Queen" and "The Wild Swan." The "Snow Queen" relates the adventures of a girl travelling thru the world to seek and rescue her companion, a boy who has fallen under a curse, warping his mentality, who has been carried off to the Snow Queen's Palace wholly oblivious of human relationships, and is left trying to spell the word Eternity out of blocks of ice. Guided by love, the girl spares herself no pains and goes thru a number of harassing adventures before fulfilling her quest. In this story it is not hard to read the experiences of a Soul thru successive lives, impelled by Karmic Ties to rescue another. In "The Wild Swan" we find a sister trying to lift the Karma of her eleven brothers, which takes the form of their being changed by day into Swans. This is only possible thru the fact of her being free from Evil in her own nature, and willing to undergo tremendous suffering and cruel slander, and even risk of death.

The theme of Willing Expiation is also treated in the story of "Red Shoes." As a punishment for sinful pride the heroine of this story is condemned to dance without ceasing in a pair of Red Shoes she has coveted. Finally, as a cripple, the sense of the sin is awakened in her and she makes atonement for it by humility and faithful service.

The idea of Salvation, thru a realization of Self, is also met with in the less well-known story of "Anne Lisbeth." In this story, one of the most beautiful that Hans Anderson ever wrote, we see Anne Lisbeth trying to give rest to the Soul of her child, whom she has neglected and who has died at sea. Obsessed by remorse, she is always on the Seashore trying to dig his grave, until at last the realization comes to her that it is not a material grave that is wanted.

In the quaint tale of "The Travelling Companion" we learn that it is possible to reap good Karma as well as bad, and so it begins with a young man parting with his last penny, in order that a dead man may have decent burial. Later he wins his way to Prosperity thru the help of a mysterious Travelling Companion, who attaches himself to him, and who in the end proves to be the Spirit of the dead man, returned to reward him for his services.

But perhaps, by far the most powerful of the stories dealing with Restitution and Redemption thru Love is the story of "The Girl who trod the Loaf," which depicts in fantastic imagery what St. Luke describes as "The Great Gulf" fixed between the righteous and others, in the next life. "The Garden of Paradise," too, is a story full of Esoteric significance, for in it the Hero, after having been given a great opportunity, falls by his own weakness from the Upper to the Lower Astral Plane.

So, you see in everything about you an opportunity to interpret and understand the hidden, the deeper meaning, the Actuality that sometimes lies buried so deeply.

In the Bonds of the Eternal Brotherhood,

Beloved Adhyapya:

The question has been asked many times about Suicide and its effect on the Development and Progress of the Soul. The point that is not taken into consideration by the Querent is the fact that suicide does not consist merely in the quick termination of Life, but that suicide also appertains to that other and slower cutting of Life short thru the neglect or abuse of the body of which all of us are more or less guilty, whether it is thru the sins of commission or by sins of omission, the effect in the end is the same, for Life is shortened. The human body is a machine, dependent for its working, like any other machine, upon the integrity of its parts and the supply of its fuel. It is a machine for the generation of energy - the energy which is employed by the Personality in the process of Spiritual Unfoldment. For it is by means of the experiences undergone by means of the body that the Soul gathers together the raw material which it works upon in the process of its Evolution.

The Occultist who knows these things is, therefore, not sentimental over the physical body, but does endeavor to keep it in repair while he has it, because good work cannot be done with a bad tool, and because he realizes his own responsibility.

We should learn to think of Death as part of the processes of our growth. A caterpillar dies as a worm to be reborn as a butterfly. And in many of the lower forms of existence, the Cycle of Life goes on under our eyes; in the higher forms, however, part of the Cycle takes place in the Visible Sphere of Matter and part of it in the Invisible Sphere of Mind. What we call Birth is the process of taking on a physical body, and what we call Death is the process of discarding it. And just as the processes of Birth include more than the labor, so the processes of Death include more than the mere passing of the breath.

If, of course, by Death we simply mean the stopping of the human machine, then Death is an instantaneous occurrence, just as it is so popularly believed to be. But if by Death we mean the sum total of the processes which constitute the transition from one phase of existence to another, we are speaking of Death as the Esoterist understands it, and it is in this sense that I want to consider it now.

There are two ways in which Death may come, naturally, or in accordance with Divine Law, or unnaturally, as a breach of Divine Law, conscious or unconscious. Strange as it may seem, the Esoterist does not reckon Death by Disease as among the natural ways. Disease is due to a breach of God's Law, in some way violence has been done to nature, and the breakdown of the human machine is the result.

Natural Death, the Death brought about by the workings of Divine Law, only takes place when the Karma allotted to that Incarnation has been worked out. Until this is done the Vital Forces will keep Old Age at bay and retain the powers, but little abated, to an advanced age, as is proved by many instances of men and women strong in God's Service far beyond the allotted term of three score years and ten.

Natural Death only takes place because of the wearing out of the working parts of the machine, or to change the metaphor to a more exact one, the silting up of the tissues. The machine depends for its working upon the balance of the intake and output, known as metabolism. Intake is always in excess of the normal output in order that there may be a reserve available for emergencies. In childhood and adolescence this extra intake is absorbed in growth, that which is not absorbed is worked off in some emotionally satisfying pursuit, whether it be work or play. As soon as the upbuilding phase of Life is past, the surplus of intake or output begins to be stored in the tissues in its most compact chemical form. Hence the saying that a man or woman is "as old as his arteries."

There are various ways in which Natural Death may come. As time goes on, the Heart finds it more and more difficult to pump the blood thru the increasingly inelastic channels of the arteries; the blood supplied to various organs becomes inadequate, and one or another may, in consequence get out of order and cease to function, thus depriving the system of some essential product or service, so stopping the machine. One of the smaller arteries, usually in the brain may become so weakened that it can no longer cope with the increasing pressure of the blood pumped by a still adequate heart, and finally bursts, causing the well known phenomena of a Stroke.

Equally, the Heart, on its part, may no longer be able to overcome the resistance of the arteries, and finally stops its rhythmical drive, at the time of lowest vitality, usually in the small hours of the night and the person dies in his sleep; this is the true, normal, harmonious form of Death, it is ushered in, not by any definite disease but by gradually increasing tendencies, revealed and compensated by the steadily rising Tide of Sleep, more and more of the 24 hours being spent in oblivion, until finally Consciousness is withdrawn, never to return. It is thus that the Soul passes when it has fulfilled its tasks and has no more to do with the Earth-Life of that Incarnation.

The Unnatural, or Pathological Death of the body is brought about by some external agency, either the mechanical injury of a vital part; the poisoning of the vital processes, whether by substance taken into the body or by the excreta of bacteria that have found lodgement in the tissues; or by the deprivation of an adequate supply of some factor necessary to the refueling of the machine, whether it be food, vitamins, water, air, or sunlight.

Every ill that flesh is heir to will find a place in one of these three categories, and the Esoterist regards them all as forms of Pathological Death, for, given different conditions, they could have been well avoided. If the injury had not taken place, the man would have lived; if he had not come into contact with the violent germs, trouble would not have started; if he had had adequate supplies of the necessities of Life, not too much so that the tissues were replete or too little so that they were enfeebled, he would have been alive today. This casts the responsibility surely upon this individual Soul. We can always say of these Pathological Forms of Death that if such and such a thing had not happened, or such and such a thing had been done, the Dead would not have died. Therefore, we say that these deaths are all unnatural, and are the result largely, of sins of omission and commission, and if we were living in the Golden Age of the Earth's Perfection, it would not have occurred, for the Normal way of dying is to die in the sleep in extreme old age.

But it is in the Purgatorial Experiences that the Soul faces after Death, that the real meaning and the real appreciation of what he has lost, thru neglecting his physical body and thus cutting short the experiences that he should have gained in the life that he had just passed. And of course, realization and appreciation comes still more sharply to the one who deliberately cuts that life short, and thus plays truant from school. They both realize that it can never be done with impunity. In the lives to follow, whenever difficulties beset the Path of him who chooses suicide, he will always remember the suffering of the Purgatorial Experience which was the result of his act, and he will never again be willing to face it, but will cheerfully go thru the experiences that are necessary to his Soul's growth. The one who has only been guilty of the sins of omission will learn likewise and have impressed upon the Soul, the results of the acts which resulted in shortening life. That one, too will have no desire to prolong his next Purgatorial Experience.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

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Beloved Adhyapya:

I think that one question that is asked more frequently than any other is, what is this Kaleidoscope of picture images which is always discerned by the student in the beginning of his Meditation Work as he contacts or reads what is variously called the "Reflecting Ether," the "Akashic Record," or the "Memory of Nature." All Psychics recognize the difference between the perception of actual Presences and the stored reflection of Images which can be evoked in connection with any given object or place, and I am sure, by this time, that as you retreat Within in your Meditation, you are able to sense the subtle difference between these Images and the actual places or the living persons that now appear to you.

It appears as if that portion of Astral Ether which has once been organized into a Thought-Form by a Being having concrete Consciousness, acquires the same vibratory rhythm as the Being into whose Consciousness, it is built up. Thus the Astral Ether undergoes development and organization and we must always distinguish between the undifferentiated Akashic Astral Ether of the Great Cosmos, and that which has undergone this modification in our Universe. This latter I propose to speak of by the term of Astral Light, for it seems to me that this is what was described by the early Philosophers who employed this term, so it will be clear to you why I have discarded the term Akasha which has been loosely used by Occult writers to cover both the undeveloped and the more or less organized Akasha. I want you further to conceive of this Astral Light as surrounding the Earth like an Aura, steadily extending age by age as more and more of the undifferentiated Astral Ether of the Universe is passed thru the vehicle of a concrete Consciousness on this Earth and becomes somewhat organized.

Now, what shall we say concerning the Forms which the Psychic sees in this Astral Light? When a given set of actions or reactions repeat in cyclic form they soon tend to become stereotyped. When this occurs a "Track in Space" is formed. This concept is one of the most recondite and is also one of the most significant in Esoteric Philosophy. It is exceedingly difficult to conceive, but we may liken it to the Magnetic Field set up by an electric current, which upon the Astral Plane persists after the current is cut off because there is no loss of energy thru conductivity or friction. Motion, in the Inner Worlds, when once started, continues.

These "Tracks in Space" form vortices into which the Astral Atoms are drawn and whirled about like flotsam in an eddy. In the absence of any Astral Atoms, these vortices are invisible to Psychic Vision. Astral Atoms, that is to say, the Cyclic Vibrations in it of the Astral Light, do not apparently whirl in and out of these vortices at random, but only those are drawn in that seem to be similar in nature to that of the vortices. Thus it will be seen how a developed Student, who employs selective Vision, picking out one set of Images from the Astral Light to the exclusion of all others, gathers up thru his Consciousness by tuning it to a given Key-Note or Thought the Etheric Light Atoms of a given type and projects them into the vortex he wishes to illuminate, and they render it visible to Astral Sight, even as dust motes render a Sunbeam visible.

But there are other forms besides these Psychic Pictures which we must consider, there are the forms which are the vehicles for those Beings whose habitation is the Astral Plane. These apparently are specialized out of pure Astral Ether, just as the vegetable kingdom is able to build up its substances out of inorganic matter. This appears to be different when the human mind, whose normal habitat is the Earth-Plane, is operating and apparently has to operate by directing the appropriate type of Astral

Light into requisite Vortices or "Track in Space," or if an entirely unprecedented operation is in prospect to obtain the assistance of one or more of the natural Denizens of the Astral Planes, and this point throws much light upon the operations of Transcendental or Ceremonial Magic, for the Ceremony is designed to create "Track in Space." It is for this reason that the more that Ceremony has been worked, (and you must remember that Rituals are also Ceremony) the more potent it becomes. It also explains why Will or Power will not manifest satisfactorily if the Ceremony or the Ritual is badly performed.

Altho I cannot enter into the subject in detail at the moment, it may be mentioned here that the Tattvas are currents in the Astral Light, not the Astral Ether, which explains why they encircle the Earth and do not extend into Space. In conjunction with the foregoing explanation, it will also be seen why each Tattva carries with it energies of a particular type.

I want to take up for a moment now a consideration of those three types of Force-Substance which have variously been called "Prana," "Kundalini," and "Ectoplasm." These may be assigned, Occultly speaking, to the sphere of the Sun, the Moon, and the Earth.

Prana has always been held to be derived from the Sun, and it flows in and out of the dense tissues like water in a sponge, strictly speaking it is something quite apart from the Astral Light, but it must be mentioned in this connection because it is in the Body of Light that it functions, being to its tissues what the blood and lymph are to a material organism.

Kundalini is a distinctive type of Force and there is reason to believe that it is not Sublimated Prana, but a highly concentrated Astral Energy, distilled, metamorphically speaking, out of the Astral Light, so that, altho it does not actually constitute the "Tracks in Space" which give rise to Simulacra, nevertheless, it is far from being raw Astral Matter, it contains, in Essence, the highest potentialities of Evolution, it is a much more mental Substance than Prana. And finally I come to the consideration of that System of Electro-Magnetic Stresses which form the Etheric Body of living creatures. This, again, is not precisely the same thing as Ectoplasm. It would appear as if this Etheric Double, a framework in which each Cell and Atom of the Material Body is supported, as in a mesh, was formed out of the pure Astral Ether, but as none of the natural Denizens of the Astral Plane could work in pure Astral Ether, it follows that Material Beings, unaided, could not fabricate these subtle Bodies, and the additional observations of Occultists bear out this statement, for they speak of Beings called variously, "The Builders," and "The Nature Spirits," and many other names, whose function it is to assist in the formation of Etheric-Forms. How far this work depends upon the work of Intelligent Energy, and how far upon the "Tracks in Space," is a matter to be determined in each individual instance. It seems absurd to assume that an Intelligent Energy should be required to assist at the construction of a set Type, say the development of a Foetal Heart in a normal Embryo, and we can quite imagine that when the first Lines of Force have gone out over the Ovum, the Lines of Force which are ultimately to become the Etheric Double of an adult human being, an Intelligence assist because the varieties of human types are too various and too well adapted within their variety to be the product of Blind-Mechanism. We know that a set pattern can be turned out by the thousand by machinery, but as soon as adaptations are required, the human hand has to intervene. Equally we may presume that in the production of the Living Sentient Form, an Intelligence has laid a hand upon the levers of the machinery that produces them.

The densest and most material of all subtle Substances has been cal-

led Ectoplasm, and extensively investigated. It appears to consist of particles of Dense Matter held in suspension in Astral Ether, and thus partakes of the nature of both Planes. It does not appear to be the same thing as the Etheric-Double, which is purely electric, nor yet is it precisely physical, rather we may say that it is Matter in a state of becoming.

Now, let me stop for a moment and attempt the classification of the different types of Subtle Substances which we meet and deal with in our work. First, there is the Astral Ether; second, the Astral Light; third, Prana; fourth, Kundalini; fifth, Ectoplasm.

The innumerable forms of Supernormal Phenomena can be explained only by the Hypothesis of one or another of these types of Substance and their action. There must be a form of Substance intermediate between Mind and Matter. It is quite true that we can explain the "modus operandi" of many Phenomena in terms of Auto-Suggestion, but there are no forms in the vocabulary of Auto-Suggestion which explains how Mind lays hold of Matter and bends it to its Will. In order to arrive at an explanation of this vital problem, which has been so consistently evaded by human thought, we must do as the Physicist has done in his sphere and predicate a Hypothetical Substance endowed with aptitudes deduced from observation of the Phenomena which occur in its supposed Presence.

I am sure as you think over this lesson that many new ideas will be given to you, and that many trains of thought will be set in motion. You not only have an explanation of how pictures come into the Consciousness as you retreat Within, but you have an idea, also, of how the Mind creates thru the great Mediatory Power, and many other points also, will be made clear to you.

If you have been able to follow the fast outlined heretofore, you are now ready for the third step. First you have the physical fast, extending over eight days and then you added to it a mental fast in which for a period of eight days you completely changed your ordinary thinking and thought along the line of your lessons and along the lines of the great principles you have been taught. There is still however a third part of your triune nature which is now to be disciplined. This is the emotional nature. After you have completed the fasts as above outlined I want you to start again with the physical fast in accordance with the first instructions. To this you are to add the mental fast, disciplining the body and the mind, and at the same time you must add a third discipline, - absolute control of the emotional nature. This does not mean that negation or sacrifice is to be desired, but simply that during this eight day period you are to demonstrate your complete mastery over the multitudinous, clamoring voices of the emotional self, thru strict discipline.

If you have not performed the other facts, then lay this aside until you are ready for it in your sequential development. At the end of another four or five weeks we will take up the "sleep fast" as an added discipline.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight I am going to change the work a little and talk to you on the third and last phase of the subject of Death. I have devoted some time to the passing of the soul because of the fact that there is so much misunderstanding and that the older services and forms all tend to emphasize sorrow and grief, rather than the overcoming of these things, and the seeing of matters in their proper relationship.

The way in which we face bereavement is one of the greatest tests of our spiritual understanding. Remember that your attitude towards the death of the body, whether your own or that of one dear to you depends entirely upon what you believe life to be and how much you have understood of the teachings that have come to you. To one who has merely a weak faith to lean upon it is no wonder that in their secret innermost hearts at such a time there is doubt and fear that perhaps the physical is the Real and all that there is--but to you there is knowledge that the life has passed and is taking its place in the cyclic life of the inner worlds secure in the Christ Force of the Logos.

There is of course more than one kind of love--and bereavement will reveal which kind it is. The lower kind of love is more of a hunger than anything else. We hunger for attention, affection and care. Suddenly thrown upon our own resources by bereavement, we feel the pangs of emotional starvation. Another kind of love, but little higher than the obviously selfish kind relieves an emotional tension by pouring out demonstrative affection and service without stopping to inquire what his needs really may be. This kind of love, suddenly thrown back upon itself, by being denied its outlet, shakes the nature to its foundations, and is responsible for many of the breakdowns which are seen.

It may seem strange to say that true love is not emotional in its nature, but is an attitude of the soul towards life. True love is a spiritual radiation, like sunlight, and like the Sun it shines upon the evil and the good, and just and the unjust, not blind to their condition but loving them just the same. This is the noblest love and it has healing in its wings.

True love proceeds from a loving nature, not from stimulated emotions. It is the only kind which will make for happiness in marriage or any of the other relations of life, and it is not this kind of love that leads to mental breakdowns and the extremities of grief when the loved one passes on.

It is true that there must always be shock and emptiness when one upon whose love we have leant is taken from us, for the whole life must be readjusted, but the shock should not be of such a nature as to bring the whole structure of existence crashing down. If it does, we may know that we have broken the Second Commandment--we have made a graven image and worshipped it--instead of knowing and serving the one true God. There can be but one true center of life, and that is God. We may have companions and dear comrades upon the Path of Life, but life itself has but one center. If the hub of the wheel is anywhere save in the exact center, the wheel is out of true, and is useless. We and our loved ones are like spokes in the wheel of life, but for both them and us, the hub should be God. When we try to throw the weight of our life upon one spoke instead of the hub, we are making a radical mistake--a mistake that throws us out of balance upon all planes.

If those we love are God-Centered, death will bring no sense of inner isolation for we know they have gone on ahead of us to the goal to which we were mutually aiming. If they were to return to us after they have gone over, they would say as did the risen Lord to the disciples who were mourning His loss--"Lo, I go before you into Galilee."

To those who are united in spirit, death is but a temporary severance. There must be loneliness and there must be burdens that were once shared by the other, but there is not that sense of spiritual annihilation which devastates those who have laid up their treasure where moth and dust corrupt.

It is the inner certainty of an enduring bond which is the sheet-anchor in times of bereavement. For many it is a certainty which no materialistic philosophy can affect--they may not understand the grounds upon which their certainty rests--it may be but a blind belief, nevertheless, it is there, a fact of the inner life.

The Mystic, however, with his Knowledge of the Inner Planes is able to explain this feeling and show that it is a true psychic intuition. On the Inner Planes there is neither time nor space as we understand them. We are near to those with whom we are in emotional rapport, and far from those with whom we are emotionally out of tune. When there is a real tuning of two souls, they are literally together on the Inner Planes where to be in one mind is to be in one place. You know full well it is possible to share bed and board and yet be as far apart as the Stars. Equally is it true of Inner experience that if there is a true spiritual union we remain in touch, wherever our bodies may be. If we observe life we see how true this is. There is a subtle difference between the man or woman who is well and truly mated and the one that is not. They need not be together for this to be apparent for it is a psychological difference and separation does not affect it. The man or woman who loves and is loved retains that sense of spiritual fulfillment even when separated for a long period of time.

The bond of physical union dissolves with the passing of youth. The bond of emotional union is broken with the withdrawal of the personality from physical sight, but the bond of spiritual union survives all severance whether of time or space and continues to inspire and protect both of those who are held in its tie, upon whatever plane they may be. The bond of spiritual union reveals itself in a common idealism where it exists it will endure as long as the spirit endureth. When spiritual love is coming to us from the Inner Planes we have only to still the outer senses for a moment to hear it purling like a brook--a steady flow coming to us all of the time from the eternal and steadfast soul that has gone on into the Next Country, and we, on our side, if we still love, may send out an equally steady flow to comfort our beloved. Let us therefore gather up all our courage so that the brook of love may not carry the debris of dead hopes on to the Inner Planes to be perceived psychically by our loved ones to their distress. Let us keep our hopes alive by working for the ideals that were dear to both, so we make a channel thru which these ideals may still come to fruition for our comradeship with those we love can continue in the Path of Service.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight I am going to sound just a note of warning--as long as you follow the work given you by the Brotherhood with all sincerity you have, of course, the protection of the Great Schools of the Inner Planes and in your contacts will reach only the Good, the Noble, the True-- but --do not attempt other practices--do not experiment with ideas you may obtain from friends--other schools or books. This may be, and in most cases is, unnecessary advice, but a case or two has arisen where other experiments were used, hence, the warning, for you cannot mix systems.

The Faith of the Ancient World had their Evil Gods as well as their Beneficent Deities and they did not call these Evil Gods Devils. In Hinduism we have Siva and Kali, in the Egyptian System we have Set, Besz and Typhon, in the Greek Pantheon there are Pluto and Hecate.

All other Faiths also have their Angelic Choirs, their Archons or Builders and all the Hierarchy of Heaven. Protestant Christianity alone has forgotten its angelology, the Creator has to be both Architect of the Universe and Bricklayer, forming men from the dust of the ground without assistance.

If we refer to 'Paradise Lost' however, we shall find that Milton was familiar with both Divine and Infernal Hierarchies, and that these were graded and charted according to a definite system. Anyone who is familiar with the Cabala will recognize that in Milton he has met a fellow Cabalist.

In the Cabala we find the Esotericism of the Old Testament. I propose to use the Cabalistic terminology to explain the esoteric theory of Evil because it is the one I am most familiar with and because it forms the basis of Western Occult Thought and all Mediaeval Magic is based upon it, together with much modern magic and because in my opinion it is singularly lucid, coherent and comprehensive, and being a system consecrated by antiquity, one can point to hoary tradition as the authority.

In order to render my concepts clear, a brief explanation of the Cabalistic doctrine must be given. As it is not possible to enter into an exposition of this vast system, I am simply going to give you certain axioms dogmatically and explain them by illustration instead of by argument, thus obtaining the maximum of clarity with the minimum of space. The Initiate recognizes two kinds of evil--Negative and Positive. Negative Evil is the polarizing opposite of Good. Let me make this clear by illustration. Every action gives rise to a reaction. The forward drive of the bullet is equated by the recoil of the gun. Everything which moves has to have the equivalent of a thrust-block against which to push, something firm under its feet from which to take off. It is difficult to walk on a slippery surface because it offers no resistance. We cannot get anything for the feet to grip and push against and so give us the forward impulse at each step. Negative Evil is the thrust-block of good, the principle of resistance, of inertia that enables good to "get a Purchase."

But Negative Evil is more than this. We might call the resistance aspect the Negative Aspect of Negative Evil. For it also has a positive aspect--the Principle of Destruction. (Do not confuse Positive Aspect of Negative Evil with Positive Evil.) I can best explain the Cosmic function of the Principle of Destruction by calling it by its esoteric Name of "The Scavenger of the Gods." Its function is to

clear up behind the advancing tide of evolution, by removing that which has become effete, so that it may not choke and clog the evolving life. You now find the answer to the Eternal Riddle as to why God tolerates the Devil. The Devil is the Cosmic Thrust-block and Scavenger of the Gods. It is this aspect of Evil which has been given a more detailed symbolism in the Pantheons of other Faiths, having its Siva or Kali, or its Pluto and Hecate aspects. You can now see why these resistive and destructive forces are classified as Gods and not as Demons, for they are reactions according to Cosmic Law, not anarchial and Chaotic forces.

I now come to the consideration of Positive Evil. This again has its negative and positive aspects. Its negative aspect is pure Chaos -- unformed substance and uncoordinated force. To drift into the sphere of Negative Positive Evil is like being caught in a Psychic Quicksand. With this understanding so far, you are now ready to consider the sphere of Positive Evil in its positive phase. This is the Demons themselves, or the Qliphoth, as they are called in the Cabala. In order to understand their significance I must make a further excursion into the Cabalistic Philosophy.

The Creator is conceived of as bringing the universe into manifestation thru a series of Divine Emanations, ten in number. These are called the ten Holy Sephiroth and are represented in a diagram as arranged in a particular pattern of triangles. This is the famous Tree of Life--the Key to all symbolism. The Sephiroth were not emanated separately each from the Divine Source, but overflowed, the one from the other. As soon as one Sephira has emanated another, these two are said to be in equilibrium, compensating each other. But there is a period during the emanation of a sephira when the force is not yet equilibrated but is pushing out unsupported, like an incomplete arch. It is the uncompensated force emanated during this epoch of unbalance and never subsequently absorbed after the establishment of the new sphere, which constitutes the positive phase of Positive Evil. So there are ten kinds of positive Evil, just as there are the ten Divine Emanations.

The ten Divine Emanations are designated as the Archangels, and the ten Infernal Emanations are personified as Arch-Demons. It is these which are the names of Power in Magic. Each Sephira then has its obverse side in the corresponding Qliphothic Demon. The Initiated Adept always gains control over the demoniac force before he attempts to utilize the Angelic Force which by the appropriate means can be contacted in each Sephira. If he does not do so he contacts both simultaneously. Moreover the Planets, the Elements and the Signs of the Zodiac are all intimately connected with the Sephiroth, being arranged upon the Tree of Life in a pattern known only to the Initiated.

Naturally the Initiate is exceedingly careful what he does when he is working with these potencies, because he knows he has the Qliphoth in the background. The uninitiated occultist goes ahead more or less gayly, juggling with such names of Power as he may have picked up from many books on the subject now available, thinking that if he does not invoke the demons, he will not get them. He forgets that every Planet is a Jekyll and a Hyde. Of course, the most of these experimentors in Occultism are protected by their own ineptitude. They fail to get result and consequently come to no harm, but if they should succeed in getting results they have their hands full and generally wish they hadn't.

There is an immense amount of dabbling in Occultism going on

today. Most of it is innocuous because it is totally ineffective, but there is never any knowing when one is going to touch a live wire when they leave the straight and narrow path outlined by their instructor. Take for instance the advertisers in various occult papers who offer Charms that work. One of two things is certain, either they do not work at all, in which case one is wasting time and money, or else they do work by means of some power which they have contacted. What is the nature of that power? Did the persons who make that charm really know what they were about? Did they take the precaution to bind the baser aspect before magnetising with the Higher Aspect? There are many more points and questions, they all are elementary precautions of the practical occultist who has been properly trained.

Again perhaps one buys books on Magic, perhaps issued by some school for propaganda purposes. These books are often magnetised to form a magnetic link between the purchaser and the school which caused them to be issued. Or one may join a school which has, thru scandal, had its contacts debased and will come into contact, thus with the psychic contagion. Good intentions are not a sufficient protection, and that is the reason Occult work should be attempted only under supervision of a Teacher who has demonstrated his sincerity and the purity of his motives and then his work must be closely adhered to.

Now just one other thing--an exercise for you to use once in a while as you have a period of meditation with no special work on hand. It is the contemplation of Death, the rooting out of Fear by meditating upon the change called Death recognizing it and understanding it. It is a Meditation given by all Masters of the Inner Planes at one time or another, for it is very valuable. I will use the words as given.

"Each individualised consciousness lives to die and dies to live. It is only by death that we can reap fruits of life. We graze on the fields of Earth, and we lie down on the fields of Heaven to chew the cud. It has been said 'for one hour's study do three hour's meditation.' To each span of life there is three spans of death. In death is the Soul's meditation and life its study."

Did you but live (in the physical body only) all experience would pass thru consciousness and leave but little impression after the first few pictures had filled all available space. All would be concreted, unrelated, unsynthesised; but in the meditation which is Death the abstract essence of life is extracted, and instead of a million concrete images, there is the abstract concept.

It is death alone which enables you to utilize experience. Learn to trust death. Learn to love death, learn to count upon death in your scheme of things, and regularly perform the exercise of visualizing yourself dead and conceiving how you shall then be, for thus you will learn to build the bridge between life and death, so that your feet shall tread it with increasing ease. See yourself as dead, and coming again to your beloved one. See yourself as dead, and working out your destiny. See yourself as dead and continuing your work from the plane of the dead. Thus shall the bridge be built that leads beyond the veil. Let the chasm between the so-called living and the so-called dead be bridged by this method that men may cease to fear death. Read this paragraph carefully, to see yourself "DEAD" means "ALIVE" free from the death of physical life.

Beloved Adhyapya:

Following the discussion last week and your appreciation of the fact that Conscious opposition to Evolution exists, and the fact that the Occultist or the Mystic, as he raises himself, is most exposed to contagion. I want to talk to you tonight about the Standards of the Western Traditions by which you align your life and which, perhaps will be of aid to you in moments of necessity. You read in the Bible that "The Word was made Flesh."

The Esoteric concept of Evolution holds infinite possibilities. It agrees with the Darwinian concept in recognizing the Path by which we have come, and the lowly types from which we arose, but it transcends the Darwinian concept in its ideal of the future that lies before us. And on one important point it teaches a different doctrine for it does not consider that humanity is the highest living type yet evolved, and believes that there are types of life that are as far in advance of us as we are in advance of the Invertebrate. These types of creatures have evolved beyond the need of form -- they exist as pure Consciousness on the Planes of Mind, and altho invisible to us, play an important part in the policy of our Universe.

These Entities are known generically as the Elder Brethren. Differences of grade and function are recognized among them. They are not Gods as the term is usually understood, but they are much nearer to God than we are, being more highly evolved. They constitute the "Communion of the Saints," altho the Esotericist understands much more by that term than it connotes for the Church.

These Non-Entities constitute also what is sometimes called the "Hierarchy of the Great White Lodge," and many different teachings have been given concerning their grades and functions. Altho these teachings differ greatly one from another, these discrepancies do not necessarily mean that they are to be discredited. For no man, not even an Initiate, knows the whole of the Inner Planes any more than any pilot knows the whole of the sea surface and depths, in all parts of the Globe. Each Occult School (the authorized schools, non-commercial) however, knows that particular function of the Great White Lodge under which it works and what it has to say might be quite true of its own inner contacts, but not applicable to any other School. As well might we describe the United States Constitution and declare that to be the method of government of mankind as to declare the fruits of our personal observation to be knowledge of the Cosmos, for we, being finite, see but in part, and tho our field of vision be limited, our perceptions may nevertheless be accurate as far as they go, and tho we may speak definitely concerning that which we have seen, we are wise to express no opinion on that which we have not seen. "Other sheep I have, not of this Fold," said the Master Jesus, and concerning those other Sheep He told us nothing. Neither have we any basis on which to place a guess. We have, however, very definite data, both of statement and experience, upon which to come to a conclusion concerning the Master Jesus, in connection with those individuals and races who have accepted Him as their Saviour. And this data, leaving out of the question the subtleties of Biblical criticism, falls into certain broad divisions. Firstly, the statements made by the Master Himself as recorded in the Gospels and the example of His Life as therein set forth. This is the prime testimony and anything which directly conflicts with this, even tho they be in other parts of the Scriptures, must be set aside. Either, if they be in the Old Testament, as abrogated under the new dispensation as the Master Himself declared, or if they be in the Epistles as representing human concepts which, lofty tho they may be are nevertheless human.

The Second Category of data consists of those parts of the

Bible which tho believed to be inspired, are not the words of the Master Himself, and these as already said, being secondary testimony must bow to the primary testimony of the Master Himself. Then thirdly, of course, we have the testimony of the Saints and Seers of all Ages, who tho they never met the Master in the Flesh, know Him well in the Spirit.

Out of these three Categories of testimony we must construct our concept of Christianity, and that concept will be according to our capacity to perceive things which the Spirit reveals to us, so that some will find satisfaction in the simple Gospel story of the Child, while others will penetrate the Mysteries of the Risen Lord, and to each must be given that spiritual food which meets his needs. We should no more require the child-like Soul to penetrate the Mysteries than we should require the cultivated intellect to feed upon the simple fare of the Revivalist, and yet. each is true, if regarded as the symbology rather than as an exact philosophy, and in no other light ought we to regard any attempt to translate the infinite and transcendent in the terms of human intellectualism. Each of us can however, understand a practical example that deals with daily life, and the Great Ones who come along to us from time to time have not only taught us a Cosmic Philosophy, but have lived amongst us a man with men, so that we may see how the spiritual life is lived. They have not been content to send out the written word from some hermitage or retreat where they might still remain unspotted by the World, but have moved among men and still remained unspotted, and in the record of Their Teachings which form the Holy Books of all Races we find even more space given to the Acts of the Master than to His Words, for the Recorders, taught of the Master, knew the value of these acts and the transcendent human character revealed by them.

The Masters always incarnate for the purpose of revealing human character. The teachings can be given to the clairaudient consciousness without any need of incarnation. Not so, however, the character training, and it is upon character that all spiritual regeneration is based. We are so liable to forget this when disputing over points of Theology and aspiring after some Mystic experience. It is in character alone that the fruits of salvation are seen, and character alone that can raise us to the heights of the Spirit. I remember hearing a man who has had wide experience in these matters say that a man may be a very great Psychic and a very great rascal. You have seen this demonstrated time and again in this country. The more I see of Occultism the more I know this to be true, but it is not so generally realized that a man may be a great religious teacher and at the same time be himself unregenerate.

The Church has always declared the touchstone of the Christian Doctrine to be the belief in the Incarnation. If we consider this point in its psychological aspect we shall see its far reaching significance. For if we accept the Divine Life lived in Galilee as the Direct expression of God upon the Physical Plane, we have therein a definite standard of character and conduct from which we cannot get away. The Consciousness soaked from childhood in the Gospel story has a clear-cut ideal of human perfection, even if it does not choose to live up to that ideal. There is something against which a man can be measured and morally judged. Even if he shrugs his shoulders at the judgment, he nevertheless admits subconsciously its validity, and accounts himself a rebel against God's Law. But if there be no such standard, each man must judge for himself in each specific case, biased by his personal desires and prejudiced by the group-tone of the society of which he forms a part. He will have no definite moral code, and will inevitably tend to follow up the line of least resistance. When-

ever any attempt is made to explain away the Personality of the Master Jesus, the external moral standard goes, and morale and morality with it.

It is this transcendent moral character that stands out like a rock in the weltering seas of Ethics and Theology. However the currents may set around it, that rock remains and all navigation must take account of it. Currents veer and change with the set of the tides and the shifts of the winds, but the rock abides. In its lee we may find safe anchorage, on its shores we may land and find an abiding place, but if we take no account of it in laying our course, we shall be shipwrecked on the granite of the terrible validity of its standard. By its Beacon we may lay our course and sail safely in and out of any port, for it ever stands out as one great unchanging landmark, whatever else shifts and veers. In times of temptation and doubt if consciousness be raised to contemplate the character of the Master Jesus, we shall make the landfall of the great rock, see it loom up over the skyline amidst the formless waste of waters, and like the sailor who has been steering for days by dead reckoning, we shall get our bearings again and know where we stand.

It is especially necessary for the Occultist to have this external standard by which to adjust his life, for he of all men, is most exposed to the temptations of Unseen Powers. Spiritual Wickedness in high places is no idle phrase, for it is very easy to allow ourselves to believe that we may do evil that good may come out of it, that we may use Power for personal ends, whether it is greed, spite, or lust, and to believe ourselves above the Law and therefore immune from commonplace temptations and the Ten Commandments. It is so satisfactory to be able to justify certain actions by the explanation that the Soul needs experience and because the reaction may cause a revulsion, a feeling against Evil, that it is right and necessary to undergo that and to declare the law of Karma requires it, and back the assertion by the reputed perceptions of Psychics who are better at reading the subconscious Mind, than of reading the Akashic records. These ideas, placed alongside the Master's life, show up in all their deformity, for they are out of true, and the standards of absolute rightness reveals the fact. The Master Jesus did not live with a Magdalene in order to redeem her, nor drink with the Publicans in order to win their confidence, nor did He ever pander to any one's lower self, but lived as it was His nature to live, and thereby made an irresistible appeal to the higher self.

The psychology of vision is too intricate for discussion now but all save the very naive must realize the need for some system of counterchecking, of verifying the actuality of their experiences. It is found in the Name and the Sign of the Master Jesus. That is the Standard for us, of absolute truth and rightness, and because we are accustomed from childhood to so consider Him, the subconscious Mind is soaked in that ideal and if it be evoked, as it is evoked by the all familiar Name and Sign, it will judge righteous judgment automatically beyond the range of our conscious knowledge and perception.

The Name and Sign evoke not only an external power, but also a Sub-Conscious reaction on our part, which depends not only on our earlier training, but upon Racial Tradition as well. Tho the untrained Soul may not be able to maintain itself at the heights to which it has reached, the memory remains after the spiritual influence has died away, and it is a potent influence in the formation of a judgment.

THE MYSTIC BROTHERHOOD

Lecture 73 Pg. 1

Beloved Adhyapya:

You know that there has been a great deal of discussion at the present time concerning the necessity of a meatless diet for the Occult Student. Members of many different Occult Schools have taken part in the discussion, and it has long been argued, pro and con. The Initiates are divided in the matter. Some, like Pythagoras, inculcated a strict vegetarianism. Others, like Jesus, said "It is not that which goeth in at the mouth which defileth a man, but that which proceedeth from the heart." As a matter of teachers, Max Heindel was a vegetarian; Rudolph Steiner was not. Dr. Besant was a vegetarian; Eliphas Levi was not. The Swami, Vivekananda, a very advanced teacher of Occultism coming out of the East, throws scorn on the idea that vegetarian diet could raise Consciousness. If this were the case, he said, then the cow and the sheep would be the most advanced Yogis. There is evidently, therefore, room for discussion in the matter of the best diet for the Occult Path, and it should not be taken for granted that the vegetarian diet is either the best or the only possible diet.

Personally, I expect that I have a constitutional dislike of extremes of any sort. I believe that it is better to see life steadily, and to see it whole, than attempt one-sided reform. The more I see of the Occult world, the more I deplore the general absence of an impartial and scientific attitude. The question of diet should be approached from the standpoint of physiology and psychology, as well as from that of idealism, especially in view of the fact that different teachers differ in their ideals.

The question of vegetarianism, from the humanitarian aspect, is also an extremely vexed question, and not nearly so simple as its advocates would have us believe. The whole issue must depend upon our attitude toward the domestication of animals, and involves the question of whether it was wrong to domesticate them, and whether the domestication of animals is essential to civilization. If we admit that the exploitation of one natural kingdom by another is fundamentally wrong, people of sensitive conscience will feel it incumbent upon them to refrain from participating in that exploitation. But exploitation consists of much more than flesh-eating; the wearing of leather shoes, and bone buttons, the use of glue, sizing, hair, and a thousand other of the by-products of animal life have to be considered. The argument can be reduced to an absurdity, and shows that the advocacy of vegetarian diet can not be safely pursued along those lines.

As long as we have the domestication of animals, we shall have their slaughter at the hands of man, even if that slaughter be the merciful dispatch of the aged and diseased, or the destruction of superfluous males. However, unless we are prepared to take our stand for the total abolition of animal domestication, we shall never get away from the taking of animal life.

The real question is, do the Highest Principles of Esoteric Occultism, under which Standard all true Seekers work, require that one should refrain from having any participation in the taking of life in any form? We do not find that they do, altho some of the Eastern Schools do so teach, and the Jain Priests carry a soft broom and gently sweep the walk before them as they walk along, lest they should accidentally tread on some creeping thing and take its life. Such an attitude has never found favor in the West. The question then is, what should be our attitude as practical seekers after Light, coming to it by the Western Path. It seems to me that we can find no better model than that of the "Master of the Purple Ray." He was indeed the Master of Compassion, but he was no sentimentalist, neither was he in any way

a crank. It has always been noteworthy that he never inculcated any extreme form of humanitarianism, but rather a compassionate attitude toward all things, great and small. And from such an attitude, right relationship with the animal kingdom must come, just as right relationship in the human kingdom must come. And just as we are not yet in sight of the abolition of war and prisons, or the burden laid upon man of earning his bread in the sweat of his brow, so we are not in sight of the abolition of animal domestication, and all that inevitably goes with it. The abolition of unnecessary suffering is undoubtedly incumbent upon us, but as long as domestic animals are with us it is hardly possible to give them a greater share of the joys of life than human beings, themselves, enjoy.

But considering all practical problems, especially those which have to be worked out on a large scale, it is not possible always to find out what is exactly right, and then go and do it. We often have to be content with what is practicable at the moment, or even with the lesser of two evils.

There will always be sensitive people who, when they realize the suffering that goes into the production of some of the food we eat and the clothes we wear, will refuse to partake of that food or wear those clothes, because they are keenly alive to the suffering. Who can say that this is other than a noble sacrifice that they are making, but do the Masters require this sacrifice of their Pupils as a condition of acceptance and development. The answer lies in the fact that not all Initiates have been abstainers from the use of animal products. Therefore, obviously, such abstinence is not a requisition of Occult work, even tho it may be a specific requirement of certain schools.

As you have learned, there are two ways of obtaining the perception of subtle vibrations, either by focusing and magnifying the vibrations, or by increasing the sensitivity of the receiving instrument. Many Occult Schools use the latter method, and therefore they give up the use of meat in order to obtain a greater nervous sensitivity, which a meatless diet does undoubtedly produce. Altho there is a serious reason to believe that this sensitivity is of the same type that is produced by too long a fast, and it is really the temporarily heightened mental activity due to malnutrition. The wise Teacher realizes that such a height can be but temporary, and there is a price to be paid for the practice. He may decide, and quite legitimately, that the game is worth the price, but there comes a point where the price becomes extortionate, and if he be wise he will not push his abstinence either from stimulating foods, or from food itself, beyond the point where the price outweighs the gain. But in this case, his aim as an Occultist is an exaltation of Consciousness for the sake of the experience not the salvation of the animal kingdom.

Summed up, my judgment in the matter would be that a restricted diet is used by certain Schools of Occult Training in order to produce enhanced sensitiveness, but it is a method that is held unsuccessful in the West because the Western constitution is not easily rendered sensitive. Therefore, devitalization has to be carried to considerable length before it becomes effective, and the line between refrainment and debilitation is hard to draw. The method is also undesirable for anyone who is leading the ordinary life of the world and is obliged to work under the pressure of modern city conditions. It is rendered additionally difficult by the cold and variable climate in parts of our country. However, if a person elected to enroll in an Occult School which uses this dietetic method he would naturally have to adhere to the discipline he has selected. I do not, therefore, advocate the use of these methods in the West, for I have seldom adjudged them to be

satisfactory as a means of opening up the Higher Consciousness among those of the Western World, and my advice, always, is to follow the customs of the country in which you live, and thereby enter sympathetically into the life of its group soul. Be, however, on the abstemious side. Do not indulge yourself, but do not restrain yourself from the group life by eccentricities and affectations. The Occultist needs to keep himself physically fit for his exacting work. If he prefers a vegetarian diet by reason of taste or conscience, by all means let him have it. There is no objection to vegetarianism as a diet so long as it is giving satisfactory results. The thing against which the common-sense student of Occultism must set his face is the elevation of vegetarianism into a fetish and the persistence in it when, owing to either personal idiosyncrasies or circumstances, it has proved a failure. In view of the fact that many of our great Initiates have been flesh-eaters, it is useless to argue that vegetarianism is an essential upon the Path, for obviously it cannot be, or they would not have been Initiates.

The person with the sensitive conscience and vivid imagination will no doubt give up flesh foods because of his feelings in the matter, and his scruples are entitled to respect in all sincerity, but as sane Occultists we must deny the contention that vegetarianism is a necessary prerequisite of Occult Development. We must also draw attention to the fact that the results of it are often entirely negative from the Occult point of view, and extremely unsatisfactory from the health point of view. Let those who wish to be vegetarians, for what ever reasons, humane or dietetic, have the liberty to be vegetarians, and if their health under such circumstances permits, follow any pursuit that seems good to them. But let us frankly face the fact that Occult Development for the man or woman of the Western Race, at any rate, is not dependent upon any particular diet so long as that diet is healthful. And let us at once, and for all, explode the idea that only a vegetarian can be an Initiate, for the facts show us that this is not the case.

I hold strongly the belief that we can only base our civilization on an ethical basis, but I hold equally strongly the belief that that ethic has to be sane and practical, and that the right way is usually about halfway between the two extremes. I deprecate the Eastern Ascetic with his broom, and I likewise deprecate the attitude of mind that repudiates the use of fur, but accepts the use of leather. I also have my doubts of the idealist, who does not find the teachings of the Gospels sufficiently lofty for his needs. However, you may be very sure of one thing, that from the standpoint of a sound and practical Occultism, the best requisite is a sane mind in a sound body. What ever diet produces that result is a satisfactory diet. You will see from what I have said on this exceedingly vexed question that the Brotherhood strikes a sane and sensible balance in the matter of diet as it endeavors to do in everything else that it presents.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Tonight, instead of the regular lecture on some one topic I am going to go back and review some of the talks on the formation of the Cosmos, and the division of the Planes, and various other little subjects that possibly will gather up and present to your mind a more complete whole. I am going to talk for a moment about the origin of matter.

Esoteric Science promises the existence of the Great Unmanifest, which may be conceived of as a sea of limitless but latent Force which underlies all things, and whence all things derive their substance and draw their life. This concept corresponds to the Exoteric concept of God (the Absolute, not the God of our Universe). Secondly, it conceives the outpouring of this ocean in a directed, but limited stream. This corresponds to the Exoteric conception of Energy. And thirdly, it conceives this un-manifested Energy, by the interception of its lines of Force, forming whirlpools which, by the opposition of Forces, lead to Stability. These whirlpools of locked-up Forces, girating about their own Centers, instead of driving straight through Space, are the Units of Stability which, in various combinations, form the different kinds of Matter.

Esoteric Science recognizes more forms of Matter than are known to Physics and Chemistry. It distinguishes, firstly, the original Vortices of Stability; secondly, their combination into seven different types of molecules; and thirdly, it conceives the combinations of these molecules into denser and more complex structures; and then fourthly, the further combinations of these relatively complex structures, forming into Units. In other words, it distinguishes the Prime Atom of Manifestation arising from the Great Un-Manifest, and the seven types of Molecules, and these great divisions of matter are known to Esoteric Science as the Seven Planes of Manifestation, of which the matter that composes our Material World, and which alone is known to the Exoteric Science, forms the densest and most inert sub-division, and the latest one to be formed in Evolutionary time. Thus it will be seen that the Esoteric Scientist has for his studies a Manifested Universe, seven times as great as that cognized by the Exoteric Scientist.

These Seven Planes, while all arising from the Unmanifested as a first cause, are conceived of as having immediate causal relations amongst themselves. The first Plane to develop gives rise to the second and determines its manifestation; and the second to the third and so on down to the final Plane of Physical Matter, which may be called the Plane of Effects, whereon the results of activities on subtler Planes may be observed and their consequences are finally reaped. It will thus be seen that the Esoteric Scientist, acquainted with the Laws of one of the Higher Planes, could control conditions on all Planes lying below it, being in his turn, controlled by anyone who is Master of a Plane superior to his own. The final control is regarded as vested in the inherent nature of the Prime Manifestation. It is the aim of that branch of Esoteric Science which is popularly called "Magic" to obtain control of conditions upon one Plane by acting upon the Forces of the Plane immediately above it, which acts as a causal Plane to the lower one.

Esoteric Science, again, having conceived the first or atomic outpouring of Force of which the Unit of Manifestation is the Primal Vortex, or so-called Atom, whose development forms the matter-substance of each Plane of Manifestation, next conceives a second, or Monadic outpouring of which the Unit of Manifestation is the Monad, a

spark of Divine Consciousness, whose evolution leads to the development of the Human Soul and the heights of Spiritual Grandeur that lies beyond it. This Monad, or Spark of Spiritual Consciousness is conceived as forming about itself, a body built out of the Atoms of the Plane lying below that upon which it comes into manifestation. This Body is formed upon the lines of Force inherent in the Spiritual Monad in the same way that the particles of a crystalline substance in solution build themselves up along the lines of Force of the Prime Crystal, for the ensouling life determines the configuration of the Body.

Each Plane is, comparatively speaking, a Plane of free-flowing life force, as compared to the relative density of the Plane below, out of which it builds a vehicle in which to confine its energies so that they may be directed to its specific end. The Monad then, as an unconditioned life builds itself a vehicle of the matter of the Plane below that of its own substance. This vehicle, however, tho material when compared to the density of the Plane of its unfolding life, is non-material when compared with the Plane below it, and this newly formed two-matter Unit can build itself another and yet more conditioning body of manifestation on the next lower Plane, and so the building up of vehicles goes on, giving a greater definiteness to the expression of the indwelling life. Each laid down, metaphorically speaking, in concentric layers of accretion about the nucleus of the Spiritual Monad, until the final form is developed upon the material Plane, the Physical Body as we know it. A Human Being, therefore is regarded by Esoteric Science as a seven-fold Creature; not merely a duality of Mind and Body; he is considered to have a vehicle built out of the Matter of each Plane of Manifestation, subject to the Laws and conditions of that Plane, and capable of functioning thereon and nowhere else. Each vehicle is built about and controlled by the vehicle of the Plane above and the core of all, the Monad, derives its substance from the Unmanifest as an Infinite Reservoir of constant pressure.

Now you have seen that the Monad builds up its bodies out of the matter developed upon each lower Plane in the course of the first outpouring. We have next to see how it learns to use those bodies. At the beginning of its Evolution it grows by accretion, as the mineral kingdom does, adding body to body until the last Plane is reached and it has a seven-fold form. Afterward, it adds no more bodies, but grows in complexity, body by body, beginning with the organization of the last to be developed, the Physical Body, and the latter is therefore brought to perfection which the secular vehicles are still undeveloped and mere potentialities.

The Monad, as you see, is a Spark of Divine Consciousness, sensitive to the conditions upon its Plane of Manifestation; as soon as it gathers about itself a vehicle of Matter from the Plane below its own, it obscures its Consciousness of its own Plane, but extends its Consciousness to its vehicle, and so it proceeds down the Planes until the Physical Body is developed. Therein the buried Monad has direct Consciousness of one Plane only, dim at first in the primitive organization of the earliest cycle of Evolution, but growing in clearness as sense organs were evolved until we have the wonderful capacities of the human eye and ear. Next we begin to see another and more wonderful sense developing sporadically, but in a constantly increasing number of individuals, we find people who are aware of subtilities which escape the physical senses. They are sensitive to the emotional states of their fellows, they may even be able to read their thots. This means that Evolu-

tion is bringing about the organization of the next body to be developed and that its sense organs are beginning to cognize the conditions of the Plane to which they correspond. In this way, Evolution will continue to bring body after body into function until all seven bodies are organized and correlated and the Monad has complete expression over all of them,

Now let me just briefly touch the Planes of Manifestation again. You will recall that they are commonly designated numerically. They are not numbered from above downward in the order in which they came into Manifestation and in which order they have, for clearness sake been presented, but they are numbered from below upward, in the order in which they become perceptible to the Esoteric who is developing clairvoyance.

The Seventh Plane, known as the Upper Spiritual, the Plane of Pure Spirit, or the Plane of Abstract Spirit, is the first phase of Manifestation. It draws its substance and energy direct from the Great Unmanifest which, using the pictorial method, the only method by which I can present the picture to you, may be conceived as lying immediately above the Seventh Plane, and as being a Reservoir of potential Force, which when it becomes actual, is referred to as being upon the Seventh Plane of Manifestation. Upon this Plane there is no differentiation whatever, and it is the Plane upon which all are one and one is all. It has two characteristics: the first is absolute Harmony, and the second a tendency toward combination amongst its particles. Upon this Plane at the beginning of an Evolution, issues into Manifestation the Monadic Essence in which may be conceived as floating those innumerable nuclei of Life, the Monads, which eventually develop into individualized Human Lives.

The Sixth Plane, or lower Spiritual, is the Plane of Concrete Spirit as you recall. In the course of Ages of Cosmic Time, Evolution brings the organization of the Monadic Essence to the phase of the Sixth Plane. Here it is found to diverge into seven different tendencies, seven currents of outflowing, which are called the Seven Rays and are designated by color names, and it is held that the Monad, which may be conceived of as floating in each of these streams of Spiritual tendency, will evolve to their ultimate perfection by means of a different type of activity. This partiality does not imply a one-sided development, but that, altho all all elements must be present, one will predominate to give the keynote. The Prime characteristic of the Sixth Plane is Tendency.

Now I am going to leave this with you to study over very carefully, for I want you to review it and to make sure that you understand it, I am presenting it to you briefly, but in a little different aspect. Many thoughts will come to your mind, and many trains of thought will be set into motion. Next week I am going to continue the story of Evolution, recapitulated briefly, as I have in this lecture.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya

Continuing where I left off last week, I will recapitulate the remainder of the planes briefly. The Fifth Plane or Upper Mental or Plane of Abstract Mind, sees the development of qualities in the Monadic Essence, a differentiation into types. From this point on, it would no longer be justifiable to speak of the Monadic Essence, for upon this Plane, the Life Nuclei come into function, and life becomes lives.

The Fourth Plane, the Lower Mental, or Plane of Concrete Mind is characterized by Finiteness which while it limits, gives a definiteness which is lacking upon the Higher Plane. It is the memory of concrete thought and is characterized by Memory.

The Third Plane, or Upper Astral, is the Plane of the Emotions and is characterized by response to attraction, the desire for union.

The Second Plane or Lower Astral, the Psychic Plane, is the Plane of the Instincts and Passions, and is characterized by its power to attract, or possess.

And, lastly, the First, or Physical Plane, which is the Material World known by human beings incarnated in bodies of flesh and blood.

Now it is obvious from what I have said in previous lessons that Man is composed of substances formed from each of the Seven Planes of Existence. By means of these seven elements in his nature, he contacts these Planes and if he were without an element proper to any particular Plane he could not perform the functions appertaining to that Plane. Of course, if Man were lacking in substance derived from the Third Plane, he would be devoid of tender affections, incapable equally of feeling them in himself, or understanding them in others.

Each of the substances proper to the Seven Planes is organized according to the Laws of its own Plane, and of course you know it is referred to in the Esoteric Literature of the East as a Body, but the expression, "state of Consciousness" conveys a more exact impression of the Esoteric meaning of the term, for instead of having Seven bodies, we say that a man has seven states of Consciousness, not all of which, of course, are developed. Now I want you, in order to grasp the implications of this Doctrine to conceive of yourself as having, in addition to your physical body which is the Matter of the First Plane and responds to the conditions of the Physical World, also, an organized system of instincts and the passions to which they give rise. I want you also to conceive of yourself by means of a sympathetic induction of these feelings in yourself, as able to perceive the feelings of others. Then call this aspect of your nature, your Psychic Body, or Body of the Grosser Passions, and conceive of it as functioning upon the Second, or Lower Astral Plane. Then I want you to conceive of your emotional nature as similarly organized and related to its own Plane of Existence. Likewise your reasoning faculties, and your Power of Abstract Thought and finally, your Spiritual Nature and that ultimate Spark of Divine Life which forms the nucleus about which your individualized existence is built up.

This will impress you again with the fact that you have Seven different aspects to your nature, seven states of Consciousness, or seven bodies, as the Easterners teach.

The Monad in the course of its evolution is conceived of as gathering about itself the matter of each Plane and long Ages of Experience and development have been acquired before the masses of Matter concerned become organized into definite bodies, capable of functioning both Subjectively and Objectively. In other words, Ages pass be-

fore the forming bodies are sufficiently evolved to carry on the functions of their respective states of existence, and to be aware of external conditions on their own Planes of Manifestation.

The Physical Body both functions and is aware of its environment by means of direct Consciousness, but in the average man, this is the only body that has yet attained its dual development. In him, however, the Second, Third, and very often in Civilized races, the Fourth Plane bodies are sufficiently developed to be capable of functioning subjectively. But it is not common to find a Fourth Plane Body developed, carrying with it the power of Abstract Thought, and still rarer is it to find a true development of the Spiritual Nature as distinguished from emotional ideals appertaining to the Third Plane, which are quite frequently mistaken for true Spirituality.

In a more evolved man, however, we may get a development of one or more of the subtler bodies which enables them to perceive their environment by means of direct Consciousness, in contrast to Sub-conscious impressions as is the case in the unevolved man. Thus instead of merely being influenced subconsciously by the emotional state of his fellows, without knowing what is the matter with him, as is usually the case, the Evolved man is fully conscious of the feelings of his companions. Evolution is steadily developing the subtler bodies, as is proved by the fact that what is called "Psychism" is increasingly common in minor manifestations.

It is a little understood fact concerning man's nature that altho a synthesis of all the states of consciousness is the highest form of existence, it is possible by concentrating upon any one state of Consciousness to limit attention to that state alone, and by this means to perceive as a world of its own that particular Plane of Manifestation to which it corresponds. When he does this, the man is said to be functioning in his Astral Body upon the Third Plane, or if in Concrete Mind upon the Fourth Plane, and while he is so engaged the Physical Form, owing to the detachment of Consciousness from its Nervous System is found to be in a state of trance, as I explained in a previous lesson.

There are those who have the necessary knowledge deliberately to entrance themselves or go into this deep meditation in order to obtain Extension of Consciousness upon Planes which they are otherwise unable to contact in the state of development to which they have attained but it is little realized the extent to which the expansion of Consciousness takes place involuntarily in sleep amongst persons who are evolved a little beyond the average. The true aim of Evolution, however, and I want you to mark this point carefully, is not to segregate Consciousness, but to correlate it, and the Trance Method of transcending Physical Consciousness is merely a temporary expedient until your development can be brought up to its higher and fuller work.

Now having gone this far with the development of Evolution, I want you to realize what Esoteric Science asserts regarding Eternity of Life. Its central concept is conveyed in the word "Reincarnation," which implies an enduring Unit of Existence, ensouled in a succession of transient bodies. In order to render this concept clear, it must be marked that the Individuality and the Personality constitute two distinct aspects of man. The Personality is composed of the three highest Bodies, the Spark of Pure Spirit of the Seventh Plane, the Concreted Spiritual Nature of the Sixth Plane; and the Abstract Mind of the Fifth Plane. These once they have been evolved, are conceived of as enduring for an Evolution, and then being absorbed back into the Infinite as organized Centers of Radiation. The four lower bodies, the concrete mentality, the emotional nature, the desire nature and the physical body

are regarded as temporary accretions of the Matter of their respective Planes which the Personality employs as a vehicle, and which collectively are said to compose the Individuality.

The Individuality is thus built up in order to enable the Personality which is formless, to acquire experience in the world of form, for it is discarded as it wears out and its usefulness diminishes. The experiences thru which it passed being absorbed by the Personality as food for its development. Thus it is the Personality which undergoes evolution in the courses of the Ages, whereas the many Individualities related to it merely develop, function, age and die. But as each Individuality is built up from a Personality which has progressed, it is of a more evolved type than its predecessor. The Personality then is said to be the Unit of Evolution and Individuality is the Unit of Incarnation. In the Doctrine of Reincarnation arises the Esoteric Theory of Destiny. The term 'Destiny', it may be mentioned, is synonymous with the term "Karma" of the Eastern Schools. A man's Destiny or Karma is held to represent the sum total of the causes he has set going in past lives, which determine the conditions of the present, but fresh causes are constantly being introduced by the modifying action of the Will. Therefore Fate is not the inevitability which Exoteric Thought conceives it to be, but is a conditioning, rather than a determining, influence. True, some causes set going in the past may be so strong that no effort of the Will avails to stay their course and they have to work themselves out until their force is spent, but by his Will, a man may determine the reaction he will make to them, whether he will be crushed or purified, exalted by opportunity well used, or degraded by its abuse. Esoteric Science teaches therefore, that altho man has to work out his problems in the conditions in which he finds himself in any given Life, and in the limited sense of this short section of time he has not Free Will, yet he can so determine the causes that go forward into a future life, that he can make of himself, whatsoever he desires.

Now you will see that Esoteric Science conceives of man as evolving from the subman to the human and then on to the superhuman, to the states of Consciousness of the Psychic, the Inspired and the Eliminated. The great Tides of Evolution will take even the most debased on to the Heights of Spirit in the course of Time, but as great length of Time must elapse for the consummation of this process, as has already served to bring man to his present state of development. There is however a method of quickening Evolution, which is known as Initiation. For by the deliberate use of his Will and Reason, a man can do for himself rapidly what Evolution is doing slowly for all existence.

It is held that life did not issue forth simultaneously from the great Unmanifest but rather in a stream or procession, so that they will all go by the same Path, some ahead of others, and therefore reach High States of Development while their brethren are either awaiting Manifestation or are at a low degree of Evolution. These Elder Brothers, whether in the flesh or advanced beyond the stage where the Physical body is worn, may if actuated by the same philanthropy that makes us care for the weak and ignorant upon the physical Plane, instruct and help those who are worthy of, and capable of benefiting by such assistance. Next week I shall discuss Love and Marriage.

In the Bonds of the Eternal Brotherhood.

Lecture 76 - Page 1

Beloved Adhyapya:

I promised to talk to you about Love and Marriage. I told you that the previous lessons had been leading up to this point, for in order to understand the Esoteric Philosopher's conception of Polarity on the Physical Plane we have to remember that the World as known to him is seven times as complex as that known to the Exoteric Philosopher. Of course to the former, the Physical World is but one of seven Planes of Manifestation; the physical phenomena which we will call polarity is but one aspect of a Force that functions upon all Seven Planes. Even Exoteric Science is beginning to recognize Polarity as an emotional as well as a physical aspect. Science declares that it has mental and spiritual aspects in addition to those under which it is usually recognized and that upon each Plane it expresses itself differently, functioning according to the Laws of that Plane, for all the elements of Polarity found on the Seven Planes, blent in right proportions, are essential to the highest form of mated life.

Moreover, it is on the subtler Plane that the forces of Polarity originate and are controlled, and it is only by understanding the manifestation of Polarity and the Laws that govern them upon these Planes that we can hope to control their action in ourselves and society. The Esotericist does not use the term 'Polarity;' he speaks of Life Force, which he conceives to be an energy of electrical hydraulic type, radiating and magnetising vibratory activity, similar to electricity. This Force he conceives to radiate from the Great First Cause, and therefore to be Divine in its nature, expressing itself thru the vehicles which the Monads had built upon the different Planes, and therefore conditioned by the nature of the Plane upon which it works, and further limited by the type of imperfections of each individual vehicle, so that altho Life Force may undergo many transmutations and even be put to uses far removed from its original impulse, it is nevertheless, Divine in its origin and nature, and to be revered as sacred, and to be held by the individual thru whom it is functioning as a sacred trust, which he has to administer under the direction of the Divine Life itself, with the entire species, of which he is a member, as beneficiary.

The Life Force maintains in existence all that it is, and preserves all living forms from precipitating Forces that constantly seek to reduce all specialized substance to its common root, this is the first function of the Life Force, to maintain in manifestation that which has achieved form, and to hold it at the level to which it is evolved. In functioning thus, it is known as Life, the Preserver, and is conceived of as a Unity. It has a second task, however in the creation of new form. Thus it has to function in Polarity as a Duality with a Positive and a Negative Aspect, and it is to this phase of life activity that the Exoteric concept of Polarity is related.

For the maintainence of Life, a single Force is sufficient but for any form of Creation two forces are necessary, one of which is Actual and the other Potential. The first force shall be of velocity, and the second shall be a Force locked up in a form, which shall be set free by the stimulus of the Velocity. These two Forces are spoken of by the Esotericist as being Positive and Negative. The Positive, or masculine, is the stimulator, and the Negative, or feminine, performing the actual work of Creation.

It was said, too, that in the Kingdom of Heaven there is "no marrying, nor giving in marriage." This is erroneously supposed to mean that the Spiritual Man is without Polarity. Esoteric Science, however, conceives him not to be without Polarity, but on the contrary, Bi-polarized, and therefore complete in himself. Personality is two sided, positive and negative, a kinetic aspect and a static aspect, and is there-

fore masculine or feminine according to the relation of form to force. The Individuality is one-sided and therefore has a definite Polarity. Personality may be thought of as a magnet having a Positive and a Negative Pole, one of which at a time is inserted in dense matter, and the nature of the Pole inserted determines the Polarity of the Body that is being built around it.

The Personality whose life is in evolution has both aspects to its nature, but the Individuality whose life is in Incarnation has but one aspect in function, the other being latent or undeveloped. This is well illustrated in the honey bee, where the manner of feeding determines which Polarity shall be developed.

While Polarity is strictly determined on the Physical Plane by structural form, on the subtler Planes it depends upon relative Force, which is constantly varying. A man and a woman, for instance, might be constantly shifting their Polarity in their relations on the Inner Planes. Thus if they be dealing in a matter in which the man is pre-eminent, he will lead and she will follow, but should conditions change and the pair should be working in a sphere in which she is pre-eminent, then the Polarity will shift and the woman will assume the mastery. For instance, the one who feels the deepest will be the masculine Polarity on the Plane of the Emotions; the one who knows the most will be the masculine Polarity on the Plane of Mind, regardless of the body in which each happens to be incarnated on the Physical Plane.

As, however, the masculine body is better fitted for the expression of a Positive type of Force, the man will generally be masculine on the subtler Planes as well as on the Physical Plane, but if there is any considerable inequality of Force, then the woman may be relatively masculine to her mate upon the Inner Plane. It must never be forgotten that Positiveness and Negativeness are always relative upon the Inner Planes and as the physical vigor of the individuals of a pair shift about, so will the relative Polarity shift with it.

Upon the Seventh Plane all are one and one is all. This is the oft repeated axiom of Esoteric Philosophy. Upon this Plane exist entities of two types, those that have as yet progressed but little beyond their origin and are upon the downward or outgoing current of Evolution and those who having completed their Evolution have risen up to the levels of Source. This Plane, we are told, is entirely Formless; entities of the former type have not yet achieved form, while those of the second, having learned all that form can teach them, have cast it aside, together with its limitations and attained perfect freedom within the limits of the Universe to which they belong.

All are one upon this Plane, we are told. The relationship existing between each Unit and the rest of the Planes far exceeds in intimacy and completeness the highest that is ever attained by earthly mates in their most exalted moments. This state is the permanent, normal condition of the Seventh Plane, which may well be called the Kingdom of Heaven for it is the state of perfect love and perfect harmony. Humanity need never fear that they will lose their loved ones in what they conceive to be a vacant, formless Nirvana. On the contrary, the perfection of union which has heretofore only been possible at rare moments, now becomes the normal state of the whole of Creation. Upon the Seventh Plane, and on the Seventh Plane only, there is no differentiation into Positive and Negative Force. This Plane has sometimes been called the Plane of Pure Pressure. On the Sixth Plane occurs the first differentiation, or beginning of separateness. The Universal Pressure of the Seventh Plane causes Force to flow forth in all directions, the streams diverge as they proceed. Those streams are called in Esoteric terminology, the Rays, and each Ray is conceived to be a special aspect of the Divine Nature. Each Monad as it comes into being upon the Sixth Plane, is found to have

issued forth into Manifestation thru one Ray or another, and this Primal environment determines the type of a Monad for ever after. It will work with the forces of other Rays, but the color tone of its own Ray will form the keynote of its nature and by the gates thru which it issued forth must it return when its cycle of Evolution is completed.

It is well known that for electricity to become active, it must flow in a circuit. A man who is completely insulated from all earth contacts can touch a live wire with impunity because he offers no channel for its force. So it is with the Life Force. It flows into each Monad from the Divine Source, and having passed thru that Monad and energized it, flows forth into circumambient Space, then having made a circuit which is only bounded by the limits of the manifested Universe, and in the course of this circuit has been reduced to its lowest form of manifestation, is finally reabsorbed by the Divine as unorganized Cosmic Force. If, however, it is designed to perform any work with this Force, it must not be allowed to radiate into Space and so become unavailable. It must be concentrated into a definite channel, and by being limited and defined, be converted into pressure and thus made a source of energy. This is achieved by causing it to flow and return in the channel of individualized form. In the path of outgoing it makes its own channel thru each and all individualized Monads then in existence, but a path of return for it has to be made if its wasteful diffusion is to be prevented.

The methods of achieving this flow and return are in principle the same upon all the Planes, but the exact device employed differs according to the manner in which it is carried out. In effect it is this: the Monad of the type inclined to pass forward into manifestation or individualization, cooperates with a Monad of a type inclined to pass forward towards a union with the Divine, towards a Universalization. If these two can meet and form a continuity of substance, the Life Force that is flowing out of the Divine thru the Positively Polarized Individual, instead of radiating into Free Space after its work in this body has been accomplished, will flow back into the Divine thru the Negatively Polarized form, and at the point of junction between the two Units, the force can be tapped and rendered available for creation in the matter of the Plane upon which the union is effected. This is the essence of the Esoteric teachings concerning the Polarity Function between Individuals.

For instance, this Law of Cosmic Polarity is resorted to upon the Sixth Plane. Firstly, in order to induce a strong flow of force from a Seventh into a Sixth Plane form; and secondly, in order to maintain this force upon a high level, and avoid the degradation and diffusion it will undergo if it were to follow its normal course down the Planes and diffuse in Co-r.c Space before returning to the Divine. In our next lesson I will give an example that will make the matter clear.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

In the last lecture I told you that I would give you an example of the way the Law of Cosmic Polarity operates, for instance upon the Sixth Plane. Let us take the example of a man of lofty Spiritual Character, who has felt himself called to a Spiritual Mission, that of regenerating mankind. In the parlance of Esoteric Science it would be said that such a man, in order to be a channel of lofty Spiritual Forces must have a Sixth Plane body highly developed, because he is working with the Forces of that Plane, and they could only achieve adequate expression thru a highly organized vehicle. If that man is content to remain a solitary devotee he may raise his life to a very high degree of Evolution by communing with Divine Life. He will make no mark on his Race or Age. The outside world will be uninfluenced by him. Should he, however, choose to perform work in the outside world, to influence the spiritual life of his fellows, it will be observed that he immediately gathers about himself a group of disciples who stand in a different relation to him than do the rank and file of his followers. To his followers he gives, and neither asks nor receives any return, but on his disciples he depends in some peculiar and intimate way but little understood by the outside world. Tho they are of lesser Spiritual stature than himself, yet he leans upon them and is deeply affected by any defection on their part.

These disciples may be of either Polarity - it matters not. All that is required of them is that they should be of intimate sympathetic union with their leader, and that there be a spiritual development approximating his own, and then it will be seen that the little group functions as a Unit at the core of the spiritual movement. Furthermore, should missionaries be sent out to spread the Master's teachings it will be observed that they are sent in pairs in order that they may assist each other. Now, in this interaction between a strong Positive nature which acts as a channel for a powerful spiritualizing force, and the less vigorous, relatively Negative natures which receive this force, the Esoteric Scientist would see the Divine Life Force functioning in Polarity.

The action of Polarity can be clearly traced in the two aspects of man functioning as Abstract and Concrete Thought. Upon the Sixth Plane, or Plane of Abstract Thought, the great Rays that represent the activities of the Sixth Plane are further elaborated in the qualities and abstract principles. Being entirely Abstract, this Plane can only be conceived of with the help of simile, and its nature can be little more than indicated. A practical illustration may assist, however, in showing the nature and activities of this Plane. There are two types of logical thought. In the first, or Deductive type, from a general principle, particular instances of its operation are inferred; and in the second, or Inductive type of reasoning, a general law is inferred from particular instances. While everybody makes use of both of these methods in mental work, it will be found that one or the other type predominates in the logical thought of each individual sufficiently evolved to make use of this Plane of Mentation. The great bulk of humanity, as can be readily observed, has not reached this state of evolution but proceeds by the rule of thumb, depending upon Memory for guidance and unable to draw more than the most obvious conclusions from experience.

Individuals upon the Upper Plane can be, therefore, divided into two types; those who are in possession of the great abstract principles of this Plane, and are aiming at their application to denser forms of existence, and, conscious of their Source in the Divine, are anxious to pass on down the stages of evolution bearing the Divine

Light with them. And the other type which, conscious of its goal in the Divine is ever anxious to synthesize all experience into spiritual type. The one is the Diffuser; the other, the Unifier; the one functions as the Positive Polarity, and the other as the Negative Polarity.

What will be the expression of these two types of natural life? The one will be a Philosopher, enunciating general principles and from them inferring their consequences, the other will be a Scientist, collecting masses of data and deducing general laws from his observations. Of course, in actual process, each thinker should employ both methods. Were he merely a collector of thoughts, tho such exist, or were he merely an enunciator of unverified principles, tho such exist also, (altho our modern education tends to stamp them out) he would achieve little eminence in the world of thought. Our greatest contributions to human knowledge have been made by the Philosophic Scientist, or the Scientific Philosopher.

In general practice, however, one type of man collects the data, and the next type philosophizes from that data, and only in the most eminent do the two activities act together. In this cooperation, the Esoteric Philosopher sees the activity of the two types of Polarity, and would declare that these two methods of activity are as necessary for creation upon the Plane of Abstract Thought, as upon the Plane of Dense Matter. The one without the other being sterile, while the two functioning together bear the fruit of knowledge.

Upon the Fourth Plane, the Plane of Concrete Mind, the principle of Polarity again applies. How weary and difficult is intellectual work performed in solitude without appreciation or sympathy, but mind responds to mind with a renewed stimulation and activity when there is a mutual fund of knowledge. All brain workers know well the sudden bound forward of inspired effort after a conversation, a correspondence, or even the reading of a thesis upon the subject in which they are interested. The stimulative reaction of one upon another can be clearly seen upon this Plane. Whether you understand its implications or not, brain workers know it well from experience, and make great use of it as can be observed in the record of their lives. The Esotericist, likewise, knows this principle and avails himself of it. He sees, for certain types of work, he has to wait for his counterpart, and cannot proceed alone.

Now with regard to the Astral Planes. The Planes of the Emotions and Lower Passions are known to Esoteric Scientists as the Upper and Lower Astral, respectively. And here you can trace the form of Polarity as it is ordinarily understood on the Physical Plane. On the Third Plane, or Upper Astral, the Plane of the Tender Affections, we see the emotional side of the nature desiring an object for the expression of its feelings, or the fulfilling of its needs. These two aspects of feeling, the Esotericist would regard as Emotion in Polarity. Upon the Third Plane there is still no fixity of Polarity; the mode of functioning determines whether the force in question is Positive or Negative. That which has a need of emotional expression is regarded as Positive Polarity, and that which has need of emotional satisfaction is regarded as Negative Polarity. These modes of functioning can, however, occur in rapid sequence, or even simultaneously in respect to different aspects of the nature, and the Polarity is therefore constantly fluctuating. This fluctuation of Polarity upon the Upper Astral is a very important factor in the practical application of these principles to human affairs.

Now so far I have been talking about the facts of Polarity between Units of opposite type functioning upon the different Planes, and I have briefly explained it. There is however, a secondary force of Polarity known to Esoteric Science, which occurs within the individual

itself. The Seven Bodies of Man are relatively Positive and Negative in their relations to each other, the more subtle being Positive in its relation to the denser body below it. Thus the Psychic Body the Body of Instincts and Passions, is Positive toward the Negative Physical Body, stimulates it to activity and determines its condition subject of course to the Laws of Physics and Chemistry that control the Material Plane; each body in the series then, is controlled by the one above it and has to await the stimulus of this subtler body before it can function. Likewise, it acts as controller to and stimulator of, the body below it in the line of manifestation. It is therefore Positive in relation to its denser vehicle and Negative in relation to subtler matter that enfolds itself.

The Seventh Plane Monad, or Spark of Spiritual Life, is the Prime Determinant of the whole Septenary. It gives Life and Individualization, without which there would be no Unit at all. The Sixth Plane Ray conditions determine the type, and the Fifth Plane Abstract qualities in combination with the Ray type, determine the Individualized nature of fundamental traits, and the Fourth Plane downwards, the Individuality is built up by means of experience, for it is upon the Fourth Plane of Concrete Mind that Memory begins. The Personality of the three Upper Planes, however, entirely determines the original direction of the path pursued in Evolution. Whatever manifestations may occur as a result of circumstances, the Personality will always tend to revert to its original line of advance as soon as opposition is removed. The Memory collected in the Concrete Mind naturally determines the emotional reactions an Individual makes to his environment upon the Third Plane, and his feelings will equally depend upon the force of the activities, upon the Second Plane, making him seek that which is pleasant and avoid that which is unpleasant. The Fourth Plane, as you have already seen, is regulated by the emotions playing upon the endocrine glands, and the influences given to the nervous system.

We may then say, to sum up, that each body is governed by the Laws of its own Plane and its functions are regulated by the body of the Plane immediately above its own; thus, the Physical Body being controlled by the psychic body, we would seek to influence that body if the control of the physical body should go amiss. This we do from the Third Plane, which is the Plane of Picture Consciousness, by causing it to dwell upon images of Health and Perfect Functioning. These pictures, if they arise with sufficient clearness and persistency in the picture Consciousness of the Third Plane, will pull the Second Plane Body into line, and cause it to send corresponding impulses to the denser vehicle whence as soon as the poisonous chemical combination arising from faulty functionings can be expelled from the system, and providing there are no organic changes taking place, will then revert to conditions of perfect health.

This remedial process has been popularized by the system known as Auto-suggestion, or affirmations, and a more elaborate and far reaching application of it has been made by Christian Science, wherein the Fifth Plane aspect of the Mind is induced to dwell upon abstract principles of Harmony, and control is assumed from that point. When true Spiritual Healing occurs as contrasted with so-called Spiritual Healing arising from the auto-suggestion of religious Faith, it takes place in the Seventh Plane itself, the Monad assuming control of all bodies below it and determining their condition, - an exceedingly rare occurrence. Next week your lesson will take up the work from this point.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lecture 73 - Pg 1

Beloved Adhyapya:

Continuing again with our discussion of Polarity, and the actions and interactions upon the various Planes, you must remember that in the ordinary course of Nature, the mutual control of the series of vehicles goes steadily on, and the man who wishes to raise the forces of any particular body to a high potentiality, can deliberately avail himself of it. Supposing the man we are considering is a creative artist. He can raise the potentiality of his Astral Body (for it is upon the Third Plane that imaginative art is carried on) by bringing to bear upon it his intellect in addition to his imagination, and he will find that the application of Concrete Mind to a problem of a half-visualized work will cause his emotion to concrete itself into an objective form. A concretion that would not have taken place had nothing beyond the emotional forces of the Third Plane fired him with enthusiasm.

Equally upon the Fourth, the Plane of Concrete Thought, he must bring into function his power of abstract mentation if he is to see the implication of the facts he is considering. Abstract Thought must derive its stimulus from Spirit itself.

This action and interaction between two of a man's vehicles which is necessary for creative work, for that externalization of the force within an individual by providing it with a vehicle in the matter of one or two of the Planes, whether the vehicle be in the form of the written word upon the Mental Plane, or of sound or color upon the Astral, it is regarded by the Esoteric Scientist as an example of the everlasting principles of Polarity underlying all creative functioning.

A reverse flow of the current, however, is sometimes achieved; man may seek to stimulate a particular vehicle by means of the one below instead of the one above. Thus he may cause his concrete mind to throw his abstract mind into a state of activity. In this case we get the man who uses abstract principles in the service of particular instances, who demands that the Laws of the Universe will fall in with his standards of right and wrong. He reads his own interpretations into the utterances of minds greater than his own, and then presents them as justifications of his views. He is one-sided, unamenable to argument, and unable to see any other side of the case than that which he has predetermined. Thus, the nature of the Lower Plane limits the inspiration available thru the contact with the higher.

Equally, the man whose emotions prompt him to intellectual work is inclined to seek to prove the case rather than to discover the truth, and where the emotions are controlled by the appetites rather than the reason, we have the unstable, inconsistent, violent individual, "all things in turn, and nothing long." The mere sentimentalist, lacking the driving force and intelligence necessary to give effect to his dreams.

When the instincts are controlled by the physical sensations rather than the tender affections which humanize them into love, we have the sensualist, cruel or voluptuous, as his passions fluctuate with his endocrines. Alcohol is one of the most potent factors in reversing the Polarity of the body. Absorbed by the physical body, it speeds up the vital processes so that the dense vehicle is more actively energized than the subtle body, and therefore becomes Positive in its relations to them, as well as giving the stimulus that sets them creating. When, however, the urge of the alcohol slackens, there is a period of slack water, as the flow of the vital current comes to a stop.

before it can reverse its motion and resume its natural course. This constitutes one aspect of the reactions well known to follow the use of alcohol.

Now we come to the Physical Plane, and the discussion of the ideal marriage as given by the Western Tradition Teachers. It is very seldom that an ideal marriage is seen, and yet each human being who enters upon that state does so in hopes that it will yield him the highest earthly happiness. Intuitively, he knows that only in union with another being of an opposite Polarity to himself can the full possibilities of human evolution be realized, and in the hopes of attaining the highest evolution of which he is capable, he embarks upon a life of interaction with one of opposite Polarity. He stakes all upon a single venture, as a rule, and seldom obtains thereby his Soul's desire. Many marriages rest upon no other basis than mutual toleration. Many couples are only held together by the pressure of public opinion. Some are bound to each other by no higher bond than that of mutual convenience, and yet each one of them was led into the marriage state thru a sense of need which only union with another could fulfill.

This, then, is at the base of a desire for union achieved a need, whether for the expression of an overflowing Life Force, or a reception of that Polarity lacking in the nature. And only that union fulfills its purpose in which these needs are met, in which each of the pair finds in the other a demand for that which he craves to give, and a fulfillment of his own desires. If this consummation upon all Seven Planes be not achieved, then the craving for union will continue as an unsatisfied and tormenting hunger, or else will turn elsewhere for its satisfaction, causing misery and social disorder. The alienation may be partial or total; the individual, as a whole, may withdraw from the union and seek another, or he may turn away with but a part of his nature, seeking companionship and emotional sympathy alone.

The laws of mating, as understood by Esoteric Philosophy, embrace much more than the mere union on the Physical Plane, either recognized as seven bodies of man and Polarity upon each of the Seven Planes, according to their several conditions. Esoteric Philosophy, therefore, teaches that unless a man or a woman mate each of their bodies which has arrived at a functional state, the union will be incomplete, and he or she will still be in a state out of equilibrium, and continually seeking a completion of that union on the particular Plane or body that is not mated.

All men and women, however, are not equally evolved. In the average man at the present day, only the first three bodies are capable of mating; the physical vehicle, the body of the instincts, and the body of the emotions. That is to say, he is capable of physical congress, of instinctive desire and tender affections for his mate, but has little conception of intellectual companionship. The evolved man, however, will have this latter ideal if his mental body be in function, and will seek for a wife, one with interests like to his own. While a more primitive type, on the other hand, will demand of his mate nothing but the gratification of the senses, and will be quite indifferent to her at all other times.

Thus it will be seen that if a man who has three bodies in function and is capable of a tender affection, marries a woman who has but two in function and has no concept of married life beyond the physical senses, disaster will occur. Or should he have four bodies in function and marries a woman who can only love and is not capable of being a companion to him, sorrow will also occur. The woman will derive from her husband all that she requires, for she is functioning up to her full Plane capacity, but he will have an unmated mental body which will assuredly seek a mate, and possibly find it in an intellectual woman capable of functioning upon the Fourth Plane. Then there will be

seen one of those Platonic friendships of which everyone is instinctively suspicious, even tho no one can convict them of any offense against the laws of the country.

It will be found that no matter how loyal a man may be in will and action toward his wife, a union upon the higher Planes will tend to divert the flow of the Life Current so that it will shunt across the Fourth Plane, instead of passing down the vehicles, and so flow to his intellectual companion on the Higher Planes in the form of intellectual force, and his feelings toward his wife will become as empty as the bed of a stream below the closed sluice gates that have turned the water into another course. And, of course, there is always the question of whether Platonic friends can keep to their High Planes, or whether their Platonism develops a pressure like the dammed-up waters of a river broke loose, in which case the Life Forces will break bounds and follow the line of their natural flow that runs down thru the vehicles.

Now let us consider the case of a highly evolved person who is seeking to mate and lay down the ideal conditions for such a union. Of course, you will have to remember that different bodies reach maturity at different ages. The physical body is practically complete in all its parts at birth; the desire body does not come into function until the becoming of age which marks the completion of the desire body. The tender affections develop during the late teens, - the concrete mental body during the twenties. A very strict septenary reckoning is employed by some schools of Esoteric Science, but individuals vary in their development, and the foregoing rough division will serve. The abstract mind develops during the thirties, and the spiritual nature will not have reached its full unfoldment until the late forties. Therefore, the highly evolved individual should delay his mating until well on in life, when it can be seen which way his evolution is tending. Many people, unfortunately, are hurried into permanent mating by the activities of the desire body, while other hasty people mistake emotional surgings for the rapport of true union, not yet realizing the capacities of their own nature which may continue to develop after marriage. Well it is for a married pair if their growth be even and simultaneous. They will find in married life a deepening and enrichening of their affection for each other as body after body comes into function, and meets its mate within the home that is reaching up toward the Heaven Land. On the contrary, if one has reached full stature while the other is still capable of growth, the marriage that started happily will end in compromise or failure, and the more highly evolved of the two will be conscious of needs that the other cannot comprehend nor satisfy.

In perfect marriage, however, the same pair mates with each higher body as it comes into function, experiencing with each body the true depths of life. Physical union gives harmony and poise to the nervous system that will blend aims and desires into one, and bind the Personalities together. The acquisition of a common fund of knowledge will make the companionship closer; beliefs in common concepts and principles will direct their lives into the same channel; spiritual aims and ideals of the same order complete their union until Consciousness, having risen to the level of Pure Spirit, a great love is engendered between two Souls that will overflow all limitations, and draw the whole Universe into the bounds of their union. When this is achieved, it is held by Esoteric Philosophers that the greatest stimulus it is possible to give from the Physical Plane has been applied to Evolution. These two, thus mated upon all Planes, enter into the Light and go not forth again as separate individuals, but become one individual with a two-sided nature complete in itself, and self-fulfilling. Such beings, however, having passed to a Higher Order of Life than ours, are uncognizable by our senses.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

I am going to talk to you this evening about Twin Souls and also some of the common ties that draw Souls together giving you some of the most sacred aspects of the Esoteric teachings in this regard. It is well known to all observers of human nature, that certain people seem to bring out the best in each other, that, when they are together, each nature seems to blossom and to become capable of greater heights of development than could be reached alone, and at the same time, a wonderful joy and radiance pervades them. If they be parted from each other they droop and wither, and the times serves to alleviate the bitterness of severance, neither Soul rises to its full stature in solitude. There may be no mournful and self-pitying brooding over the past, no morbid refusal to transfer interest to fresh objects, but there is an abiding sense of life lived below its normal level.

Such people may even fancy that they are not two separate entities, but the halves of a single whole. The close sympathy and perfect rapport between two such minds causes their mood to find its reflection in the other, so that grief of one will blend both in sorrow, and joy rejoice them equally. Popular thought is well aware of these conditions and the hope of their attainment is hidden in every heart. However much experience may teach the unlikelihood of its realization yet the hope ever springs up anew, so deep rooted among the instincts is it. But tho the hope is universal, its realization is rare, for a complete union with another demands complete abnegation of self, and those capable of such selflessness are few. For such a union, two equally selfless Souls must join; it is not enough that one should give completely, and the other merely receive. It is not even enough that each give his or her all; each must give what the other needs, otherwise the sacrifice is unavailing, and therein lies the key to many problems. of unrequited love.

A good comradeship is the best that most men and women can expect, after the first heat of the emotions has cooled with familiarity and the lessening of the physical beauty. Altho such a comradeship is one of the noblest and most beautiful things on earth, yet it is not that close mating to which we refer. Popular thought is well aware of this and has designated such mates as "Twin Souls" and knows that the bonds far surpass that which is known as married love, Beautiful and profound as it is. The close and lifelong bond of married life is built of a thousand mutual needs, tenderness, memories and sympathies arising out of companionship. This other feeling we are speaking of is born full grown, and transcends all other ties, or should the ties be maintained, breaks the Soul. When such a strong bond springs into mature being, it cannot be regarded as a new birth. It is rather, the Reincarnation of a feeling that was developed in passed lives. Tho the Conscious mind is ignorant, the Subconscious remembers and claims its mate.

The phenomenon of this feeling in physical beings is extremely rare, tho commonplace feelings and sudden emotional sympathies are easily exaggerated by hungry Souls into something higher than their actuality. Individuals of lowly evolution, and these are most liable to sudden or uncontrolled passions, are too egocentric, too bound up with their limitations and appetites to be capable of a lasting and harmonious union with any creature. Still less can they realize the ideal of supreme sacrifice and service which is implied in the concept of another, who shall be as one's very self. They have but little to bestow in return for the satisfaction of their desires, and the one who undertakes to administer to these, soon grows weary of the unrequited task. The great majority of people are capable of a perfect-

ly harmonious and satisfactory union with any member of a given type, or in the language of Esoteric Science, with any one who is upon the same Ray as themselves. As was remarked in a previous lecture, spiritual mating can only take place between those who are of the same Ray color. Whenever you meet one of your Ray, there is a sense of fundamental harmony, because the line of Evolution and the spiritual qualities are the same. Whether these qualities be highly developed, or rudimentary, it is only upon fundamental harmony that a lasting and satisfying union can be built. It is useless to expect that development will strengthen a tie, when that very development is taking place in different directions. If a man should devote his life to a military career and attain eminence therein, it would be unlikely to draw him nearer to his wife, if she were devoting her life to the cause of peace between Nations.

It may be stated that, altho Esoteric Science recognizes the existence of Twin Souls, it does not hold that every case of sudden and violent emotion between individuals is such as indissoluble union. It may be just what its name implies and nothing more, dying down as quickly as it sprung up and capable of renewal at the stimulus of a fresh object. Neither does Esoteric Science teach that the meeting of Twin Souls, even if this supposed tie actually existed between them, is justification for any failure to discharge existing obligations. Rather the Esotericist would hold that as a single life is but as a stage upon the Soul's journey thru Evolution, we had best sacrifice one short day of our own existence in the honorable performance of a bargain, so that future lives might be free from past debts, and a great love harmoniously attained.

Esoteric Science recognizes two types of ties that can draw Souls together and bind them in a common fate. These binding ties, which originate upon the Inner Planes where the unseen causes arise, must be carefully distinguished from the mutual attraction that arises upon the Plane of Effects, cognized by the physical senses. The commonest type of bond is known as the Karmic tie, and the term is borrowed from the Eastern Esoteric Souls and is used for convenience sake to denote the forces, good and bad, set going in previous incarnations.

The Karmic tie between Souls has its root in attraction experienced in past lives. Attraction may occur upon any of the six Planes of individualized existence, and be of a nature appropriate to that Plane. The attraction exercised upon the Physical Plane is simply a matter of Physics; gravitation, capillary attraction, absorption, and similar processes which take place upon the sub-planes of dense matter, and magnetic attraction, chemical affinities, etc., manifest upon the etheric sub-planes of our world. Emotional attraction does not exist below the Second Plane, where it makes itself felt in the urge of the instincts, therefore, no tie is formed by mere propinquity, and physical and emotional action, and reaction has to occur before any bond is established.

It is reaction which is the essence of the bond. The fact that one person feels an emotion toward another does not link them together. It is only when the object of the emotions reacts toward it that the bond is formed because he is then, as it were, taking into his own nature the force proceeding from the other and so forms a continuity of substance, however etherial, and it is by means of this imperceptible current that much of the work of practical Occultism is performed.

Should one person love another and the love be reciprocated, a bond is formed; should one person love another and the love be returned with hate or loathing, or any form of resentment or unkindness a bond will also be formed, and for the rest of their incarnation rapports will influence the lives of those whom they unite in degrees

proportionate with the intensity of the emotions that are experienced. It is only complete indifference that prevents a tie from being contracted. Any emotional reaction whatever, sets up a rapport.

An action and its answering reaction upon any Plane set up a rapport, whether the instincts be aroused on the Second Plane, or the emotions on the Third. The relationship of teacher and pupil, or of fellow students upon the Plane of Mind; or of priest or spiritual guide and the worshipper on the Sixth Plane; upon whatever Plane an action and reaction takes place, a bond is formed between the two interacting units. These bonds may set up the most intimate relationship, or be a momentary contact immediately forgotten by those concerned, but as long as any emotion in relation to the memory exists, the rapport will remain. Should emotion toward a particular person still be shown at the time of death, this emotion having no means of gratification in the subjective state that follows on death, is stored up until objective existence having been resumed in a new incarnation, the conditions for its expression are again available. It is this unexhausted emotion that forms the Karmic tie, and tho it wait for hundreds of years as time is reckoned in revolutions of earth, it loses none of its force, but reacts to the same objects that previously stimulated it, whenever those objects shall again become present. Thus, the sudden outlet of love at first sight, and the sense of enduring intimacy which Twin Souls experience. The pull of a Karmic tie increases its strength, and tho it may start as the merest carnal attraction in the childhood of the Race, as body after body comes into function in the course of Evolution, the rapport will spread from one to another until a great spiritual mating is achieved. The Karmic tie, however, only develops great strength when all the forces of the nature are concentrated upon a single object with great intensity of feeling. If those who love be parted, either by circumstances or by death, then the unfulfilled love remains as a bond upon the Third Plane, and for a long time is unaffected by the death of the body. If the parting be by death, and if the survivor, either in sleep or as often happens, by means of Psychic development, becomes conscious even momentarily, of the Third Plane of existence, the bond that exists thereon will draw the two Souls into contact again. This is the true means of communication with the departed. We build Consciousness so that we become aware of their existence, not to recall them to an awareness of our mundane condition by means of a medium. A medium should only be resorted to in case a Soul is earthbound, and cannot proceed to its own sphere, and then only for the purpose of giving it quitance.

The Third Plane is the sphere of existence referred to as the Heaven World, but before the outgoing Soul released from its body, can attain to this state, it has to pass thru a phase of Second Plane existence, known as Purgatory, as I explained to you previously, where the arrears of evil are paid off in the suffering brought about by subjective realization.

As soon as the Soul of the new comer has risen above the Purgatorial experience, it enters the Heaven World, and is then upon the same Plane as its mate. No barrier of different states of existence now keeps them apart. Natural love and natural attraction draws them together. They can then pass the rest of their time between incarnation in companionship, and the bond between them will tend to draw them to incarnation again at the same time, and under similar conditions. Then upon meeting will come that same surge of subconscious memory, so incomprehensible to those whose Philosophy does not extend beyond the single life on a single Plane, but is readily explicable in terms of the Esoteric Doctrine.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lecture 80 - Pg. 1

Beloved Adhyapya:

Tonight I am going to talk to you again on the matter that we have been discussing in the previous lessons, for I consider that it is a very important matter, and one which it is necessary for every student to have a thorough knowledge of. You will notice that in the preceding lessons I have said much about the mating of Souls, but little about marriage. I use the term 'marriage' infrequently for the reason that 'mating' and 'marriage' are in fact two different things. The matter of mating is a matter of functioning in Polarity; marriage is a legal contract. Mating is an actual fact, - man is either mated or not mated, just as an electric light is turned either on or off, but marriage is a fluctuating convention, and incidentally, marriage is a great deal more than mating, for it is a partnership in the business of life, and the marriage laws are society's attempt to standardize the treatment which the different members of the home are to receive from each other. First, there are the duties of the husband and wife toward each other, and secondly, there are the obligations they undertake toward society thru their children. These duties and obligations have to be considered in the framing of marriage laws; those laws are best which most closely approximate a codification of Natural Laws. Unfortunately, the laws of marriage are very far from approaching to the perfection possible in such instruments, and under these laws we have to live, and the needs of human nature are obliged to achieve a compromise with the demands of the State.

The Esotericist, therefore, considers marriage laws and the keeping or breaking of them from the point of view of Karma. It is his aim to set no Forces into motion save those which are in harmony with the Divine Law. If the marriage laws of his Country are at variance with Natural Law, and he abides by them, he will suffer from his disregard of Natural Law, but at the same time, he will lay up for himself no causes potent for evil in the future. On the other hand, if he disregards the social code, tho he may enhance his own comfort, he will cause suffering to others, and that suffering, according to the Laws of Karma, will return upon his head and delay his progress. Whether the marriage laws of a Country are sound or not, we cannot get away from the fact that the marriage contract is a bargain, and that the breaker of promises forfeits his honor.

Should, however one party to the bargain fail to meet his obligations, then according to the laws of contract, the other party is released. It is only in regard to the marriage contract that the law instructed by Theologians retains the aggrieved person in bondage, tho it is contrary to equity to do so. The Esotericist believes that failures to fulfill the obligations of marriage by one party leaves the other morally, if not legally, free. Free, that is to say, from his obligations to his partner, but not free to enter into unlegalized relations with another, because by so doing, great suffering is caused, exposing themselves to the rigors of the social code, and a terrible wrong may be done to a Soul by causing it to incarnate under circumstances in which no proper home can be afforded. People have the right to sacrifice their own lives, but not others, and the Occultist, believing a Soul to be no less alive and personalized because for the moment it is unattached to a physical body, takes an even more serious view of the situation than does the world at large.

Esoteric Science, of course, does not regard each child born into the world as a newly created Soul. Tho the body is newly made, the life that ensouls it was individualized many thousands of years ago. The experiences thru which that life has passed determine

the character and traits of the new individuality, just as the causes set going in past lives determine the conditions into which it is re-born. If the parents make a good environment for the children they hope to have, Souls of a high type can reincarnate thru them. This, then, is the essence of the Esotericist's concept of the relation of parent and child. The parents open a channel whereby a Soul can reincarnate and so advance in its evolution, and this deed stands to the credit of parents in the great account of the Karmic Lords.

A point arises out of this concept which must be touched upon in order to render the concept clear. As each affects the lives of those with whom he is brought in contact, bringing them good or evil, each is, therefore, the agent of Fate which allots the dues earned in past existences. If one brings good to another, he thereby, under the law of cause and effect, lays up good for himself which he shall reap in the next life, if not in this one, and if he does evil, he shall likewise be repaid in his own coin. It may be argued that it is each person's fate that brings them good or evil, and therefore the agent of fate is not responsible for his actions toward them. But the answer to the problem is, that tho each person draws toward himself the condition that he has earned, one's merit may cause one to be the vehicle of the good he has earned, and not of the evil. If one has laid up a store of evil causations, it may be one's punishment to be the channel thru which the suffering has come, and so pay compound interest on wrong-doing. It must be that "evil comes, but woe unto him thru whom it comes."

Even the best of parents may sometimes have to be the channel of suffering to their children thru financial losses, or any of many other causes. In order to get such happenings into their true perspective, they must look at them from the standpoint of Evolution, and not of a single incarnation. They must train their children to make the best possible reaction to their environment, thus converting evil into good. But it must also be remembered that suffering is not necessarily synonymous with evil, and that some valuable experiences only come thru pain and trial. Parents, however, should carefully refrain from the deliberate admission of Souls into poverty-stricken homes, or of enfeebled or diseased bodies, thereby piling up further evil for themselves in the future, but of course, out of this arises another question, which I will deal with some time later.

We will now consider what happens when a Soul, having contemplated its sins in Purgatory, and its good deeds in a state equivalent to the ordinary concepts of Heaven, prepares to return once more to the Earth Plane in order to undergo further experiences. Thru the operation of certain Laws, too complex for consideration at this time, that Soul is brought to the time and place where the conditions of birth are about to occur, under such circumstances that the body so made will come into an environment suitable for the working out of Karma due to the incarnating Soul.

When the opposite Polarities are blended, the subtle forces of the two natures rush together and, as in the case of two currents of water in collision, a whirlpool, or vortex, is set up. This vortex extends up the Planes as far as the mating of the corresponding bodies takes place. If they should be two people who idolize each other, and whose love has the elements of a Spiritual Nature in its composition, and they blend the Polarity of their nature, then the vortex so created will extend on to one of the Higher Planes. If, however, two people whose concepts of love is confined to the Physical Plane, set up such a vortex of ingress, the vortex extends no higher than the Second Plane of the Lower Astral. Souls await

incarnation upon Planes of the Inner World appropriate to their Consciousness, just as immediately in passing out of incarnation, they think themselves into their own place. It is by means of the vortex of ingress that Souls are enabled to pass down the Planes and make contact with the molecules of dense matter, and gain foothold upon the Plane of Manifestation.

It therefore follows that the higher the Vortex of Ingress extends up the Planes, the loftier will be the type of Soul which is drawn thru it into incarnation. A very different type of Soul awaits its time upon the Upper Mental Plane from that which finds its appropriate conditions upon the Lower Astral. When two people wish to call into incarnation a Soul which is worthy of the services they are prepared to render it as parents, and who, this boon having been granted are prepared to stand aside selflessly so that that Soul having attained adulthood, may be free to serve the world unfettered by the bonds of a personal love drawn too close, then they should preface their call by meditation upon the highest ideals that they can conceive, and they should, thruout their lives together, maintain the very highest ideals. Then it will be found, thru the Vortex they thus open, Souls of a very lofty character can come into incarnation. It must be remembered that Souls so conceived will never belong to them in the way that children of a more personal union belong to the family into which they come. The greater the Soul that so incarnates, the greater the demand upon those who nurture it. Different standards, different ideals, different ways of life, and even different conditions of physical health, will make a great demand upon the wisdom and forbearance upon those who assay such a task, and I want to sound a warning that such an undertaking is no light burden. The greatest qualities of mind and character are necessary for its successful completion. If they be uneven in their development so that, altho they can envisage great ideals, and yet the lower nature is still strong enough to turn them from their course, then the discipline that will surround them will prove hard and exacting, for the lower will be sacrificed to the higher, and the parents to the child, if there should be a conflict of interest between the two. If, however, the parents prove worthy of the trust imposed in them, they will find that the Path to the Higher Planes, whereby their child came to them, still stands open for their own advancement. So you see that to the Esotericist, Polarity in its seven-fold scope is of far greater significance than to the generality of mankind, to whom it is a temptation rather than a force of energy. He sees the Life Forces functioning in Polarity upon every Plane of existence, no less sacred upon the Lower than upon the Higher. He approaches it with a fearlessness, and even a familiarity, that is seldom seen amongst his fellows, and he controls it with a strictness that is even more rare.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lecture 81 - Pg. 1

Beloved Adhyapya:

In accordance with the policy of the Brotherhood of every once in awhile discussing the various phases of Transition that you may become familiar with them and learn to view them as an essential of Evolutionary Progress, I am going to talk to you tonight on the Hidden Side of Death. The processes, even at physical death, are not nearly so simple as popular imagination believes. It is the knowledge of the subtler aspects of Death that gave rise to many of the practices of the Ancients which we, today, look upon as pure superstition. With the passing of the breath of life, the Soul itself is gone, no more concerned with the cast off body than the chick with the egg-shell. Only those who remain are concerned with it, and certain of the subtler problems of the shock of bereavement are due to the little understood processes of disposing of the discarded clay.

We have two tasks to perform before our service to our loved ones is finished. We must see to it that dust returns to dust as quickly and harmoniously as possible, and we ought to follow up the departed Soul with the right kind of telepathic communication until it is safely established on the other side and takes up its life on the Cyclic phases of the Inner Planes, and thus enters into its work for a period. These two aspects of the last services to the Departed are of very great importance. We ought to give them our serious attention. Moreover, there is nothing that will help us in our own loss so much as to feel that there is still something to be done for those who have gone over, and that we are not free to let ourselves go unreservedly in a paroxysm of emotion, as we might do if we felt that we had nothing but ourselves to consider. Let us study, then, first what happens to the discarded and empty body after the departure of the Soul, for this will guide us in our attitude toward it and our manner of dealing with it. In the first place, the departure of the Soul only means the death of the great central nervous system. There is still a great deal of organic life left in the body itself. It does not die all in one piece. Indeed, for several days before death, or ever longer, the Soul may have been out of the body, floating at the end of the Silver Cord a few feet above the bed, and clearly visible to any Psychic. If that condition prevails, there is a deep unconsciousness upon all Planes, and no suffering. It is only when the Silver Cord is severed that the Soul finally departs and actual Transition occurs. The rally and return of Consciousness at the end is caused by the Soul, which recovers Consciousness on its own Plane as the Transition period approaches, and makes a last effort to return to the body in order that the process known to Occultist as the "Etching of the Seed Atom" may take place effectively.

This Seed Atom is a Nucleus of Force, of the same type as the Physical Plane, which is retained by the Soul thruout its Evolution and plays an important part in the process of rebirth. The term 'etching' of course, is metaphorical, and represents the tuning of this Nucleus to a certain type of vibration, impressed with certain images. If this has already been done, the Soul is ripe for Transition and the rally may not take place. Therefore, the absence of the rally does not mean that the processes of Transition are not going on as they should. And on the other hand, when violent death takes place, or the body is so shattered that death is instantaneous, no etching of the Seed Atom is possible, therefore it is held by Esotericists that the Soul immediately seeks rebirth, the second death takes place, and equally rapidly the Soul passes out again, having merely assumed the physical form long enough to enable it to make its exodus from life in due form. You have frequently been told that the periodicity

of the Soul's Reincarnation was one hundred and forty-four years. That is, if the Soul passes over to the Inner World at the age of fifty, then ninety-four years must be spent on the Inner Planes before reincarnation. Or, if it passes over at eighty years of age, it has sixty-four years to spend on the Inner Planes. The question, however has been frequently asked, "What of children, dying immediately or shortly after birth?" And this point is now explained to you. It has often been remarked by mothers and doctors that the new-born child which has an extraordinary appearance of intelligence and maturity in its eyes is not going to live. It is the eyes of the adult soul that they see looking at them, and all the service that Soul requires at their hands is the rites of burial according to its Faith. It is not meant to live, but it is only meant to die adequately.

It might seem that this inflicts a hardship on the mother who has made her great sacrifice to bring it into the world only to lose it. If we examine the Karmic Records of the case, and no Occultist should judge the matter in the light of a single incarnation we shall find either that there is a Karmic debt owing which is settled in this way, or if no such debt can be traced, then Karmic credit has been given. This Karmic credit is a point often forgotten. Sometimes the Lords of Karma owe us a debt which entitles us to one of those sudden strokes of apparently pure luck, which we can explain by no other hypothesis, to take the count of one life. The Good Samaritan the complete stranger who renders us a totally unexpected service, may be a Soul for whom we have opened the Gates of Birth in a previous life.

Once the Soul has safely withdrawn, however, there is an immediate change. Any sensitive person can feel the difference between the atmosphere of the Chamber of Transition, however peaceful, and the atmosphere of the chamber which the Soul has left. During life a man or woman is under the Lordship of the Archangel of his Race and the Saviour of his Religion. After Transition, this dominion is withdrawn, or rather, it follows the Soul and leaves the body to its own devices as no longer of any concern. The clay then passes under the dominion of the Regents of the Elements, and the Elemental Forces of Earth, Air, Fire, and Water, each withdraw that which belongs to them and restores it to its own kingdom. The curious feel of the Chamber of Transition, and the fear that most people have of the dead body are caused by this opening of the Gates of the Elemental Kingdom. The Forces of the Elements are present and active when organic matter has to be disintegrated and returned to its respective sphere. Sensitive people feel their presence, because they belong to a very primitive form of life. There are, however, four mighty Archangels who are called the Lords of the Elements, because they rule the Elemental Kingdoms as Overlords in the name of God, - they are Raphael, Michael, Gabriel and Uriel, and they equate with the four Evangelists of Christian Tradition. Remember the childhood prayer:

"Four Angels 'round my bed,
Two at the foot,
Two at the head,
Matthew, Mark, Luke and John
Guard the bed that I lie on."

Every rite for the dead ought to commit the clay into the care of these four Great Spirits before the Throne. When they are invoked, it will be found that the somewhat sinister atmosphere, which is sometimes felt after the Transition, will immediately lift and clear.

It is the withdrawal of the Etheric Double which is another body equally physical, equally mortal, and which is some-

times called the body of electricity, which marks the critical moment of Transition when the breath is seen to pass. The Soul remains in it in an unconscious condition for a brief period, at the appointed time the magnetic forces of this second body of electricity will have been exhausted, and it will be like a battery that has run down, then the Soul will slip out of its meshes and no longer have any link with matter. You see thus why it is unwise to try and get in touch with the Soul immediately after it has passed over, for it is the waking of the Soul to semi-consciousness while it is still in its Etheric Double which, in popular phrase, "causes its Ghost to walk." Thru such a contact, the tenancy of the Etheric Body by the Soul is prolonged beyond the usual time, and the Soul wakes up. Thus one of the Pathologies of death has occurred. But do not let it be thought by this that I condemn communication with the departed - it is simply that there is a right and a wrong way of effecting the communication, and there are times when it may be safely and healthfully done and times when it had better be let alone, and we need to know of these things if we are to deal with death rightly. Our modern system of thought places man in the same position in relation to the mysteries of Death that children endure in relation to the mysteries of Birth. There is a conspiracy of silence which confuses the issue and places us in a grave disadvantage in dealing with our problems.

Further Notes on the Fast.

The fourth and last phase of the fasts is a fast in which you abstain from food, emotional stimulus, water and sleep. You have been practising abstinence from food, from emotional stimulus, and the conscious regeneration of thought, and by this time you should be fairly well accustomed to pausing once in awhile in the daily routine of life and taking up a voluntary period of abstinence. You should not, however, take this last fast unless you are in good physical condition, and have practised at least once, and preferably two or three times, the complete routine of the previous fasts, commencing with one and running thru up to three, and then repeating the third every month or two until you have become thoroughly accustomed to the technique. You had best commence this new fast at such a time that your seventh day will fall upon a Saturday, then take the fast as outlined in the previous communication, being very careful to abstain from all emotional stimulus during the period, and particularly to keep your thoughts attuned to the highest ideals, and literally live on the Higher Plane for this period. During the last two days of the fast you are to abstain from drinking water as nearly as possible, for it is desirable that the flesh be thoroughly drained of all fluid, so that a new blood stream and a quickened Consciousness will be yours. Then on the last of the seven days, which will be Saturday night, you are to abstain from sleep.

Now I do not want you to feel that you are in any way obligated, nor is it necessary for you to hurry and force this fast of Illumination. Eternity is a long time, and there is no necessity for you to hurry unless you do so desire. In the abstinence you will find Spiritual Regeneration, and will know of things, "not lawful to utter!" In this fast, when perfected, you will be bathed in the White Light of Actuality, you will commune, not with the familiar Spirits of the Earth Plane, but with the Heavenly Hosts and the Masters of the Spheres Thru your own transcendancy you will become aware of the Consciousness of Nature, the Masters of the Solar System and the Solar Gods.

In the Bonds of the Eternal Brotherhood.

Lecture 82 Pg. 1

Beloved Adhyapya:

In the discipline of writing the diary, many questions have been asked regarding the review at the end of the day. I want to repeat that this review should be in inverse order, reversing the order in which the events occurred. I want to explain to you why this is, and to do so, I am going to have to take up the subject of Purgatory in more detail, and give you a glimpse of the Life Beyond, and the things that you will experience.

I have already told you of the merciful work of the great Anaesthetist which causes a deep sleep to fall upon the Soul as it passes out of the flesh. I have told you how the Etheric Double fades and falls away from it unnoticed; how that Soul sleeps on in that state of Consciousness which Occultists call the Astral Plane. But presently it begins to dream. The memories of its Earth Life are still present with it, tho faint and far away, like the memories of early childhood. It does not dream of these happenings as they appear to us who shared them, but it reviews them, instead, from the point of view of its present state of existence. It is in the World of Desire, and it sees them from the standpoint of fulfilled or frustrated desires, as the case may be.

But the brain, no longer clouding Consciousness, the Soul is not only conscious upon the Plane of its present existence, but the Higher Consciousness is also awake and active, and all the time that this phantasmagoria of dream is going on, the Higher Self is holding up the mirror of Truth to Consciousness, and bidding the Soul look therein upon its own Image, all the time the inexorable Spiritual Standards are kept before its eyes, and the Soul, forced to contemplate these, undergoes a struggle, severe in proportion to its deviation from the Spiritual Standard. Nothing explains these states so well as the terminology of Analytical Psychology. The Soul is in the throes of a conflict between its Higher and Lower Aspects. This conflict is Subjective and expresses itself in the imagery of the Astral Dream, and the Soul is said to be in Purgatory, for Purgatory is simply the forced realization of the significance of our own misdeeds. Its scenery, so often described by Saints and Psychics, in such stuff as dreams are made of, the dreams of Souls forced to face the truth. This scenery, therefore, is by no means idly phantastic. It has definite symbolical relationship to the problems of the Soul, of Evolution, and of the Cosmic reaction, and every Soul has its personal symbolism derived from the experiences of its own history, even as we find in the psycho-analysis of dreams. In addition to this, it has a symbolism of the types of its own particular religious Faith, which it shares with all the members of its Faith. Therefore, the Hell of the Christian will differ in many ways with the Hell of the Moslem; on the other hand, it will have much in common, because there are certain types symbols which are common to all sentient human beings, being formed out of their common human experiences, such as the pain of burning, and the torture of thirst.

Each individual Soul is taught by these dream pictures that sin brings inevitable suffering, for it is shown the consequences of its wickedness or folly, and may not turn away its eyes. It feels in imagination as it would if it had actually come to the state which its dreams depict. Thus, Sysyphus the Ambitious, rolled his eternal stone up the hill and may not rest; Tantalus the Drunkard, sees the cup recede from his lips. Thus each learns the vanity of his weakness. The Initiate has never believed in the appalling Doctrine of Eternal Punishment. No Psychic has ever confirmed this belief; no Spirit returned from beyond the grave, has ever reported it.

What is there that any man could do in the brief spell between birth and death to deserve it?

On the other hand every Spirit reports Purgatory, and has a wholesome respect for it. But these are not the flames of eternal torment, but the cleansing fires that purify the Soul, as gold is tried in the furnace, until all its dross is burned away, and it is pure and precious. It is not maintained, however, that the dross of an Evolution can all be burnt away in the purgation of a single death. Few souls are so pure and strong that they could endure so severe a trial without their fibres being disintegrated. Therefore, we are shown no more at a single purgation that we can bear and profit by. We are permitted to wipe out a certain proportion of our Karma, and then come back to earth with the rest still bound about our neck, and it is this unexpiated Karma which causes our sufferings in the next life. So, gradually, with what we realize while in Purgatory, and what we make amends for while on Earth, we compensate our Karma and adjust the balance. Thus does the Soul make its growth, and I want you to read that line again "with what we make amends for while on earth" - that is very important.

Altho Purgatory is primarily a Subjective experience it is not wholly subjective. The vivid dreams and feelings of the Soul going thru this experience, creates a very definite atmosphere about it. On the Astral Plane there is no time and Space as we understand them, but there a mood is a place, and those who are in the same emotional state are drawn together. Can we not readily understand how the atmosphere made by all the Souls at present out of Incarnation, who are struggling with thwarted hate, or unsatiated lust, would mold the scenery of Hell out of the Plastic Astral Ethers.

All those who hate, all those who lust, congregate together and it is largely the accumulative atmosphere that they make between them which causes the abreaction of the Higher Type of Soul the Soul that has possibilities of redemption. The minor transgression, which appears venial to us in ourselves, looks very different when we find ourselves in the midst of a sphere where innumerable Souls are carrying it to all extremes, and we have to live in its atmosphere. Indulgence in the Sins of the Flesh which may not appear so bad when it is being done by a single person in an otherwise clean environment, will soon nauseate even its most hardened habitue when he is compelled to practice his chosen vice in company with thousands of other who are doing exactly the same thing, and he is not allowed to stop when he has had enough, because the irresistible momentum carries him on, whether he will or not. This is the most effectual way to cure the sins of the flesh, and the Lords of Karma make full use of it. If, however, a Soul has largely risen above its weaknesses during life, or if it is not very deeply imbued with them, its visit to the Purgatorial Firey Whirlpool will soon cause it to be thrown out upon the bands, free. None, however, may escape the experience of facing their own weaknesses in the company of those like-minded to themselves. No amount of Masses and Candles and Prayers is going to spare them this, but remember that you can, however, concentrate upon these Souls a telepathic current which will focus Spiritual Forces upon them, and thus cause them to win to a realization and reaction more quickly. In brief, you can apply Spiritual Healing to those in Purgatory.

Now the Occult Discipline which I gave you consists in reviewing each night the events of the day, in a reverse order. That is to say, from the evening backward to the morning. Altho this may be

a little confusing at first, for the mind naturally tends to follow its natural sequence of cause and effect, one soon becomes habituated to it, and experiences no difficulty. There is a twofold reason for this operation. The first is to accustom your mind to work out of normal sequence, and so penetrate the Veil of Spirit, and recover memories of past incarnations. The other reason is to keep the Karmic debt within bounds. By abregating each night any errors we have made during the day, we prevent our Purgatorial debt from accumulating. But if we merely abreact them each day, and repeat them the next, we are not doing ourselves very much good, for while we may have neutralized that particular portion of Karma, we are acquiring plenty more of an even more unpleasant nature, we are making sure of a place for ourselves in the particular Hell reserved for hypocrites, and anything more painful than the unmasking of the Soul under those circumstances, is hard to imagine. The Mills of the Gods grind exceedingly small, and not so slowly, either all things considered.

Let us always bear in mind, therefore, that Purgatory is neither punitive nor retributive, but essential healing to the Soul. The cautery of hell fire clears up the septic wounds that Life has left us. There is clean healing after that burning. Let us, therefore during our lifetime, clear up all we can of those things we have done amiss, whether in wickedness, error or weakness. If we can cure ourselves of our evil tendencies, Hell will not have to teach us our lesson, for we shall already have learned it before then. And, finally when our time has come to pass over, let us go with courage, knowing that our Evil Dream will not last long. We should go to our Purgatory as we would go to the Dentist, knowing that is going to be more or less painful, but not more than flesh and blood can bear, and that we will be none the worse for it. And let us, above all realize that we are in skillful hands, and that the magnetic connections which have been built thru the associations with the Brotherhood, and thru them with those Inner Esoteric Schools, assures you that, if you are faithful, you will never lack for help and guidance, and it is for this reason that maintenance of such tangible connections with an Occult Organization which is a real Spiritual Association, and one which maintains a pure and unsullied contact with the Fountain Streams of the Inner Planes, is of so very great importance, and should be maintained and the ties built ever stronger at every opportunity.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lec. 83 - Pg. 1

Beloved Adhyapya:

A critical comparison of the teachings which characterize the various Faiths brings to light a startling discovery. Underneath the violent religious differences which set them apart, one from another, they are astonishingly alike, both in fundamental principles, and frequently in their ways of presentation. Rama, Zoroaster, Krishna Lao-Tse, Buddha, Jesus, did not teach separate ways of reaching rival Gods. They taught practically one and the same thing, how people can direct their activities in accordance with certain unchanging basic truths, in such a manner as to live a healthier, happier and a more normal and more successful life on earth.

Unfortunately, the records of various religions since the dawn of time show that those in charge of those religions, for selfish purposes of their own, were far more interested in maintaining the prestige of their respective systems of worship, and the manufactured creeds, and the Deities they made central in them; than they were in promoting the welfare of their fellow men. In vivid contrast to them, the Great Redeemers knew that the Laws of the Universe are immutable beyond any human power to modify or arrest in their operation, and therefore, they devoted all their efforts to teaching mankind how to adapt himself consciously and intelligently to those Laws. These others endeavored to represent those Laws as merely the will of a Deity whom they could influence to fit His whim to mortal needs, by petitioning Him in proper form. Their religions, creeds and doctrines were designed to protect this belief, keeping man in ignorance of that changeless Universal Plan to which he must conform in order to progress.

Based upon this, the task which confronted every Redeemer and Saviour was to liberate humanity from the condition of utter ignorance, darkness, superstition, limitations of every sort, under which the creeds and dogmas of their respective religions, for selfish ends, had plunged them. Their task was to restore to mankind that original sense of Dignity, that birthright of Free Will and Self-Determination, of which a few greedy, clever and unscrupulous individuals had deprived them. Alone they were to stand up against those who, posing as interpreters of the Will of God, had imposed their own ambitious will on credulous humanity, diverting people from the straight course of their Evolutionary Progress, separating them from the natural way of thinking and living, tangling them in the bonds of a fear-ridden servitude, which was riveted securely on them by promising to bring them near to the very Power for which their hearts yearned.

Having dedicated wealth, fame, friends, talents and life itself to this one Magnificent Purpose--the liberation of the Human Race, their emancipation from wrong influences, the awakening of man's true self, his success and happiness in Life--the Great Redeemers and Masters set out in the most logical and systematic way to achieve the quickest and best results. They knew that the dominating influences on the heart of man, the die thru which a certain character is stamped on the raw metal of his Life, is his Faith--Faith in Good, Faith in Ideals, and Faith in Perfection. The creeds and dogmas of the various religions, by intruding upon man's belief a false idea of the dominating, wilful, capricious, vengeful, Universal Power, which was in reality but the pictured image of their own ambitious natures, have imparted to him the complementary insignia and worth of a slave which they exploited for their own profit.

The Great Redeemers determined to clear away this degrading substitution, to turn Man thru his Faith to the real Supreme Ruling Power while it impressed a nobler value upon his life. So they endeavored, first of all, to give him a right concept of that Supreme Ruling Power which the religions of the world called God, but which the Redeemers called the Father. Thus dawned upon the human understanding the perfect Ideal of the Father, not remote, not stern, not vengeful, not unjust nor indifferent, but One vitally interested in the welfare of His children, always to be looked up to, trusted and followed as the Guiding Star in the Dark Night of Human Ignorance, during mankind's further uncertain steps along the Way of their Evolution.

Thus, the Redeemers established, thru the mists of wrong teachings, a clear and simple conduct of life, finding first man's proper relation to the Supreme Ruling Power, considering it as the Father of mankind, and next, his relation and attitude toward Himself, and at the same time, the attitude and relation which should exist between him and his fellow beings. The solution of these three main and logical relations which underlie man's whole being, and whose fair observance cannot be termed duty, because it is natural to every normal and free-minded individual, formed the plain fundamental principles on which were built the teachings of all the true Redeemers and Saviours, the Great Masters.

Jesus, the latest, and perhaps the least understood of all these Masters, openly recognized the impossibility of giving people a more adequate idea of that which He conveyed to them in a form suited to their mental capacity at that time. He declared that He spoke to them in parables veiled, but that the time would come when the teachings would be given to Humanity which would explain everything clearly and scientifically. Even to His immediate followers, His friends, and His Disciples who stood close to Him, and who were presumably most fitted to understand them, He said "Many things have I to tell you, but you cannot bear them now."

There were two obvious reasons why the Teachers always referred to God as the Father. First, because the Supreme Ruling Power, the original Source from which all forms of being, man included, sprang into existence, is, in its truest sense, the actual Cause, the Invisible Heavenly Father of Mankind. Second, because they wished to impress upon man's consciousness the realization of his kinship with that Power, his nearness to it, bringing him again to the once natural state of unhampered communion with It, from which he had been warped by the many perverted doctrines. They wanted to make him feel that intimacy, friendliness and trust, in his relation with It, which normally exists between father and child. In this way, they indicated as forcibly as possible that just as there was no need of a go-between in the relations of parent and children, so on the larger scale there was no need of any intermediaries between man and the Supreme Ruling Power.

Thereby, they wrecked the first Great Wall which closed in man's mind, and by so doing, they automatically did away with the other walls, buttressed by the institutions, creeds and dogmas. They taught human beings to commune with their Heavenly Father, to pray to Him within the secret chambers of their own hearts, away from all other people. The Teachers made it clear that they did not advocate communion with the Supreme Ruling Power merely as a means of obtaining satisfaction of material human wants; their vision extended far beyond

the grudging limits of daily life. Man's aim, therefore, should be to identify himself as completely as possible with the Great Universal Forces and Laws whose product and embodiment he is, and in whose ruling embrace he conducts his life.

These Laws, tho they never yield, also do not bear any grudge or revenge against those who violate them. They are as ready to help the most persistent transgressor, just as if he had never offended at all, once he acts in accord with them. That is the reason man was told to forgive his offenders seventy-times seventy if necessary, and never to bear any grudge or revengement in his heart, but to keep the opportunity always open for his enemies to make matters right. The more an individual expresses in his own nature the Laws which rule the Universe itself, and the higher he rises in his moral development, thru the continual use of Love, the greatest Power of the Universe, in one's daily activities, this quality of Love can be so developed as to finally offer an impenetrable barrier to anything negative from outside. The individual achieves a Poise which renders him immune without effort on his part, to any destructive influence that may be directed against him. There is no flaw, no weakness left in his nature to make him vulnerable to the evil intents of others.

In all civilizations, and all progress, these Great Masters taught the foundation stones of Truth, Honesty, Good Will and Love. These qualities call for collaboration and cooperation amongst human beings, the mutual adjustment of activities without which there is no great constructive effort. Such a plan of life gave to humanity all they could need to make them strong in body, clear in mind, and happy in Soul. It placed in their power the means to remove every obstacle to their unfoldment, and to develop into good husbands and wives, intelligent parents, loving children, true friends, broad minded and progressive citizens, faithful assets to their own community and country in particular, and to the human race in general. It enabled man to control not only his destiny and his earthly career, but to shape the course he will pursue in the life that will be his in the future steps of Evolution, and if human beings had been left alone to practice these teachings so superlatively direct, simple and complete, there is no question but the improvement bound to follow at once would have exceeded the most lofty expectations; but no sooner did these Great Teachers depart from the earth, often with the assistance of those supporters of the creeds and dogmas they had fought, than once again these Ruling Powers stepped into their former station as intermediaries between man and the Supreme Being. Busily they mended the Broken Walls of creeds, dogmas and rites which the Teachers had trampled to ruin. Cunningly they built up around the unsuspecting human mind the same old dogmas, and the structures which had shut out the light of Truth for many ages. Cleverly they warped the Truths which the Teachers had brought, misinterpreted them, loaned more authority to their own creed, then, everywhere, those in power became the implacable enemies of the Teachers and the Great Masters in whom they recognized the greatest menace to their hold on human minds, and they left no stone unturned to stop the progress of those teachings, and finally, they derided those Great Teachers, themselves, whose sole aim in life had been to further the welfare of their fellow beings, in whom humanity had learned to place their trust, their confidence, their love, and who were, above all, Men among men, and finally made them to appear as Gods, the central

figures of a new worship, again betraying their followers into that very system from which they had been rescued.

But now a new day is dawning. Mankind is beginning to recognize the Power which has been shut against him. He is fighting pestilences with sanitary measures, instead of supplications; He is mastering plagues by scientific means; He is averting floods by his handling of the water ways; and he is entering upon his heritage, and is starting to draw substantial interest from the Talents entrusted to him to be invested, not buried. He is coming to understand the true nature of the Universe he inhabits; he finds the needless burdens and powers to which his ignorant blunderings have exposed him in the past, and he sees that they will cease to trouble him now. He is daring to claim as his ally, every force and power of nature; he is subduing the running waters, the tides, the winds, the sun, the moon, to the service of mankind. He is learning to be AT ONE with nature, with its Supreme Ruling Power, with its Supreme Life Energy, and its marvelous Laws. He finds that this means a successful, happy, ever-unfolding, more interesting, more thrilling, more infinitely abundant life on earth, and that he is now beginning to fulfill to some extent the Great Purpose for which his mortal experience was designed.

Today, as never before, the world is splitting into two factors, as distinct and as apart as day and night. The strife is drawing close, the battle is already raging. On one side is the Army of Light, its ranks recruited from those energetic, fearless, enlightened and noble men and women who fight for knowledge, for freedom and progress. Their aim is to make possible a better, richer, finer, happier life for all people without distinction of Race, class or creed, right here on earth, and now. Their Emblem, the Light of Knowledge, is dispelling the night of ignorance and superstition. Under those Standards are enrolled the rapidly increasing numbers of all who contribute in some measure to the advancement and well being of the humankind.

But arrayed against them is the Great Army of Darkness. It is formed of those who battle for the perpetuation of ignorance, of superstition, of outgrown religions and dead Faiths. Their aim is to keep man enslaved, full of fear, a serf chained forever in the thrall of a divinely ordained servitude which he is not supposed to alter, the worship of a capricious and unrelenting God. However dense the ranks of darkness may now appear to be, they are crumbling, slowly but surely, before the lancing rays of Light which dart forth from the laboratories of study and field, and which puncture their obscurity. As the glow of new knowledge floods ever more brightly over the world through minds which have caught a spark of the Universal Fire, the Shadows of Ignorance pale and recede, and dwindle toward that Limbo into which they must eventually vanish before the glorious dawn of a New Day, a Day of Freedom Happiness and Justice on Earth.

The truths these Teachers are giving to every man and woman are helping them to meet the problem of Life. They are more than ever breathing, daring with optimistic confidence and enlightenment, and they are determined to emerge victorious by overcoming all difficulties and unveiling all secrets, dispelling all mysteries, asking all questions and venturing all things.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

In our last talk I spoke to you about something of the new day that is dawning; of humanity's attempt to break the shackles that have so long fettered the Race and kept it in the darkest depths of superstition, and I pointed out to you that at last this long tyranny is drawing to an end, and that Humanity, swept by the tide of Knowledge which has borne down upon it of late, is awakening from the hypnotic spell cast upon it by dogmatic creeds and rituals. The modern youth, buoyant, irresistible, uncontrollable, lifted on the crest of that on-rushing Wave, dash from their Path the old Traditions, the time-worn concepts which are too far out-grown for their eager and growing minds, like the mountain stream swollen with the mountain snows of Spring sweeps the collected rubbish out of its way to the sea. By the time the younger generation leaps forward in the Springtime of our Human Race, gathering might, and energy and activity long frozen in the grip of bleak Religious Doctrines, Humanity will be released at last from the Winter's sleep by the warm Suns of Knowledge, are ready to stand out and break the barriers of Belief considered impregnable because consecrated by the Ages, and in a comparative sense, they shall sweep into oblivion also, those three greatest obstacles which have ever blocked the Progress, and forbidden the happiness of Mankind. The triple laws of Organized Creeds, their Representatives and their Dogmas.

Since the light of modern Science and Scientists are beginning to perceive for the first time that the endless procession of false concepts of God which they have worshipped in the past, was but the ghostly shadows, projected upon the Screen of the Human Mind, have come to the realization of how many times the Human Mind has been purposely baffled, that the Image projected by it could be more enslaving. So in the revealing radiance of Knowledge shadows fade and vanish, together with the panoply of Doctrines which lent an illusion of Life to their splendor and their terror. What of those Principles taught by the Saviours and Redeemers? Those Friends of Mankind, and the Truths which They gave us? Surely, these Principles also are not doomed to take flight, or to dissolve under the blinding glare of Scientific Discoveries and compared with facts and covered by modern Research? We know that they will not, but will be confirmed in but greater majesty.

Science has lately opened the eyes of Mankind upon a Universe which transcends anything that the boldest intellect could ever conceive. Apparently boundless in its Immensity, without beginning or end in any direction, extending itself thruout Infinity and Eternity, this Universe, nevertheless, manifests itself in countless agglomerations of Celestial Bodies, no two of which are alike. All varying in size and aspect, and yet each forming a perfect link in the delicately balanced scheme of the whole. Having its proper place, its appointed course, its own unique character and destiny. Each Unit so colossal that it baffles the power of mathematics to express them, distances so vast that the Human Mind, no matter how hard and deeply it may ponder, can never hope to grasp them, characterize this Universe which has no limit, so far as Science can see, and whose confines could never be reached if one were to flash thru it with the speed of light, yet so exact, so nicely synchronized, so minutely ordered are the activities of all its individual members, that if an error of seconds is detected in the centuries long orbit of a Comet, it is a debatable point, whether the Universe or the Scientist is wrong.

This Universe, expanding itself in every direction, unrolling new vistas ever greater, more varied and more wonderful than the old, with neither beginning nor end of time, having always existed, as it will always exist, complete, perfect, immutable is the whole,

yet constantly changing in its component parts; immovable as a fundamental fact, yet moving without a pause in its expressed activities, reveals in its very texture, a miraculous wealth of qualities and laws which upset the firmly rooted ideas of former days, and spell our marvelous lessons to the groping eye of the investigator.

First amongst these qualities apparent is that the physical structure of the Universe is Life. Everything, without exception, is full of energy, moves, and lives, from the largest Celestial Body floating in the Deeps of Space to the smallest particles of matter there is nothing where motion, unceasing, dynamic, is for a moment absent. Ponderous Planets, hurtling on their course, manifest that motion on the greater scale, while Electrons, darting about within their atomic walls at a speed beyond our ability to imagine, manifest it on the smallest scale. Nowhere can be discovered a condition where motion is not, a state of utter Inertia where activity in one form or another is completely suspended. Perpetual motion, eternal life, is the basis of all existence, the very essence of that Universal Substance from which all forms of Matter are created thruout Infinity and thruout Eternity.

The quality of Motion, therefore, permeates even those things which appear to be motionless, things which are called dead. Specifically, there is no dead. There is continual change, continual transition from one form of life to another in that endless Cycle of the Life of Motion, and only human ignorance could admit that the false concept of death could be applied to those changes in forms of life. All is perpetual motion, eternal life, indestructible, of which not one vibration, not one movement ever can or ever will be lost.

Because of that life, that irresistible energy, new worlds are forever coming into existence, colossal nebulae, the dust of old worlds that have crumbled away, gathering together in inter stellar vacancies to become the nucleus of future Planetary Systems. Because of it, all Celestial Bodies hold unerringly on their respective orbits thru the Infinite Space. Electrons, the foundation of matter, dash and spin within the precincts of their atoms, making even so-called inanimate matter a living, moving substance. Seeds germinate, plants grow, animals exist. Unnumbered Aeons ago life molded the blazing Sun, the Planets, our Earth, the Moon, the Stars, and breathed into them the glow of its palpitating presence. Clothed this Globe with an atmosphere of air, and ensouled in it iron and treasures as yet unknown to man within its rocky ribs, dressed it with many waters, polished it with winds, and running thru it as in a prism, emerges its countless twisting and glending forms, which in the end it will dissolve into the elements from which they came.

Because of that Life we Human Beings also live and progress thru the mounting Cycles of our Evolution. By it the smallest and remotest cells in our body can perform their function properly, contributing their individual activities to the general activities on the whole, and forming that unified life which is but the aggregate, the totality, of all of the millions of separate lives of organs, of cells, and the myriads of electrons which go to form the atoms of those cells of which it is made. Every form of life reduced to its original constituents, splits into countless individual units of life. All units of life, incalculable in number, unceasing in activity, taken together thruout Infinity and Eternity, comprise the sum total of all lives, the One, Eternal, and Boundless Life of the Solar Logoi from which everything is derived. Human Beings come from the Outer Cosmos at the beginning of the Formation of the System, and are made an integral part of the Body of the Solar Logos, as has been explained.

This Universality and Supremacy of Life is a stupendous fact revealed by Science to the Humanity of today. The greatest and most far reaching of discoveries established life as the fundamental and all pervading power of the Universe.

In such a fullness of life, there is no factor of time; life is ageless, only man's concept of life is subject to the yardstick of years, months and days. Life itself has no past or future; it is in a condition of perpetual NOW.

That is why, when health abounds, and living is a joy, there is no room for time. Days flash by unnoticed, because the individual, by identifying himself completely with the original Life from which he sprang, has left no empty margins in his being for calendars to record. To him, dead pasts and unborn futures are dissolved in the living present. One vital moment embracing all, expressing all which Life itself knows. It is a man's reason for being, to live now, as best he can right here on the earth whose inhabitant he is for the time being. There has been given to him thoughts, tribute and esteem and Life demands of all of us, that we use it to the uttermost, enjoy it to the fullest, live 100 per cent of it, put the most we can into it, and to get the most we can out of it. If we so honor that priceless Gift, the magnificent Power of Life itself, and attune ourselves to the demand it makes upon us, we shall find that it never fails to come to our aid in meeting the ever more difficult requirements of Progress. Everything in the Universe is of one flesh, so to say, with the Universal Life it came from, Nature has made provision for each expressed form of Life, to maintain its free contact with the original Life Current on which its continued existence depends. The radio principles whose marvels mankind has just begun to discover and apply mechanically, has been in operation from the time when Primal Energy first gathered together to form a physical body, whether of a gas, a mineral, or any other element or creature. The Principle, being an integral part of Nature, is built into the very structure of every individual member in the entire Scale of Being, equipping it with the means to contact, directly or indirectly, thru the wireless sets, the life vibrations, and the power and knowledge besides, which it can draw in and apply to its particular uses. Human beings, like other beings in Nature, are furnished with such a wireless set, and you are learning the art of sending and receiving and struggling with the code.

Such Progress is the goal toward which Humanity has been struggling blindly thru millions of years of slow and painful endeavor on Earth. Tho evolved from Eternal and Universal Life itself, people have until recently subsisted only on the outer margin of that Power unaware of its vitalizing Presence, ignorant of its properties to bring out in them all their wonderful latent forces and qualities of body, mind and Soul.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Well, the last two lessons were more in the nature of a talk together over conditions thru which Humanity has passed in the ages gone by. Tonight I am going to take up a little deeper topic, so I am going to talk to you about the Heaven World.

We hear a great deal about the Heaven World in Spiritualistic Communications, and many people are repulsed by the idea, for they feel that everything is represented as being so material. They read about Brother George smoking cigars and drinking champagne, and feel that Heaven falls far short of their expectations. Or again they read of Golden floors and perpetual Harping, and feel that this would not appeal to them either. A rather higher type of Heaven is described by the Spirits who tell us that the artist paints marvelous pictures upon illimitable canvasses, or that the Scientist penetrates the Secrets of Nature by merely looking at them. Delightful as everything is made to sound, we instinctively feel that there is something wrong, for all this does not ring true. Moreover, we feel that we should be thoroughly bored, even if it were true, for there is no pleasure in the age-long effortless procession. So much of our joy in Achievement lies in the triumph of difficulties overcome. There can be no real joy in an effortless Heaven.

And then many people, too, feel that there could be no joy in a Heaven that did not include their loved ones.

Now, what are we to say to all these contradictory statements which do violence to our deepest instincts? They cannot all be right but neither are they all wrong. How are we to understand them? In the light of the lessons and the instruction that has come to you thru these Western Traditions, you first of all, realize that Heaven must be a State of Consciousness and not a place. Your Mind is independent of Time and Space, as we know by our dreams, whether the dream of sleep or the day dream. You can fantasy yourself to be in Ancient Egypt or far Carthage and for all the purposes of Consciousness, you are there for the moment, you see the sights, you hear the sounds of those times and places in proportion to the vividness of your imagination.

When we are first dead, we are simply disembodied Mind, and obey the Laws of Dream Consciousness. Purgatory is our dream of remorse and purification; and the Heaven World is our wish-fulfillment. Freud tells the story of the little boy whose ration of cherries was limited by a careful mother, and who on awakening the next morning announced, "Herman has eaten all the cherries." His dream had fulfilled the ungratified wish of the previous day. So, in the Sleep of Death the dreams that come to us during our Heaven World phase are wish-fulfillments. But they are something more than the idle gratification of fancy, they arise from the deep Broodings of the Mind upon its Hopes and Ideals. These may not seem to us very lofty, but they represent the phase of Experience thru which that particular Soul is going in its Evolution, and it is necessary for that Soul to go thru the Realization of its Hopes in order to profit by the lessons.

The Mohammedan Heaven with its Dancers, may not appeal to the Westerner, but it has been potent to send thousands of fanatical devotees to a sacrificial death in order that their Faith might be spread amongst the Infidels, and that Faith has been a great Force for Good among tribes so primitive that they could not respond to a more sophisticated appeal. We must not judge another man's Heaven by

our own Standard. His Heaven is his wish-fulfillment, not ours. We must face the fact that the Heaven of the burglar, adept in porch-climbing, must necessarily be a Heaven that is full of easily climbed porches.

When we call back the Spirits of the Departed to tell us of their experiences in the Heaven World whither they have gone, we are listening to the account of their dreams in the Sleep of Death. It is only when we are fortunate enough to get hold of one of the Souls that are freed from the Wheel of Birth and Death, and are continuing their beneficent work for Humanity upon the Inner Planes instead of entering their rest-in other words, it is only when we get into touch with a Master, that we shall hear an account of the Heaven World that shall give us a real understanding of its Nature, and the relation of its parts to the whole.

The account given by a person recently passed over is comparable to the account that is given of the workings of a great Hospital by one of the patients in its beds. He sees only a very small portion of the whole, and has no means of assessing its significance. The account which is given by the Guides, Ministering Spirits, Friends, and others whose task is to assist the departed, is equivalent to that which we might receive from the Probationer Nurses of the same Hospital. It is not until we hear the Doctors lecturing to the Students that we begin to grasp the significance and the scope of the great Institution we are investigating.

Purgatory is a Hospital for sick Souls, where they are operated upon. The Heaven World is first, a Convalescent Home and then a School,-for some few it may also be a college. In the lower Fields of Heaven, so often described in Communications from the Inner Planes Souls rest and recuperate, dreaming pleasant dreams meanwhile, that soothe them and make them happy. But this phase, having fulfilled its Purpose, passes on and gives Place to the next.

In order to understand the significance of these Inter-Incarnation phases, we must enter somewhat deeply into the Philosophy of the subject. As I have already noted, Heaven and Hell are States of Consciousness, not places, but if you realize the actual facts of the matter, you will find that Earth is also a State of Consciousness. Modern Physics is showing conclusively that Matter is simply a Form of Force, which owing to the fact that it is in equilibrium, appears to us to be static and solid. There is no such thing as Dense Matter as popularly understood. You learn this in the third lesson, and you know that when you stumble over a chair you are really falling over Electrical resistancies. Incarnation is the State of Consciousness which perceives these Forms of Force. Dis-incarnation, or Death, is a State of Consciousness which no longer perceives them, but has become Subjective and is only aware of the content of its own Consciousness.

In Death, the gates of the senses are closed; otherwise, the man is unchanged. In fact, we might say that viewed from the standpoint of the Soul, Death is simply the closing of the gates of the senses. If a man's Consciousness is entirely limited to the Five Physical Senses, tho such men are rare, he is as much shut in with his own thoughts and is as inaccessible as the sleeper lying oblivious upon a bed.

But does the sleep of Death yield nothing but pleasant dreams and rest? No, it is much more than this. Anyone who is familiar with the practice of Mental Work and Meditation knows how powerful is the concentrated Brooding of the Mind upon some Spiritual Idea. The Highlands of Heaven are the Mounts of Meditation. The Soul, with-

drawn from sense impressions is building Thought-Forms and giving itself auto-suggestions. These processes play an important part in formulating the vehicles of embodiment when it reincarnates, when the time comes.

The artist who dreams his Dream of Cosmic canvasses is building Faculty. On Earth, the Realization of his vision was limited by lack of skill of the hand and the eye. In the Heaven World he is under no such limitations and embodies his Vision as he sees it, this changes Faculty, and when he reincarnates, he will have gone some way towards building himself a Physical Vehicle in which hand and eye will cooperate with the Inner Vision and give it Form.

Life after life of effort, together with the intervening periods of Meditation on the Inner Plane, gradually makes the Soul that which it wishes to be. If its wishes are unworthy or untrue, the regularly recurring phases of Purgatory neutralize its efforts. Those things which in our Earth Life we have realized but failed to attain, are achieved in Heaven, and this Subjective Achievement builds Faculty, and we return to Incarnation with the Power to achieve, latent in us. Life has done its work for us when it brings realization, even if we are unable to attain our realizations for in the next life these will be within our grasp.

"He who would understand the Plains must ascend the Eternal Hills, where man's eyes scan Infinity.
But he who would make use of understanding must descend on to the Plains where Past and Future meet and men have need of him."

From Sayings of Tsiang Samdup

In the Bonds of the Eternal Brotherhood

THE MYSTIC BROTHERHOOD

Lecture 86 - Page 1

Beloved Adhyapya:

Tonight I am going to talk with you in an informal manner about many things, including Prayer. If you will follow me closely I am sure that you will see not only this point on Prayer, but many, many others.

In the first place you have learned of the Power of human mind, and the fact that it is really the Creative Mind of God. You know something of its abilities and capacities. You know that this Mind can work on the Akasa, the basic, subtle matter of the Inner Planes, by manipulating the Forces and Powers of those Planes. You know that Human Mind has control over many of the Entities and Elementals and Forces of the Inner Planes, and that thru working on these Planes it not only manipulates these things, but sets up stressed conditions of Power, very much as stressed magnetic centers occur in an electrical field, and you know that two thunder clouds approaching each other, creating a stressed condition between them, or a vacuum, cause a discharge from one to the other, and you see the flash of lightening with all of its power and capacities for harm or good.

Now, then, take the combined thoughts of countless millions of people over many, many ages, all working along a certain line, a certain Ritual, a certain Formula, as for instance the Christian Faith, as performed every Sunday in countless churches in many lands, and continued from generation to generation -- do you see that such an Organized Religion builds up on the Inner Planes an Over Soul? An Elemental if you like, endowed with Life, combining within its' organization, not only the Blind Forces of that particular plane, but also countless Entities working with that Force and the whole representing a tremendous Force, comparable perhaps to an electric storage battery, being over charged with Power, being ever filled with new Power, thru the thoughts and practices of the countless worshippers and followers of the System.

This same Christian Religion -- and I am speaking of all of the different sects, whether Catholic or Protestant -- have in their Ceremonies and Symbolism many of an Evocative Nature, a Nature designed along the lines of Ceremonial Magic, or Ritualistic Magic, for the purpose of bringing that Power down the Planes to the material: such for instance as the Catholic Mass, a purely Evocative Ceremony. Orthodox persons should be careful, how they condemn the Laws of Magic, for they unwittingly conform to many of them whenever they go to church. All Religion is saturated with Magic; it seems to possess an inextinguishable Life, and the Christian Church has founded an External System on Sacraments and Symbols, and Rhythmic Invocations and Ceremonial Acts of Praise, insisting on the power of the pure and self-denying Will, and to the Magic chain of Congregational Worship, but she does not join hands with the Occultist, with those Magi whose gold, frankincense and myrrh were the first gifts that she received.

But I am getting into another phase of the question. Now, I want you to conceive of this Power, as I said, stored up on the Planes, and I want you to think of it as an immense Storage Battery which can be tapped and which can be used. Now this Christian Religion in its Purity, was the highest and latest aspect of the Solar Logos, as transmitted thru the Consciousness of the Master Jesus. It is probably the most powerful of these Groups, these Over Souls, or Power Complexes on the Inner Planes, and it is also the highest, because it is closest to the Spiritual Plane.

But now as you turn and go back down the ages you find that each preceding Religion built up on the Planes was a degree lower in nature. For instance, the great Mind Religions of the Himalayas, and of India, those great Religious Systems which belonged to the Planes of Mind, rather than the Spiritual Plane, and then before them there are the Systems of the Astral thru the various degrees of the Astral Plane, until you come to the terrible Blood Religions of the Kali Yugi, purely Lower Astral Systems or Organizations, built up thru the blood worship and human sacrifice of countless millions of people, ensouling Thought Forms of the very lowest type, and holding in their organization also the Lower Elementals, almost dynamic storage batteries of potential Positive Evil. Now these latter Religions and Organizations on the Inner Planes are gradually shriveling up and dying; they are no longer being used; their Ceremonies and their Magic Rituals are no longer being worked. Humanity has advanced in its Evolution, and it is concentrating its attention on the Higher Forms, the latest of which is the Christian Aspect. But nevertheless these old Potencies are there, and while it may possibly be running down somewhat, it is still dynamic with latent Power.

Now do you see that the Path lying behind Evolution belongs to the Left-hand Path. In other words, do you see that these Potencies built up in the remote ages of the past were essentially Black Magic, Invocations, Blood Sacrifices, and that the Power which has been built up, and which fed upon this Human Blood, and all of the lower practices of the Cults of those past ages belong to the Left-hand Path, the Path of Positive Evil, and the Occultist today who contacts those Systems and makes it a practice to work those formulae and those Religious Symbolisms, those Cults and taps that Power and brings it down to this Plane, is tapping a Source of Positive Evil, of Degradation, and he is therefore a Black Magician of the Left-Hand Path, while one who taps the Christian Aspect, or the later and Higher Aspect of the Power Forces which reside on these Planes, is a White Magician, bringing down Spiritual Forces of high caliber.

Now as you read that all over do you see what Prayer is, do you see what the Mass and the Communion are, do you see where Ceremonial Magic comes in, do you see all the degrees between the Christian as the latest Aspect of Force to be built up and the earlier forms in the dim distant day when Human Reason was first evolving, and do you see another point, that when man becomes a Conscious, Spiritual Master, such as the Master Jesus, he rises above the necessity for tapping and of these Force Forms or storage batteries of Power, and goes directly above and to the Source of all, the High Spiritual Plane of the Christ Force, representing the full power of the Solar Logos, and sends it directly thru the Planes to the Earth Plane, -- that thought analyzed will show you the difference between the lesser Masters and the Great Masters.

I would like to be able to sit down and talk to you about these subjects and really give you an idea of the vastness of Occult knowledge, the tremendous depths of it, and the awe-inspiring grandeur of the picture as it gradually unfolds to our enlarging Consciousness.

I trust that something I have said in the above will be helpful, and I rather expect it will stir up a multitude of questions in your mind, because there are so many aspects to this question that it will well pay you to spend many a quiet evening meditating over this and drawing your own analogies. For instance, stop and think for a moment of the old Jewish Jehova, an Entity of the Lower Astral, think

of what the worship of this Being has built up on that Astral Plane. Read over the Old Testament, and see how He was endowed with the ability to commit all the crimes in the calendar, and fed with ideas of hate and vengeance, and imagine what these combined thoughts did thru the ages in organizing the Forces of unbalanced Stresses, as well as the Powers, if not of Positive Evil as some Cults did, at least of the grosser passions and Emotions.

Of course I do not want you to think of any of these Cults, Creeds or Organized Religions as having only one Aspect. I want you rather to think of each of them as extending up the Planes, and covering either one, or more Planes, or a certain number of Sub-Planes in one of the Planes, thus having a Higher Aspect, and a Lower Aspect; for instance in the old Religion of Jehovah, the grosser passions, the hate and vengeance aspect would be on the lowest Astral Plane, and on the other hand, there would be built up thru Worshipers who were of a little more evolved nature, a higher aspect of Jehovah, and this Group of Organized Resistances would therefore extend up into the Upper Astral. With the latest Aspect, the Christian Religion, you will find that in its lower Aspect it is practically an Organization on the Concrete Mental Plane, extending also into the Abstract Mental Plane, and possibly, at its very summit, touching the Lower Spiritual Plane. I am speaking now of Organized Christianity as it is today. In the beginning, as the Master Jesus taught it, and as the early Followers built up, it was an Organization of the Upper Mental and Lower Spiritual Planes wholly, but a lower part has been added to it, and it now extends down into the Concrete Mental, and the lower two-thirds, the Concrete Mental and Upper Mental are more potent today than the Lower Spiritual contact, which is drying up from lack of sufficient use.

So, in thinking of any of these things, think always of the fact that such Organizations of Power spread over several Sub-Planes, or possibly several Planes, depending upon their Force and size. And remember always there is a Lower and Upper Aspect.

There is another point involved in this -- it is the fact that I speak of this Organization on the Inner Planes as a Storage Battery -- let us analyze that thought a moment. A storage battery is filled with Power, but it is static Power, not dynamic. In other words, the Power is there waiting to be used, but it cannot move of itself unless the conditions are right; you must tap the Negative and Positive Poles and bring the two ends of the wire together in order to utilize the Force or produce a manifestation, such as an electric light or a fan. So it is with these great Organizations and Systems of Force on the Inner Planes; they must be contacted thru Ritual, Symbolism or Formula; they must be approached in order that the Power may then pour down the Channel afforded and become operative in you and your affairs.

You can very readily see that if one prays, using one of the Orthodox Prayers of the usual type, he is contacting the Lower Aspects of the Forces of the great Christian Organization, and that it is pouring down, uplifting him, vitalizing him, changing his viewpoint, and endowing him with the Potentiality of correcting his conditions and affairs. Suppose that he is using the Lord's Prayer, as outlined by the Master Jesus --- you see that he is tapping the Middle Belt of this great Organization of Action and Reaction, and that that Force or that part of the Force is pouring down to him. And if he is using a form of prayer, such as some of the modern New Thought, or simply, "Father, Thy Will be done," he is tapping the higher Belt, or the Spiritual Top of this great System. These Forces are lying there potent, vital with energy and growing stronger and larger, many of them, as the months and year:

go by, yet they do not move in your affairs until you contact them, until you provide the channel thru which they can descend to the Earth Plane, for they can only operate on the Earth Plane thru Minds incarnated in human form. When it becomes necessary, as it does occasionally in Evolutionary periods, for a great Truth to be brought to the people which is beyond their comprehension, as a means of raising their Consciousness to a new and higher Standard, it is necessary that an incarnated Redeemer come amongst them, for if there is no member of the Race whose Consciousness is developed enough to serve, then, one freed of the wheel of Death and Birth is the only Channel in that particular age and epoch which can be used to present the Truths.

And so you see that the Adhyapya should develop certain Powers and Abilities. If he does not develop them, after a reasonable period of work, his training has failed in its Purpose. I have no patience with Schools of Occultism which declare that they are purely ethical and speculative, for it is only in the practical application of Occult Teachers that **Illumination may be had, and this of course is** brought about thru the meditative study and analysis, thru turning within in the quiet of the Sanctum, and forming the habit of communing with Spirit.

You will see from what I have said also that of the greatest importance to the Adhyapya, later on in the work, is what is called his 'Contacts.' You see that these Contacts have nothing analogous with the Controls of the Spiritualist, and you see that the Adhyapya who holds such Contacts and has developed them will not be merely in touch with those Souls who are members of his own School in the Inner Planes, the Great Western Traditions, but with the Forces which these Souls thru the ages have concentrated, by means of their Mystic Attunement, Service and Devotion, and hence the Western Traditions is a great Organization of Forces on the Planes, strong and potent, and awaiting your contact.

You will understand this I am sure, for you see that the devout Catholic does not pray to the Saints for their own sake, nor the Protestant to the Master Jesus, but in order that thru the intervention of these the Petitioner may come into touch with the Powers behind the Christian Church, or as we should say, - above the Christian Church, that is to say with the Christ Force of the Seventh Plane, and thru this Plane with the Solar Logos Himself. But of course this Principle, while it applies to all Occult Contacts, is more lofty than most of them.

You will see also why I have stressed so frequently the Invocation of the Name of the Master Jesus, and spoken of the Power that is in His Sign, for the word of Power in any Ritual is the Name of the Being to whom the participants look as the Channel of the Power they are seeking, and in evoking the Sacred Name and utilizing the Sign, you are calling upon the highest of the potent Forces in the Inner World today, for having been Himself a Redeemer and having experienced the Sacrificial Death, the Master Jesus has become the Head of the Hierarchies for this Dispensation, and His Name is the Name of Power above all other names, during His Age. I want you to realize that the Powers thus handled are very high Potencies, and you must be careful that they are not used for unworthy purposes.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

I want to talk to you a few moments tonight in answer to the question that is so frequently propounded -- why is it that there is no Teaching concerning Reincarnation in the Christian Doctrine, is there not even implied denial of this fundamental Doctrine of Esoteric Philosophy? These questions are frequently asked, and it is exceedingly important that they be satisfactorily answered. If Reincarnation is such an important part of the Mystery Teachings, from which it is claimed that our Religions take their rise; why was it that the Master did not teach it explicitly? The explanation of this problem is two-fold; firstly, it lies in the nature of the people to whom He came, and secondly in the manner in which His work had to be carried out.

He came to a people, the great majority of whom were exclusively preoccupied, as far as their Religious Life was concerned, with the formal observances of the Temple, and the Righteousness inculcated by the Mosaic Law. Among these people were a small minority who were interested in Mystical speculation. Of these the most notable body were the Essenes, men and women highly respected in Israel, some of whom lived Community lives, while others shared in the Life of the World. They might not inaptly be called the Quakers of Judaism. The Doctrine of Reincarnation was part of the Teachings of the Essenes and an important part. It is believed by many that Jesus was educated in an Essene Community, after His greatness had been recognized by the Elders when He taught in the Temple. Schure, in his very interesting book, "The Great Initiates," has gathered together some evidence in support of this view. But at any rate, in all His teachings, the Master makes a clear distinction between that which He would say to His chosen trusted Disciples in the Upper Chamber, to whom it was given to know the Mysteries of the Kingdom, and the populace, whose sick He healed, and the sorrows He comforted.

You must remember that the Master Jesus stood forth in His time against a Mystical background; He spoke always as One coming from behind the Veil. The Modern Divine knows very little about the Ancient Mysticism of Israel, the Cabala, but the Cabala is the Key to the Mystical Interpretation of the Old Testament, and many passages in the New Testament. Take for instance the closing passage of the Lord's Prayer, "For thine is the Kingdom, the Power and Glory ever and ever, Amen." What does this convey to the Cabalist? Purely a picture of the lower triangle of the Sephirothic Tree of Life, whereon in their appointed pattern are arranged the Mystical stations of the ten Divine Emanations that formed the Worlds - Ketzach, victory or power - Hod, glory - Malkuth, the kingdom. On the Tree of Life is based the Mighty Invocation of Cabalistic Magic, with which every Magus seals his Aura before commencing any Magical operation, "A teh Malkuth, ve Gedulah, ve Geburah, le Olahm. Amen."

No one can hope to understand Christianity who does not understand the Mysticism of the Cabala, in which the above quotation proves that the Master was trained. And in the Cabalistic Doctrine we shall find amongst its most important tenets - that of Reincarnation. It is in the Cabala we find the Cosmology and Mystical Doctrine of the Soul and its Initiation, in which Exoteric Christianity is so lamentably weak as compared with the great Eastern Faiths. An abundance of Exoteric material can be found in both the Old and New Testament, and what there was before it underwent editing in the hands of generations of Scholars who were Churchmen first and last, who can say? There are many teachings of the Master, many passages of Scripture, which can only be understood in the Light of the Doctrine of Reincarnation, and John, the Baptist's, message to Jesus is a case in point.

The Master taught to His Disciples in the Upper Chamber, the Doctrine of which we have no direct record, but many echoes.

From the Esoteric Point of view, however, it is readily seen why the Master did not stress the Doctrine of Reincarnation in His Mission. Each Christos who comes to the World has a special mission to fulfill in relation to the Evolution of Humanity. Osiris taught his people the Arts of Civilization; Krishna taught them Philosophy; Buddha taught the way of Escape from the Bondage of Matter; Abdual Baha taught Social Morality. And if there be those who object to these great ones being ranked with the Master Jesus, as Manifestations of God, and Saviours of Mankind, then Esoteric Science must agree to differ with them, for it is always taught that all these be brethren, the elder Sons of God, showing forth His Glory in human form for the guidance of Mankind. On the other hand, Initiates of the Western Traditions will not agree to the Master being swept aside as merely a good man, and who taught according to His Light, nor yet a Medium who was used by the Christ Force. The Anti-Christian bias of Madam Blavatsky is regrettable, for it has led to a belittling of Christianity amongst students of Occultism, which is not justified by the facts, and leads to disastrous results in practice.

No man who reads History without prejudice can escape from the fact that there has never been any Truth 'once for all,' delivered to mankind. This Doctrine went its way, together with the catastrophic concept of Geology. It is the Doctrine of Evolution alone which has stood the test of Time and Facts, and we shall be wise if we apply the conclusion that the Law of Evolution applies to the Spiritual Life of Mankind, as well as the Physical Life.

The Master built upon the foundations of His predecessors and brought to the Temple His own specific contribution. He had a particular task to do in the Cosmic Polarity, and He is called in the Mysteries the Lord of Individuality. The older Faiths, which also had their Divine Founders, each had for his task the Development and Illumination of a different layer of Consciousness.

The very primitive Cults, such as Voodooism were Initiators of the Sub-consciousness. Loftier Cults, such as Hinduism, were Initiators of the Higher Self. The Master's task was to bring regeneration within reach of the common man, and to initiate the Individuality, using that work in its technical Esoteric sense as the aspect of Consciousness, which is built up out of the experiences that fall to our lot between birth and death. It was this lower Temporal Self that He had to bring into line with Spiritual Life, and link it up with the Eternal Self. The Lower Self is not immortal; no one who is adequately informed in Esoteric Philosophy believes in the Reincarnation of the present Individuality, nor in any Historic Individuality in the past. The Higher Self alone, which is immortal, and which survives bodily death, is a vehicle of Karma. The Master therefore, having for His task as a Saviour to His epoch, the making of a Way of Salvation for the Individuality, naturally did not teach Reincarnation as part of His Mission, because it did not apply to the Individuality. The Illuminati of his epoch knew this doctrine, whether they were the Essenian Mystics of Israel, or the Initiates of the Greek, or Egyptian Mysteries; they needed no instruction on this point, being already familiar with it. But the common man needed to be told that he was a Son of God, and that God loved him, for this was a thing that had never been known to the World before.

It has been said that the Master was well content to allow the Doctrine of Reincarnation to be forgotten during His epoch, be-

cause when overstressed it is productive of much evil, for it tends to inculcate a condition of "laissez-faire," which is disastrous to human progress. The Doctrine of Reincarnation is the most illuminative of Teachings, when rightly understood, but it is a disastrous Doctrine for the ignorant, for unless it is used as a means of Evolution it becomes a "folding of the hands in sleep," and the bankruptcy of all physical things comes as a thief in the night.

So, summing up the Esoteric Attitude concerning the Doctrine of Reincarnation in Christianity may be defined as follows:-- Reincarnation was a part of the Mystery Teachings of Israel, of which the Master and His inner group of Disciples were Initiates. It was part of the Inner Teachings of the Christian Faith, until Mysticism became divorced from Orthodoxy. It is not repudiated by the Roman Catholic Church. The Master did not enlarge upon the Doctrine of Reincarnation in His public mission, because that mission concerned the salvation of the Individuality which does not reincarnate.

"One of the noblest fruits of Christian discretion is a perfectly ordered and oriented Spiritual Life. The discreet Soul has an unflinching sense of proportion; the result is a beautiful Harmony that comes from a clear appreciation of relative values. It excludes all false emphasis upon the mere trappings and fringes of Life. It secures a due reward for the small hidden things that are truly great. It gives recreation and wholesome merriment their rightful place as a means to a Holy End. It sets a stern foot upon Spiritual eccentricities and extravagances, depressing moods and feverish straining for Heights for which the Soul is not yet ready.

"Yet another fruit of discretion is Stability; Instability is the besetting danger of Spiritual genius. It is the distemper of generous, enthusiastic Souls. 'Great harm is done,' says a penetrating writer, 'by the indiscreet fervor which overloads the boat,' and in the great book of Spiritual Wisdom, the Imitation of Christ, we are reminded how "some unadvised persons, to gain the Grace of Devotion, have overthrown themselves," a dictum which we can endorse from our own observations. Souls of Prophetic Insight and Soaring Aspiration, ever, pay for golden moments of Vision with leaden hours of reaction. Repression is the world's clumsy method with its Great Ones, - but Holy Discretion adds to the Prophet's fiery endowment, a stability born, not of inertia, but of the perfect equilibrium of God-Centered energies."

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Usually it is well to check up a little on the writings of the past and compare them with the knowledge that one is receiving. I am going to discuss with you, therefore, the "Secret Doctrine", or at least study it a little in its presentation of the Atom.

Atoms are called 'vibrations' in Occultism; also "sound" collectively. The waves and undulations of Sciences are all produced by Atoms propelling their molecules from within. Atoms fill the immensity of space and by their vibrations are that motion which keeps the wheels of Life perpetually going. (I want you to study this now as we go along and see the multitude of thots that arise from what I give you from this study of the Secret Doctrine, and how they correlate with the things which you have been learning.) It is this inner work that produces the natural phenomenon called the Correlation of Forces. As described by Seers, they are dazzling like specks of virgin snow in radiant sunlight. Their velocity is swifter than thot; their motion is circular; the whole atmosphere seems ablaze with them. At times the intensity of their motion produces flashes like the Aurora Borealis. The Light is marvellous and the Seer is filled with awe at the thot of other, still Greater Mysteries that lie beyond and within the radiant ocean.

No finite mind can conceive what power it is that gives to each etheric Atom its inconceivable velocity of rotation. The area of such an Atom presents, in the attractive or magnetic stresses, all the receptive forces and all the antagonistic forces that characterise a planet of the largest magnitude; the perfect equation remains the same. When this minute centre has once been fixed, the power to rend it from its position would necessarily have to be so great as to displace a planet. When this atomic centre is displaced, the planet must go with it.

The law of vertical movement in primordial matter is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries.

The old Initiates taught the Evolution of the Atoms on our physical plane and their first differentiation from Laya into Protyle. The Vendantins taught that, before Evolution began, Nature was in a condition of Laya or monogeneity, as matter exists in two conditions - latent and differentiated. Then it became atomic. It teaches of a substance not subject to the qualities of matter and of which the bodies of the Gods are formed, - that every particle or atom of divine Energy contains the Divine Life and is the body of that Divine Life.

The term protyle means pre-matter, the primordial and homogeneous substance, suspected, if not actually yet found, by Science in the ultimate conception of the Atom. The incipient segregation of primordial matter into atoms and molecules takes its rise subsequent to the Evolution of the seven protyles.

Primordial matter, before it emerges from the plane of the never-manifesting and awakens to the thrill of action under the impulse of Spirit, is but a cool radiance, colorless, formless, tasteless and devoid of every quality and aspect. Some of the seven primal 'Centers of Force' or Atoms, develop later into the Great Cosmic Elements, (Akashic, Etherial Watery and Fiery) now divided into the Sub-Elements known to Science.

It is an inherent law, not only in the Primordial, but also in manifested matter, that there is no rest or cessation of motion in nature, that which seems rest is only the change from one form into another; change of substance going hand-in-hand with that of form.

No physical intellect can limit the laws which govern the changes in the conditions and 'being' in the atoms of primordial chaos, or know anything certain about the capabilities and potency of the atom and molecule. They may differ in their constitution along the lines of the planes of existence, as the soul-substance differs from the body. Each atom has seven phases of being, or existence. Each phase is governed by its specific laws of evolution and absorption.

An atom, as represented by Science, is not a particle of Something, animated by a psychic Something, destined to become a Man, but a concrete manifestation of the Universal Energy. Wherever there is an Atom of matter, even in its most gaseous condition, there is life in it, however latent and unconscious.

Primordial matter, separating and differentiating under the impulse of Cosmic law, divides itself into a septenary gradation of substance which generates 'Divine Essences', whose principles are the 'Primary Elements', the Sub-Elements, the Physical Energies and Subjective and Objective Matter.

Esoteric doctrine teaches the existence of an antecedent form of energy having periodic Cycles of ebb and swell, rest and activity. Science teaches that the first-born element, most nearly allied to protyle, would be hydrogen. Old Science would call hydrogen (and oxygen) the 'Spirit': the Noumenon of that which becomes, in its grossest form, hydrogen, oxygen and nitrogen on earth. Nitrogen being of no dense origin, but merely an earth-born cement for uniting other gases and fluids and serving as a Sponge to carry in itself the 'Breath of Life'--pure air. Before these gases and fluids became what they are in our atmosphere, they are interstellar Ether; still earlier, and on a deeper plane, something else and so on infinitum.

Draw a deep line in your thought between the ever incognizable 'Essence' and the invisible, yet comprehensible 'Presence' from beyond and thru which vibrates the sound of the 'Verbum' and from which evolve the numberless Hierarchies of conscious and semi-conscious Beings whose essence is spiritual Force, whose substance is the elements and whose bodies (when needed) are the atoms. These may be separated into three distinct 'Hosts'. (1) Gods, or conscious Spiritual Egos, who work after the plan in the Divine Mind. (2) Elementals or Monads, who form collectively and unconsciously the universal mirrors of everything connected with these respective realms. (3) Atoms, or material molecules which are informed in their turn by their perceptive Monads, just as every cell on the human body is so informed. There are shoals of such informed atoms, which in their turn inform the molecules. Atoms and monads, associated or dissociated, simple or compound, are, from the moment of the first differentiation, but the 'principles', corporeal, psychic and spiritual, of the 'Gods', themselves the radiation of primordial nature.

Thus to the eye of the Seer, the higher planetary Powers appear under two aspects: (a) the subjective, as influences. (b) the objective, as mystic forms, which under Karmic Law become a 'Presence'-Spirit and Matter being one.

Our globe has its own special laboratory on the far away outskirts of our atmosphere, crossing which every atom and molecule changes and differentiates according to its primordial nature. The noumenon of the Atom is the Conscious Cause.

The Atom, being elastic, is divisible and must consist of particles and sub-atoms. Infinite divisibility of atoms resolves matter into simple centers of force and precludes the possibility of conceiving

matter as an objective substance. Accept the teachings of Occultism, and (the blind inertia of physical Science being replaced by the intelligent active Powers behind the veil of matter), motion and inertia become subservient to those powers. It is on the doctrine of the illusive nature of matter that the whole Science of Occultism is built.

The Atoms, emanated from the central point, emanate in their turn new centers of energy, which under the potential breath of Spirit, begin their work from within and multiply other minor centers. These, in the course of involution and evolution form in their turn the roots and developing causes of new effects, from worlds down to general species and classes of all the seven Kingdoms, of which we know only four. The Atom theory kills materialism.

"....Whatever makes the past glorious and memorable is the result of a mastering enthusiasm.

Nothing of worth ever came of vanity or apathy. The Souls that have headed every noble advance have been fully awakened Souls.

Those who have given the world its highest art, its noblest liberty; who have discovered its new continents or its new planets, or have reformed its religion, have been those who were strangers to all indifference, and were completely enthralled by the beauty or necessity of the thing to be done.

Everywhere victory awaits earnestness. Man is never more joyous than when he is under subjection to the subtle influences. Then he is capable of his highest acts; then he is most fearless, then most self-sacrificing; then most ready to undertake every difficult, noble task, and to scout the very idea of impossibility."

(From the Hidden Way Across the Threshold.)

In the Bonds of the Eternal Brotherhood,

Beloved Adhyapya:

Tonight marks a new step on the Path to Power. Knowledge and Development, and the first of the great Secrets of the Initiates to be from time to time revealed to you is that of Psychic Defense, and our text will be the great systems of the Western Tradition.

I want you to approach the work to be given you with a full realization of the seriousness of the tasks involved, for as a preparation for further advancement without it is indeed necessary that you become proficient in the art of self defense, and the ability of calling to your aid, help when needed from those secret Watchers of the Inner Realms termed the Occult Police. As later your work, the first entrusted to you by the Masters will be a term of service with these Mundane Branches of the Occult Police known thruout the world of Initiates as the Hunting Lodges, your first work will include the calling of these to your aid when you are in need, facing a situation you feel you cannot handle. Spiritual wickedness in High Places is mostly a matter of the Astral Planes and these you can even now handle when you have been taught the approved methods, but you may perhaps meet a rare case of attack in the realms of Mind or in the Fiery Regions of Spirit and for these you need the help of the Silent Watchers.

Psychic attack in one form or another is far commoner than may be generally realized and the general public has no idea of the things that are done by the people who have a knowledge of the Powers of Mind, and set to work to exploit them. Mrs. Eddy stumbled onto these methods in founding Christian Science without ever acquiring any rational knowledge as to their modus operandi. She endeavoured to teach them in such a way that they could be used only for good and that their power for evil should be concealed, but that she was well aware of the possibilities if abused is witnessed by her dread of what she termed Malicious Animal Magnetism, which shadowed her whole life.

Her methods without her strict discipline and careful organization were developed and exploited by innumerable schools in which the religious aspect was lost sight of and they became a method of mental manipulation for purely personal ends. Today you read in a hundred magazines, these people teaching the art of salesmanship, of making oneself popular and dominant in society, of attracting the opposite sex, of transferring your thoughts to others or Mental Radio, Hypnotism, would you possess that strange mysterious power which charms and fascinates men and women. You can hypnotise people instantly, quick as a flash, our free book tells the secrets, etc, etc. These all constitute Psychic or Mental Attacks on the mundane plane and there are many others more deliberate in their evil intent, where the man or firm deliberately commence a psychic attack for their purposes as well as using the baits with which you are familiar if you read advertisements.

Now consider for a moment how a Psychic attack operates. In realms of Mind there is neither time nor space as men understand them, as you have learned. If you think of a person you are in touch with that person, if you picture that person clearly it is as tho you were face to face with them. If you picture them vaguely it is as if you saw them far away. Being in the mental vicinity of a person you can create a thought atmosphere by dwelling upon certain thoughts in connection with that person. This is how Spiritual Healing is done. Affirmations are used in order to get the mind of the healer into a certain emotional state and his mind effectually influences the mind of the patient with whom he has put himself into rapport. This power can be used for evil as well as good and the founder of that Science was wise enough to put her Teachings in such a way that students would not read-

ily discern the second edge to the sword. Remember that any message to the subconscious mind must be in very simple terms, because subconscious thought is a very primitive form of mentation developed before spoken language was known to mankind. The primary aim of the suggestion is to create a mental atmosphere about the psychic self of the person whether that person is to be attacked or healed until there is set up a sympathetic reaction, once this reaction is attained the battle is half over for the gates of the city have been opened from within and there is free ingress. The telepathic suggestion of definite ideas can then be speeded up rapidly.

It is this point which is the critical one in any occult attack. Up to this point the defender has the advantage. If you have sufficient knowledge, the knowledge I am about to give you in the next several lessons, you can without undue exertion retain that advantage indefinitely.

In the next lecture I will continue this discussion, but now I will leave it with you to think over and because I wish to give you one of the Ancient Formulae that you may practice it during the coming week until you have learned it well and have become proficient in building this defense. Then slowly we will go in further work, with discussions in between until the entire art of protection is yours, whether the attack comes from malicious occultists of various orders on this plane and many do not hesitate to use their knowledge in this way, or whether it comes in psychic form from human intelligences on the Planes, or if it be the attacks due to unconscious attunements with the lower life of the Astral, the nonhuman bacteriological-electrical forms of living things of these regions.

Remember in the story of Faust that if Margarita had not responded to the lure of the Jewel Song she would not have fallen a victim. The weak spot in the defense was, after all, her own nature.

--Instructions for Formulating the Magic Circle--

In making the magic circle the operator stands upright, facing East, in the room selected. Before starting work, make sure you know which is east, west, north, south. You are to face East because the magnetic currents on which you operate run east to west. Standing thus, facing East, your first task is to steady your vibrations and purify your aura. Meditate for a moment upon the highest thoughts, steady your aura by thinking of your own Divinity. There is naught in Heaven or Earth higher than your own awakened Soul. Become calm, fearless, poised.

Then, to further steady your vibrations and your aura, make the Cabalistic Cross on breast and brow. (This is not the Calvary Cross but the equidistant or square cross). Thus: Right hand, first two fingers extended, others folded into the palm of hand, thumb crossed over or touching their nails. Thus with the two extended fingers touch the brow and say 'To Thee, Oh God. (touch the solar plexus) Be the Kingdom, (touch the right shoulder) and the Power (touch the left shoulder) and the Glory, (clasp the hands together) Unto the Ages of Ages, Amen'.

By this formula you affirm the Power of God as sole Creator and Supreme law of the Universe to which all things must bow and you establish this formula magnetically in your aura in making this sign of the cross upon yourself. As I said before this is not the Christian Cross but the equi-limbed cross of Nature - it refers to the four quarters of the globe and the four elements associated with them and proclaims the dominion of God over these and thereby formulates His Kingdom within the sphere of the Occultist, yourself.

Next you are to vividly imagine yourself to be holding in your right hand a large cross handled sword such as is depicted in the pictures of the Crusaders, or such as Joan of Arc used. Hold this, point up-right (as you stand the eyes may be closed or open, perhaps you visualize better with them closed.) Now with the sword held so the point is up, say firmly 'In the name of God I take in hand the sword of Power for defense against evil and aggression', and you imagine yourself to be towering up double your usual height, a tremendous armed and mailed figure, vibrating with the force of the Power of God with which you have been charged by your formulation of the Sword of Power. Imagine it vividly, thrill to Power, feel it surge into and thru you. Every cell of your body is now Power, the Power of God, for you have invoked the Most High. You now proceed to visualize or imagine yourself drawing upon the floor with the point of the sword you hold, a magic circle six or eight feet across and with yourself in the center (don't bend over or move, just turn slowly and point). Here will come into use the practice of visualizing your Sanctum, turning around in it and so forth. Draw the Circle thus with the Sword of Power and see it as a line of little flames as if it were traced with burning alcohol only the flames of a pale golden color. With a little practice you can keep on going around the circle (mentally) until it is formulated in your Mind clearly and plainly. Always draw the circle deosil, that is, East to South, West to North in the same way the hands of a clock move were the clock to lay upon the floor, face up. The contrary way is widdershins, the way the witches dance, the way of Black Magic.

The deosil movement affirms God's rule over Nature because it is the way of the Sun. In resisting an Occult attack your whole formula should be tuned to the key-note of asserting God's dominion over all existence, your aim being to align yourself with Cosmic Law and cause the Power of God to deal with your interference, be it human or non-human.

Now the Circle being formulated you stop visualizing the Sword but still visualize the flaming circle and clasp your hands in Prayer, holding them clasped above your head, facing East and pray, 'May the Mighty Archangel Raphael protect me from all evil approaching me from the East'. Turning to the South you repeat the same formula in prayer to Gabriel 'May the Mighty Archangel Gabriel protect me from all harm approaching me from the South', then to the West you invoke Michael and turning to the North you invoke Uriel. Face the East again, thus completing the circle and repeat the Cabalistic Cross as in the beginning.

This, the magic circle will protect you until the tides change--that is, if performed after sundown, it will hold you safe until after sunrise, repeating it after sunrise will hold you safe until after sunset. It is very potent in protecting the sleeping place, drawing the circle around the bed. It is not necessary to move about the room or move the furniture--it will be formulated in the ethers wherever you visualize it.

You will see that you are now in need of what you acquired in your visualizing, your concentration and the other work you have been doing, it will now come into good use and aid you in performing the work easily and quickly.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

I presume it is with mixed impressions that you have read over the lesson of the past week- I do not wish to be charged with having revived the superstitions of the middle ages, but if I am I must put forth the counter-claim that there could not be so much smoke without some fire and that these so-called superstitions may repay examination in the light of recent discoveries concerning the Psychology of subconsciousness. Whoever is familiar with the literature of Psychic Research, abnormal psychology and the baser aspects of that movement which took its rise from the inspiration of Christian Science and spread into a hundred uncontrolled cults cannot fail to be struck by the fact that the old superstitions were getting the same results that we meet today in all these different fields of thought and these different movements. It has also been said that History repeats itself and at the present time we are seeing a great revival of interest in psychic and occult subjects. So let us approach the subject of Occult and Psychic attack in its modern phases neither in a spirit of incredulity nor superstition but from the standpoint of the Mystic, seeking to understand the workings of these things and the proper defense against many things which have heretofore passed unsuspected except by the Initiate.

There are of course two types of practical psychic work which may be used separately or in combination, the later method, which is the new method these lessons are giving you, will give you stronger and quicker help than the first, which is the one you have been taught to use thus far.

The methods you have been using, unconscious perhaps of its purpose as a defense is the meditative method and consists of meditation upon abstract qualities such as Peace, Harmony and the Love of the Father. Its value lies in the harmonizing effect it has upon the emotional state and its counteracting of harmful auto-suggestions. This new method is called the Invocative and consists in the invocation of external potencies and the employment of formal methods for the focusing of their Forces.

This method has many gradations of complexity and an infinite variety of technique. It ranges from the simplest prayer which calls upon the Christ Force with the Sign of the Cross to the most elaborate ritual performed with bell, book and candle. The essence of the system lies in the attempt to dissect out of the general force the particular aspect of energy that is needed and the use of the symbol to act as the Magical Vehicle of that Force upon the Plane of Form. This symbol may be the action of making the Sign of the Cross, it may be the sprinkling of the consecrated water as a token of cleansing or it may be some object specially magnetised to act as a talisman. In the Invocative methods the aim is to concentrate the Force, and therefore some symbol has to be employed. In the meditative method the aim is to escape beyond the bounds of form into the pure atmosphere of Spirit, too exalted for Evil to enter and therefore no form or formula is used for it would prevent the Soul rising into this pure atmosphere. I want you to realize that the use of forms and symbols is merely a psychological device to enable the mind to get a grip upon the intangible and when you study what I have just said you will realize it, and you will not fall into any error of mere superstitious observance.

Superstition is defined as the blind use of a form whose significance has been forgotten.

On the other hand I do not want you to rely entirely upon the new methods and I do want you to continue to use and perfect the Meditative Methods in order to purify and harmonize your own Conscience. If this purification is neglected one soon re-infects by

their own vibrations, the magic circle as soon as they have cleared it. It is not much use to seal the circle with the protective Names if one allows a panic stricken imagination to run riot, picturing every kind of evil. Equally you will find a wonderful power if you perform your meditative work within the Magic Circle and its protection. So while you practice the building of the circle, have it formed as you stand in front of your meditation chair, and after you have created this circle, sealed it with the Names of Power and thus cleared it of evil, sit down and relax, going thru one of your meditative formulae, practicing the mental work, or merely watching quietly for whatever may come to you--- you will notice a great difference in the vibrations as you work within the cleared circle and it affords a condition wherein you may establish higher contacts than you may have been able to heretofore.

Now the next formula of Protection concerns attacks from blind forces but nevertheless living ones of the Inner Planes which we know as Electrical-Bacteriological forms of Life and with which one consciously or unconsciously sometimes comes into rapport. Remember that any act performed with intention, becomes a rite. We can take a bath with no more in mind than physical cleanliness in which case the bath will cleanse your bodies and no more. Or we can take a bath with a view to ritual cleansing in which case its efficacy will extend beyond the physical plane. We perform certain acts physically not only as a means of clearing etheric conditions but as a means of definitely affecting astral ones thru the imagination, which is a very potent weapon in all magical operations.

After all, we have very little knowledge of those subtle forces which are the basis of both occult attack and spiritual healing. They have in their nature something akin to life, tho of a low type and if you think of them as combining the qualities of both electricity and bacteria, you will understand them better. Water has peculiar qualities as you know, if you have seen its effect upon a divining rod in the hands of a sensitive person. Water also throws hounds off the scent and water is a vehicle of purification used alike by the church and by the occultist to clear a place when he is about to work or perform a ceremony.

Now for the formula for Consecrated Water. Prepare yourself therefore with a teacupful of fresh, spring, clear water, in an earthen vessel or china dish, and a tablespoonful of salt in another vessel. As far as the Occultist is concerned, salt to him is the Emblem of Earth; it is also a crystalline substance, and crystalline substances in different forms, receive and hold Etheric Magnetism better than anything else, while water on the other hand, is the Emblem of the Psychic Sphere. The two Realms between them contain by far the greater part of Occult Evil, for it is very rare indeed that Spiritual Wickedness in High Places will reach up as far as the Airy Realms of Mind, or the Fiery Realms of Spirit.

At any rate prepare yourself by having the articles in the vessels, as stated. Use the following prayer for the blessing of the salt and water. (Pointing the first and second fingers at the salt). "I exorcise Thee, Creature of Earth, by the Living God, (S.C.) by the Omnipotent God, (S.C.) by the Holy God, (S.C.) that Thou mayest be purified of all Evil Influences in the Name of Adonai, who is Lord of Angels and of Men".

(Extending the hand over the salt) "Creature of Earth, adore Thy Creator in the Name of God, the Father Almighty, Maker of Heaven and Earth, and of Jesus Christ, His Son our Saviour, I consecrate thee (S.C.) to the Service of God, in the Name of the Father, and of the Son and of the Holy Ghost, Amen".

(Pointing the first and second fingers at the water) "I exorcise Thee Creature of Water by the Living God, (S.C.) by the Holy God,

(S.C.) by the Omnipotent God,(S.C.) that Thou mayest by purified of all Evil Influences in the Name of Elchim Sabbaoth, who is Lord of Angels and of men".

(Extending the hand over the water) "Creature of Water adore Thy Creator in the Name of God, the Father Almighty,who decreed a Firmament in the Midst of the Waters, and of Jesus Christ, His Son, our Saviour,I consecrate Thee (S.C.) to the Service of God, in the Name of the Father, and of the Son and of the Holy Ghost, Amen".

(Casting the salt into the water) "We pray Thee,oh God, Lord of Heaven and Earth, and of all that is them is,both visible and invisible, that Thou Mayest extend forth the right hand of Thy Power upon these Creatures of the Element, and hallow them in Thy Holy Name; grant that this salt may make for health in body, and this water for health in Soul and that there may be banished from the place where they are used, every power of adversity,and every illusion and artifice of Evil,in the name of Christ Jesus, our Saviour, Amen".

And now after you have consecrated the water, it may be used for sprinkling around, and when using it you may use the following prayer:

"In the Name which is above every other Name,and in the Power of the Father,and of the Son, and of the Holy Ghost,I exercise all influences that lead to evil,and I lay upon them the spell of Christ's Holy Church that they may be bound fast in chains and cast is outer darkness, that they trouble not the Servants of God".

Now remember that in making the Sign of the Cross (S.C.) the first and second fingers of the right hand are extended, and the third and fourth are bent toward the palm of the hand, with the thumb laid across their nails as far as possible.When the hand is extended in blessing over the salt and water the right hand is flat, fingers together, and parallel, and the thumb extended at right angle to the fore-finger.

After you have prepared the Consecrated Water,place it in a clean bottle, corked and placed in or near your Shrine in your Sanctum.Use it at any time to sprinkle about any room or the Sanctum.Or the Water may be used in the Bath, or for making the Sign of the Cross upon the forehead.Whenever used the Prayer given for its use must be said.

Remember in performing any Occult Formula to speak firmly and commandingly.

In connection with this Ritual I want you to realize that it has nothing whatever to do with the Orthodox Church,--the Occultist as a Magus of Power, holds the Keys to alldoorways which give entrance to those Corridors built up thru the Ages, leading to the Inner Planes,and the Forces and Powers available there. He selects whichever Key and whichever Doorway may be most convenient to his purpose, and he recognizes the vast Potencies and Hierarchies assembled on the Inner Planes, under the Group Heading of Christianity and frequently uses the Key to that Doorway, rather than one of the older Religions, but as I said before it all depends upon the Ceremony used, and the purpose desired.

In the Bonds of the Eternal Brotherhood

THE MYSTIC BROTHERHOOD

Lecture 91 - Page 1

Beloved Adhyapya:

The work I am giving you is necessarily condensed but you will find it advantageous to copy off the instructions of each ritual or formula with a few brief words as to its use and purpose which you can pick up each time you work one of the contacts for quick reference, or if you are filing the lessons you can make a memorandum of the page and paragraph so you can quickly refer to it. Practice each of them each week taking one or more at a time, but if you follow one with another wait for at least several minutes before starting and do not hold any thought of the other in mind as you take up a new one.

In dealing with the elementals or non-human entities the Pentagram or Pentalapha is best for it is a powerful weapon. This is the five-pointed star drawn in a particular way. Point the first and second fingers of the right hand, others folded into the palm with the thumb across or touching the nails or tips with it, proceed to draw the Pentagram in the air, keeping the elbow stiff and swing the arm full length.

Start with the right arm across the body the hand about the level of the left hip, the extended fingers pointing outward and downward. Swing it upwards as if drawing a straight line upwards above the head at arms length. Now sweep it downwards until the hand occupies a corresponding position on the right side that it did on the left side. You have now drawn a gigantic 'V' upside down. Next swing the hand across the body on a rising incline until it is stretched on a level with the left shoulder, pointing to the left. Bring it across the body horizontally until it is in the same position on the right, fingers pointing out. Now swing it downwards across the body until the hand has come back to the point by the left hip from which it started. This is an exceedingly potent sign. The value of the Five-pointed Star, the symbol of Humanity is known to every Occultist. As an illustration a member was working with a teacher, one of the many who are working privately for their own purposes when he became suspicious that all was not well, there seemed to be a well marked effort to impress him and to inject subtle thots of the Teachers power and authority and to inculcate the idea that what he said should be accepted without question. He determined to watch and if his suspicions were confirmed to have an expose. A few days later he was sitting in his Sanctum meditating when he became aware of an oval sphere of misty yellow light and readily perceived the subtle form of the teacher. Sensing that the visit was none too friendly he at once made use of the Pentegram saying 'By the Power of the Christ of God whom I serve I command thee to depart.' Immediately the Presence in the room disappeared shattering and vanishing as a loud crack was heard. Upon examination the panel of the door in front of which the form had been standing was found to be cracked from top to bottom.

When it is inconvenient to seal the room with the Magic Circle it will be found very useful to seal your own aura. Stand upright and cross yourself by touching with the two fingers as heretofore, first the forehead the center breast the right shoulder and the left shoulder, using the words of the old Monkish formula 'By the power of the Christ of God within me, whom I serve with all my heart and all my soul and all my strength.' (Now extend your hands forward together as far as they will reach at the level of the Solar Plexus, finger tips touching and then swing them around to the back and touch the finger tips behind you saying) 'I encompass myself about with the Divine Circle of His Protection across which no mortal error dares to set foot.' This is very effectual but its potency lasts only about four hours.

There are other devices which are very useful not only in dealing with Psychic attacks but in any case of undue influence or domination. If for instance you have to talk to persons whose influence you find overwhelming, imagine that they are separated from you by a sheet of plate-glass. You can see them and hear them, but their magnetism cannot reach you. Visualize this sheet of glass until it appears to you to be absolutely tangible or real to you. If you have to associate with persons who distress you but do not have to actually talk to them, then imagine them as separated from you by a brick wall and say to yourself 'You just are not there, I can't hear you or see you, and you simply don't exist.'

When dealing with a person who 'saps your vitality' interlace your fingers and lay your folded hands upon your solar plexus keeping the elbows against the sides and keep your feet touching each other. You have then contacted all your own terminals and made of your body a closed circuit. No magnetism will flow from you while you maintain this position. You will also note the other party will probably complain at your lack of sympathy regardless of how kindly you speak.

If at any time anyone tries to dominate you by gazing intently at your eyes, do not attempt to return gaze for gaze, for this only leads to a struggle, instead, look steadily at the spot just above the root of the nose between the inner ends of their eyebrows and then wait for the other to weary of his fruitless attempt for you will have the upper hand.

Now, going just another step further, you realize that Psychic trouble frequently arises from undesirable contacts being established. In order to understand the nature of the problem we must consider the whole subject of contacts or 'rapport.' I have already spoken of telepathic suggestion. Rapport might be considered as the passive aspect of that which telepathic suggestion is the positive aspect, it forms in fact the basic condition necessary for telepathic suggestion to take place. Two people who are in rapport might be described as Astral Twins. Altho the physical bodies are independent units the Astral Bodies are linked in such a manner that there is free circulation of Astral force between them. This fact explains many important occult phenomena. It is the real Key to marriage, explains many facts in the relationship of Parents and Children and accounts for some important aspects of the relation of Teacher and Pupil.

But not only is it possible for a rapport to be established between two individuals but between an individual and a group. This fact plays an important part in all Fraternities and Occult organizations and is the reason the individual promptly feels the contamination of his Group if it be an Occult one and becomes contaminated thru the work of those in charge. It is of course also possible to establish a rapport between a human being and other kingdoms of nature, with incarnate entities superhuman beings, in fact with any form of life with which an individual can form a sympathetic understanding. There must be some ground of sympathy as a basis for the formation of the rapport, but once formed it can be developed almost indefinitely. It is a somewhat curious fact that if a rapport is long continued the persons thus united come to resemble each other.

When two human beings are in rapport the less positive of the two tends to lose his individuality and becomes a pale reflection of the other. It is for this reason that the highly advanced Occultist of the Western Traditions does not take personal pupils as does the Eastern Guru for the Westerner values individuality and prefers to work by ritual thru a group of students.

Because, while the letters personalizes the work, the Methods

are a great deal more impersonal than the other way, but even so, the Individual members of the group, undergo certain changes whereby they are tuned to the Group-tone, so that there will be a common denominator which all possess. Who cannot recognize the Sign Manuel of the Christian Scientists, the Theosophists, the Quakers? Any System such as these which have group Meditation rapidly puts its mark upon its members.

In this fact, of course, lies much of the value of association with a worthy group. In it, equally, lies the detriment of association with an unworthy group. Let us consider what happens when a person of ordinary good character becomes associated with a group of degenerates in Moral Tone. He will either find himself at such sharp antagonism with the Group-Mind that he will have no option but to withdraw, or he will rapidly but unconsciously be tuned to the Key-note of his new associates. Without his being aware of the fact, his Moral Sense will have become blunted and he will accept as a matter of course that which he would originally have turned away from in disgust. The Rapport once established other things beside the general-feeling Tone can be shared, ideas can be transferred from one mind to another, as in Telepathy, and in the same way vital Forces can be transmitted. It is this fact that is the explanation of certain types of Spiritual Healing. When the Etheric Vitality is being transmitted, it is necessary for the persons concerned to be within the immediate Magnetic Field of each other, but when Astral Force is in question, this is not necessary, the transmission is independent of space.

But I am not now considering the legitimate use of these Forces for healing or for teaching and Developing Neophytes, so I will not consider its modus operandi along these lines. Enough has been said to show you in what way it works. Now, I want to take up a consideration of the practical methods, of breaking such a rapport, if for any reason it is desired to discontinue its use.

The Astral Vision, telepathically, appears as a Ray of Light, a Shining Cord, or some similar Thought-Form, because it is in this form that it is usually formulated by the person who is making the magnetic link. It sometimes happens, however, if the operator is of a high grade of Initiation, that instead of connecting the Ray direct to the person with whom he desires to be in touch, he will formulate an Astral animal at the end of it to which he transfers a modicum of his own Consciousness. This Animal-Form is called a Watcher-it does not act upon its own Initiative unless attacked, when it defends itself according to the nature of the species in whose likeness it is made. The use of the Watcher is to obtain a record of what is transpiring, without the necessity of focusing Consciousness thereon. The Psychic Substance of the Watcher is reabsorbed by the Adept who becomes aware of the content of the Watcher's Consciousness. The disadvantage of this method lies in the vulnerability of the Watcher to Psychic Attack, and the fact that its Projector is affected if it is injured or disintegrated.

But in dealing with a Thought-Form, always bear in mind that it is a product of the imagination, and it is in no sense self-existing. What the imagination has made the imagination can unmake. If the maker of a Thought-Form has thought it into existence by picturing it imaginatively, he can equally well think it out of existence by picturing it clearly and imagining it bursting into a thousand fragments and going up in flame, or dissolving into water, and being absorbed by the soil. That which is thought into existence by the imagination can be thought out of existence by the imagination.

I will take this up with you, however, in the next lesson.

In the Bonds of the Eternal Brotherhood.

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 one has 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 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 Qabalah, 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.

In the Bonds of the Eternal Brotherhood.

THE MYSTIC BROTHERHOOD

Lecture 93 - Page 1

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 Sephira 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, 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.

Beloved Adhyapya:

In the past several weeks we have been dwelling upon a subject that I know is intensely interesting to you. Now, there comes a time when we must turn to other topics, temporarily at least, thus affording you plenty of time to practice and meditate over the Work of Psychic Defense which has been given to you, and then, later, we will take up some of these higher phases again.

Tonight, therefore, I am going to talk to you about the real meaning of Ritual as we see it in the Church, whether it be in the simple Forms of the Protestant Faith, or in the more elaborate Rituals of the High Church. Remember always that Ritual is Meditation expressed in action, and while these Ceremonies have largely lost, in the minds of most people, at least, their underlying Mystical Actuality, there are however, wonderful Depths to Ritual when it is understood. But unless we understand the Esoteric Psychology of Meditation, we shall not understand Ritual. To those accustomed to meditate, it may seem a simple thing to think about something for a given time, and so it may be if the thing thought about is well within the range of our experience, and if it interests us, but if the object of our Meditation is below the horizon of our experience (dimly sensed as the flow of a hidden thought) if it is just beyond the range of Consciousness and we see the Light it reflects, but not itself, then Meditation is a different matter, and the Subject of our Concentration is but an Illusion and ever stays beyond our reach. This alone is true Mystic Meditation, the out-reaching of the Mind, at fullest stretch, from the Known into the Unknown.

Now, The Occultist, not blessed with the winged Mind of the Mystic, has his own devices for securing these illusive things of Vision. He takes for his Meditation, not the illusive Light reflected like the Auroric Aureola, but a Landmark which has a definite bearing in relation to place whence the Light arises, he can't see the Light, from where he stands, but he knows that if he directs his steps towards the chosen Landmark, from that spot, when he arrives there, he will see the Light itself. The Symbols upon which he meditates are, for him, the Caverns of the Hill of Vision, and he finds that when he has identified himself with the chosen Symbols, when, in other words, he stands beside the Landmark which he has used to guide his steps, he will then see the Light of the Uncreated Actuality, which was the real object of his worship.

For the Occultist, therefore, Meditation is performed by means of Symbols, each of which is ultimately resolved into its Essence. For the Ceremonialist, Ritual is a series of Active Symbols, by means of which he causes the Congregation who witness the Rite to accompany him in his Meditation, until they, too, all and severally, stand beside the landmark and see the Light, and to them, also, the Symbols shall be resolved into their Essence. In this manner, those who could not of themselves perform any deep and coherent Mystical Meditation are led in Thought, thru the Astral Corridors, to the Mount of Illumination. The Celebrant exalts the Consciousness of the Congregation by enabling them to travel upon the Wings of Imagination, while they cannot walk upon the Feet of Reason, setting one foot before the other, logically.

In order to secure a focussed instead of a diffused exaltation of Consciousness, the Occultist uses certain conventional Symbols when he performs a Ritual, he uses certain conventional Gestures corresponding to these Symbols, this is the Ancient Language which came before Speech, which is used by the animals and even by the forms in which Nature, herself, delineates Spiritual Types. Ritual is a Cosmic Language in which Ideals are expressed by Gestures, just as in the Classical Schools of the Ballet. These are not arbitrary but are the natural

Attitudes that the Human Form assumes, and anyone who uses the Pictorial Methods of the Composition of Place in Meditation finds that he spontaneously pictures himself as assuming these Attitudes so Universal that they are enshrined in Sacred Sculpture in all parts of the World. But not only are these Symbolic Gestures but also Symbolic Objects, and these Objects are the natural counterparts of the Gestures and arise as spontaneously, for they are the instruments of the Gestures.

The Rod, the Sword, and the Cup, all these things are the products of the Gesturing Hand. Were there a Magician who could petrify like Gordon's Head, the Power of the Aspirations and the Strivings of the Soul, we should see rendered visible before us the furniture of the Lodge or the Decorations of the Sanctuary. Cathedrals have been called Prayers in Stone, and the Writer spoke more truly than he knew who said that they might be more truly called Souls in Stone, for the Ancient Cruciform Shape is the type of the Crucified.

Phase by Phase, the Ritual unrolls itself, passing from the preliminary Invocation, which is the preparation of the Place, thru the Purification, to the Prayer for Grace and Help in human things, hence, to the Summoning of Power into the World of Form, the Priest or Minister functioning as a Magician in materializing in his own Soul, and in the Group-Mind of the Congregation the living sense of a Contact with Invisible and Awe-ful Potencies. Out of the Majesty of this Invocation arises the Mighty Ritual of the Mass and the Power to perform it. The Mass itself is the Ritual of the Cup, as is, of course, the Communion of the Protestant Churches - it is the calling down of Power into a Receptacle, that Receptacle being the Soul of Man. It is not the Raying Forth of Power, as in the Rituals in which the Rod takes part, nor is it the Cut and Clash of the Sword Ritual, nor the Bludgeoning of the Hammer of Thor, these are Positive Rituals, and the Cup, or Communion, is a Negative, Receptive Ritual. The Cup is lifted on high and the down-pouring Force fills it. Macrocosmically, the Minister uplifts the Cup and Microcosmically the hearts of the Participants are lifted up with it, for in the Macrocosm the heart center is the Cup, but the Cup is no ordinary Cup that is thus uplifted, for it is Sacred and Sacred in a special way. It is not the Cup of Dionysus, consecrated to a Divine Inebriation, and it is not the Cup of Hemlock that ends all in an Aeon, it is the Cup of which the Master first prayed that it might pass from Him, and of which, ultimately, He drank; it is the Cup of the Last Supper.

The Ritual, as it advances, in its Traditional Majesty, builds before the Inner Eye an Image of the Table spread in the Upper Chamber. The Scene, familiar from our earliest memories of things Sacred, appears before us. The Disciples rejoicing that the Bridegroom is still with them, the Master overshadowed and yet illumined by His Knowledge of the impending crisis. He holds out the Cup and says, "Drink ye all of this," they think He means the wine, but we know He meant the experience. And again He gives them the broken bread and says, "This is my body." It is the Immemorial Symbol of the Sacrificed God, slain that people may live. In the atmosphere of earth is built up a Mighty Image of the Sacrificed God, Osiris, Balder, Qetzlcoatl, Prometheus, all held out that Cup in turn. Into that vast Image centered the Master, representing the latest Aspect of the Cosmic Christ, the Messiah, the Anointed One, and identified Himself with it; thus did He become a Saviour whose Sacrifice had Power to save His People from their sins, taken, of course, in the sense that He is a Personal Saviour only to the extent that we tread the Path that he outlines.

And as this Image forms before the eyes of the Imagination we too enter into that Vast and Mighty Presence, the Presence of

the Great Eternal Christ-Force, co-existent with the Father from the Beginning of Life, the Cup is formulated in our midst, the Power descends, the Atmosphere of the Sanctuary is charged to the highest tension, then at the summons of the Celebrant, the Congregation steps up to the Altar Rail and partakes; the Minister reaches out to them across the Invisible Barrier between the Inner and the Outer which is marked by the Threshold of the Sanctuary, and they receive, each one his own modicum of Power, conveyed magically and imaginatively in the Bread and Wine; the Bread which is the Negative Aspect of that Power and the Wine which is its Positive and Dynamic Aspect; the Bread which sustains and the Wine which is the Soma Juice which consecrates the Vision of the Initiate. The Roman Church gives the Bread to the people and reserves the Wine for the Priest, in order that he, and he alone, may function with Power, but at the Reformation, Martin Luther said, "Every man shall be his own Priest," and gave the Wine to the people.

In the Ideal Church, therefore, from the standpoint of the Occultist, the people should have the Wine and they should be called on to participate in the Invisible Aspects of the Ceremony, and with this end in view the Ritual of such a Church would be worked by two people instead of by one, and the two are not Chief and Subordinate but the Positive and Negative Poles of the Dynamism of the Communion or Mass. The Ministrant works with the Invisible Forces and forms the Channel of their Manifestation; the Reader works with the Group-Mind of the Congregation and leads them out thru the Astral Corridors into the heights of the Mount of Vision. Throughout the Ceremony they make no movement save to rise when they arrive at the points where they enter into the action of the Ritual. He leads them, too, in their Responses, where the Group-Mind of the Congregation links up with the Force that is being formulated on the other side of the Altar Rail. He is, in fact, the bellwether of the Flock, he is the Archetypal Penitent, the Archetypal Communicant; in him are exemplified the Aspirations of the whole Congregation when he reads the words of Holy Scripture which form the body of his Ritual.

We do not worship Graven Images with a superstitious observance, but we invoke the Forms not made with hands, Eternal in the Heavens of the Imagination, which are the Channels of Manifestation to us of the Powers of the Great Unmanifest. These are the Rainbow Rays of the Invisible Light which blinds us in its whiteness; these are the Powers of the Ineffable Brightness which are revealed and displayed by the Image-making Faculty, the Mind, working beyond the Threshold of Consciousness according to its Immemorial fashion, building those Great Palaces of Heaven and peopling them with Celestial Forms which are the Spiritual Heritage of every Race. By these means do we invoke the Astral Images which represent to our Mind the Eternal Uncreated Actuality which we can only hope to see "as in a glass, darkly," while we yet dwell in the Tabernacle of the Flesh. There are times and seasons when the Soul unlatches the Door of its Dwelling and slips forth into the Starry Depths of Unconsciousness and sees God face to face. It steps forth in Sleep, in Trance, and in Death, but for the most part it takes no pitcher to the Waters of Life and returns empty-handed. Symbolical Expression of Scripture and Ritual is the Pitcher in which the Waters of Life are brought back to the World of Men and shown to their Mortal eyes, that they may see, and seeing, believe, and believing, drink and thirst no more.

In the Bonds of the Eternal Brotherhood.

Beloved Adhyapya:

Heretofore, in our studies, we have been considering the normal course of Transition, but if we are to understand the real nature of Death and its problems, we must also consider what takes place if the Processes of Death do not run their normal course, and the Soul fails to obtain release from the bonds of Matter and lingers in the intermediate state. The Pathologies of the Death Process can occur at two points, the state of the mind of the person about to depart may be such as to prevent him from falling into Sleep of Death, or, having passed out safely, he may either refuse or be unable to pass on to the Second Death and lingers indefinitely in the intermediate state, becoming more and more abnormal as time goes on. There are a number of different forms of each of these Pathologies which I must consider in detail in order to explain the subject to you. It is not particularly a pleasant or cheerful subject, but it is necessary, for you are students, learning, and the best way to learn to overcome fear is to face it. We never know when we may be brought face to face with these problems. The understanding of their nature robs them of the superstitious terror with which they are invested in popular thought, and brings them within the sphere of those things which we know we can take and deal with.

The spirit in which a person faces Death is all-important in determining the harmony, or otherwise, of the Death Processes. Just as the unborn child "presents" at the Gate of Life, that is, the bony girdle of the Pelvic Arch, and its birth is normal or abnormal, according to the manner of its presentation, so does the outgoing Soul "present" at the Gates of Death, and just as he should enter Life head first, so should he, also go out of it with the Higher Levels of Consciousness detached from earthly things and drawing the Lower Centers after them. For the Lower Consciousness to be forced out by the old, collapsing body before the Higher Consciousness has gained a foothold in the Unseen is a rather trying experience. Psychics frequently meet Souls upon the Inner Planes who have gone thru this experience, and they are invariably confused and distressed, more or less lost in their Mental Conception of things, until they are enabled to make their adjustments and take hold upon the New Life. A large proportion of the Service that is given upon the Inner Planes is directed to rounding up these Wandering Souls and helping them to find their own place. It is for this reason that the Church prays that we may be saved from sudden Death, for the Soul needs to make its preparations before withdrawing from the body.

The Soul of the man who is killed instantaneously, or who dies without recovering Consciousness has certain difficulties to overcome which do not beset the person who dies naturally and gradually. There are those on the Inner Planes, however, whose work it is to deal with Innocent Souls thus flung violently out of Life and to minimize their distress. Psychics tell us that these "Watchers" hover like hawks in the hither hereafter, watching for out-coming Souls and then go on the swift wings of Thought to those who show any sign of such distress. It is rare that a Soul will come out into the next Life who has not found some friend who has already passed over to welcome him, but if he has been ejected violently, as it were, from the Plane of Earth and is thrust out backward, struggling or resisting, his face is turned toward the Plane which he has left, and he cannot be induced to turn around and look toward the Plane upon which he is entering.

It is a case of mal-presentation upon the Plane of Death, and skillful care is needed to restore normality.

The man who fears Death greatly is liable to thus mal-present and he is born into the next Life with suffering, difficulty, and danger. If he fights up to his last breath, the Great Anaesthetist may be unable to get in his merciful work and that Soul goes thru the Death Processes in full Consciousness. Such souls generally fail to realize that they have died, they are accustomed to look upon Death as synonymous with the extinction of Consciousness, and if they find themselves still conscious and still retain, in their own Imagination, at any rate, the same body they have always had, tho devoid of sensation or weight, it takes some persuasion to convince them that they have passed thru the Gates of Death and are disembodied, they see themselves still as having their accustomed form and cannot be made to realize that it is only a Thought-Form in their Imagination, and that nobody else can see it unless he is Psychic. They naturally associate this Form with their familiar haunts, and because they think of themselves as being there, they are there and can be perceived by Psychics, and hence, by any of their friends who are at all Sensitive, often with very unfortunate results.

The person who sees Death coming knows, however, what to expect, and when he awakes from the Sleep of Death, he is well prepared to find himself without the Physical Body, and so has no difficulty in making his adjustment. In fact, people who have been on the very verge of Death and returned again have often reported that when they recovered Consciousness they were amazed to find that they were alive, that at first they could not be convinced that they had not died.

But the man who does not know that he is dead naturally receives a shock when he finds that he is impalpable to those with whom he expects to be able to get into touch. He may speak to the Watchers at the bedside and they do not answer him, to him they are ghosts and he is overwhelmed with confusion. He may wander from place to place in his familiar haunts, seeking to reach those he knows, but they turn a deaf ear to him. Presently, however, he may find one who, being Psychic is aware of his presence, and now we come to an important question, especially important to readers of this lecture, who, being interested in the subject and giving these subjects their attention, are in possession of some degree, at least, of Awareness of the Unseen, often, in fact, more than you may realize.

Naturally, one who is Psychic must be extremely careful how he deals with the panic-stricken disembodied Souls, for they may find themselves in the same situation as the would-be-rescuer in a drowning. The wisest thing to do, perhaps, until you have more experience is to refuse to attempt a rescue for which you may be ill-equipped, and too, rather, go quickly and bring help, asking the services of one who is equipped with the necessary knowledge and who will take the Wandering Soul in hand and help him to adjust himself and go on with Death's Journey into the Fuller Life, for remember this, once the Soul has crossed the "Great Divide," the way of Life lies ahead, not behind.

The one thing to do is to thrust the Soul off from the Earth-Plane and by all means in our Power try to prevent him from obtaining a foothold upon that dark and slippery Shore that leads down into the Waters of Lethe, and make him turn around and push to the other bank, whether he likes it or not. It is the kindest thing to do however

he may fight against it; and that swim is well within his own Powers, if he will but try. With each stroke that takes him from the dark shores of Death in Life, he is nearer to the Life after Death, he is struggling from Darkness to Dawn, and the Way becomes brighter as he advances upon it.

Do not let us fear the Dead when they come to us, but do not let us allow a panic-stricken disembodied Entity to clutch us around the neck like a drowning man in his efforts to remain on the Plane of Form. Such is really only cowardice, and while it may evoke our Pity, it cannot command our Sympathy, and we ought not to pander to it. To do so is not to help him, but to condemn him to a much more terrible fate, the fate of the Earth-Bound. At all costs, he must be made to let go his hold on the Plane of Form and induced to set out upon his Journey to the "Great Light," which shall enlighten even his darkened Consciousness.

The man who dies an accidental Death, passing out very suddenly from Life, in full possession of his Faculties, is usually dazed but not distressed, because Death has come so quickly. He feels nothing and his Mind is more or less a blank, or working very slowly and disconnectedly. The newspapers often remark upon the extraordinary fortitude of those who have been severely injured in an accident. Of course, anyone who has ever been in an accident knows that the shock is its own anesthetic and the pain and collapse do not come until some time later. Often people do not know that they are injured until someone draws their attention to the fact. The severity of the injuries is almost invariably in inverse ratio to the screaming. In some cases of head injury, a person will linger for days or even sometimes weeks before finally passing out. In such cases, they are, for the most part, as deeply unconscious upon the Inner Planes as they are upon the Physical Plane, but towards the end of the time, when the body is getting ready to set the Soul free, there may be brief periods in which they sense the Inner Planes more or less dimly.

In a case of this kind, the out-going Soul can be very greatly helped by the Rites of the Dying, even if unconscious, and there should be Prayer at the bedside, if possible. Even when there is deep Unconsciousness, this should be kept until they breathe their last breath. If unable to be present at the bedside in the Flesh -- imagine yourself to be there in the Spirit, and you will be present in the Spirit. The out-going Soul, waking to Psychic Consciousness, will see you, even if the by-standers do not. A great deal of help can be given in this way, and the Soul is prepared Subconsciously for departure, even when there is no conscious direct preparation.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

With this lecture you enter into the third stage of your Brotherhood study work. This is the stage wherein you will touch upon the Inner Secrets of the Western Traditions; you will be given the explanation of the Cabalistic Doctrine, and will also receive enlightenment as to the fundamentals relative to the Higher Mysteries. The processes of White Magic will be discussed, that you may have an understanding of the fundamentals governing them.

So you may look upon this promotion as the beginning of a new Occult cycle. You have worked and striven for many months, covering the preliminary instruction material, preparing for the higher lectures. In conscientiously applying yourself to the problems which have beset your Pathway, just as they do the Pathway of every Seeker, you are comprehending gradually that the Way is narrow as is the edge of a sword and as straight as its blade. Let your creed and standard always be "To live to benefit and serve Mankind."

One of the Masters has explained this Ideal in these words: "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 fellowmen 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 toward the Supreme Wisdom; they must be willing to work for the Ideal of human well-being as they themselves conceive it; to sacrifice personal aims and pleasures to some extent, in the Cause."

There is one peculiar thing about this admonition. The Master has stated that it is "the first step." As a matter of fact it is a portion of the Aspirant's obligation that never ceases; the first step is prolonged for it is the very basis of the Higher Attainment toward which he aspires. Service and Universal Love are the two rudimentary factors which have stimulated and guided every true Seeker in each stage of Initiation. So it is fitting that we renew our recognition of these basic requirements at this juncture as we stand on the threshold of a new cycle of study, and that we consider once more the purposes to which our faculties have been consecrated.

You will remember the two previous dedications which have taken place one at the beginning of the Neophyte work, and later one at the beginning of the Adhyapya grade. We would like you to renew spiritually and mentally these high Ideals and Intentions, realizing at the same time that the further you travel along the Pathway the more serious are your responsibilities to yourself and to your fellowman.

Now these responsibilities do not manifest for each individual in the same way; we do not mean that each student must necessarily prepare for active, personal service work in the way of

teaching or lecturing to a band of followers - that is the Path for certain individuals who are particularly trained for that work, and who have those particular qualities which make leadership of that nature a field in which they can work with effect. But there are other ways of serving than those of direct teaching. We also serve God and man thru making our own lives as harmonious and understanding as possible, that we may, thru our own thoughts and deeds, reflect the pure Christ Consciousness and God qualities within; so live that any observing us may see clearly the mark of the Aspirant in all things that we do and say.

In the East those following the Pathway of the highest Ideals bear the caste mark of the Brahmin. This mark is an inherited privilege, and sets them apart from other castes devoted to other endeavors and other aspirations. In following the Western Traditions we do not inherit the privileges which we enjoy in the study of Occult Philosophy, but each one of us, thru our own lives, qualifies to engage in Esoteric Research. Unlike the Brahmin, we do not have a common caste mark the dots on the forehead so proudly displayed and recognized by all as the symbol of a Seeker and aspiring Adept, but we have a more effectual one -- the testimony of our daily lives.

Our numbers are fewer and fewer as we grow and develop - just as in the East there are untold thousands of Sudras (the laboring classes) to one of the Brahmin caste, so in the West there are thousands of beginners who might be classified as "dabbling" in Occult work to one seriously intentioned student.

We speak of the increasing responsibility...unless there be some misunderstanding regarding that statement let us analyze it a little more definitely. Naturally the responsibility invested in us is controlled and governed by our talents, our opportunities and the environment which we live. These responsibilities may diversify our interests or they may specialize them according to our own natures. In addition to the responsibility which is ours in regard to our Fellowman, we have also a responsibility to ourselves. We have proven our sincerity and ability thru the work which has been completed. That has offered us the opportunity to continue further. The very fact that we have mastered the preliminary grades of the work qualifies us to continue. These qualifications are granted to very few travelling the Pathway; perhaps it would be a fair estimate to say that at least one half or even a larger percentage of those who enter into Occult studies drop by the wayside at various stages of advancement. Influenced by one reason or another, they flag in their original intentions and are diverted to a state of mental and Spiritual stagnation, with an apathetic resignation to circumstances.

But there is great work to be done in the future; that work demands trained thinkers, those who understand the workings of Cosmic Law, who are versed in the Esoteric Sciences, and who will be prepared to take up their share of the burden when the time for using their faculties arrives. Those who have wavered, hesitated and stopped are not qualified to continue with these higher Ideals. Certainly their reaction to the opportunity of upliftment and enlightenment has not been of such a nature as to recommend them for future responsi-

bilities. Thus it behooves those who have continued steadfastly to observe the thinning of their ranks as they proceed, that they may value their progress more and look toward the future with a deeper realization of that which lies ahead and the part which they are to play in it.

So arrange your Sanctum as in one of the very early lectures of the Neophyte grade when you were given instructions as to the performance of the mirror experiment. Seat yourself quietly in front of the mirror with no light save the single flickering flame of a candle stationed toward the right hand. Then repeat audibly or silently, as you choose, the following: "I here and now, with all that I am of weakness and strength offer myself and my thoughts, emotions, aspirations and actions to the service of my Fellowman in whatever capacity it may be deemed fitting that I should serve. May this Ideal from this moment guide and direct me, mold and educate me, that may life become an embodiment of it. May all of 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 concentration of the words you have just used as a pledge.

Meditate upon the comments of this lecture very carefully. It is given to you at this stage of your progress as a summary of the ultimate goal toward which every Adept is working. I do not mean of course that this Goal is to be literally fulfilled here and now, immediately, nor perhaps may it be entirely satisfied in this incarnation, but the good qualities and the accomplishments which you realize in this incarnation will be recorded in the credit ledger to your account with the Higher Self on the Inner Planes.

The question of choosing your Way will be more pertinent to your progress now than at any time in the past. We have alluded to the aspects of development which may be roughly classified as the Way of the Mystic and the Way of the Occultist. The Brotherhood of course blends the two, but it is well that we have a thorough understanding of each one.

The Mystic Way is well known; it is the one which leads to Divine Union thru the renunciation of the world and the abnegation of self. The Mystic seeks to worship God in Essence, but because of the fact that the Essence or Root of God is unmanifest, a realization of its qualities eludes human understanding. The Mystic, then, recognizing these facts, seeks to transcend human consciousness, a matter which requires the subjugation of the human form which is a barrier between his consciousness and the Absolute. The Mystical Way is renunciation, wherein the limitations of the lower nature are forcefully eradicated, the higher consciousness freed that it may soar upward, entering into a state of God-like suspension. All that is human is renounced; in an effort to prematurely realize Seventh Plane At-Oneness.

The Way of the Occultist is one of fulfillment, not renunciation. The Path of human destiny is not negated, despised and

avoided, but it is realized and fulfilled for all that it may mean in the Great Cosmic Plan. The Occultist seeks not to flee from that aspect of the God-head which is manifested in form, but he seeks to manifest a mastery over these aspects; he seeks to become a complete master of himself and of his faculties. This mastery is not the domination which the slave owner has over his slaves, but rather it is the inspired control and complete attunement manifested by the virtuoso who extracts from his instrument majestic melodies.

It is the Occultist, in the final analysis, who is valuable to the Cosmic Plan. In one sense of the word the Mystic has discarded his talents and returned empty-handed to his Maker. He has nothing to offer but his sublime love for the Absolute. The Occultist, on the other hand, has an equal love for the Absolute, and in addition he has to offer the trained, and capable faculties which the experience of mastership has given to him. The servant who sits in adoration at the foot of his master is beloved, surely, but he is of less value to his master than the servant who shows his devotion by actively attending to his master's affairs. He goes about the work of the establishment zealously attending to the duties entrusted to his care, and developing his own faculties of leadership and understanding. The Occult Adept is verily a servant of Evolution, and it is part of his task to bring order out of chaos, harmony out of discord and equilibrium out of unbalanced force.

With this lecture we salute you as a Companion in the Higher Studies. You have left the elementary aspects of apprenticeship behind, and are approaching the adult stage of your endeavors.

Abide in peace and harmony, diligent unto the privileges which await you.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now that you are going to venture into the realms beyond Orthodox Theology and Orthodox Science it is well that a clear distinction between them be made that you may have these principles in mind when considering your future work.

No doubt you are already keenly aware of the criticism to which Occult Science is subjected by those who are following a purely materialistic attitude toward life. This criticism arises from two factors. First, the average individual's complete lack of knowledge concerning Occult practices, and second, his misunderstanding of the fragmentary ideas which he may have concerning certain elementary principles. By now you realize too that the man of small understanding criticizes Occultism a great deal more than the Occultist criticizes the man of small understanding. We who are engaged in this work have, above all else, a tolerant viewpoint toward life; then too we have a deeper realization of the Life Forces and we know beyond the shadow of a doubt that all things are connected and linked together under the Divine Plan. We do not criticize any branch of that Plan, for we recognize that it is fulfilling a Divine Purpose, although that purpose may not be the one toward which we ourselves are working.

But to turn to our original topic of Occultism and Science -- the average Scientist of a decade ago, when he was exploring the atom, when he was delving into the new field of Electricity, imagined that he had dispensed with the necessity of acknowledging a Divine Force for earth plane manifestation. His findings actively sponsored a new School of Atheism; for he discovered a few fragmentary aspects of God's Law and immediately, à propos de rien, concluded that the Laws alone were responsible for earth plane manifestation, and that there was no God associated with them. He mistook the nature of these laws and drew an illogical conclusion without analysis or thought. After all there is no real conflict between Occultism and Science. The Occultist does not dispute the findings of Science, but he points out that even though Science has discovered that there are laws governing the Cosmos, that does not discredit the Omnipotence and Supreme Deity of a Vital Force which conditions those laws. We contest the Scientists' findings only when the latter attributes all things to the blind matter of the physical plane, and refuses to acknowledge that there is a higher source from whence issue the initial creative spark.

The work of the Scientist is to classify, to organize, and to discover earth plane manifestations, whereas the work of the Esotericist is to explain that which they find in light of the First Cause, which originated all things.

The work of the Scientists' laboratories is useless, just as the work of the Inventor is useless, unless their discoveries bring a broadening of vision and an awakening of further consciousness of the Supreme Influences which work in and thru all of their efforts. If the modern inventions of the 20th century, for instance, are the

product of nothing more than accident, chance, or earth plane coincidence, they have no intrinsic value; if they are only that they are futile and useless except for momentary profit. This inventive age has been continued for a number of years; accident could not have sustained the creation of these ideas, any more than the resources of the material plane could have alone produced them in the first place. The very fact that Science and mechanical genius has been able to expand itself at this time like it has never been able to do in previous ages, verifies the fact that some agency is at work permitting this expansion and promoting these new ideas. The mind of the Ancient Philosopher was certainly keen and alert, and yet Bacon for instance, for all of his brilliance, did not explore the atom nor did he invent a telescope to reach millions of light years beyond the nearest stars; he did not discover the uses of radium, nor did he understand that voices could be transmitted thru vibration over vast spaces without wires or other communicative connection. His mind was brilliant, as was the ability of others of his age and previous ages, and yet it was specialized to certain things necessary to that age; it did not touch upon those things which are common to this generation.

The Occultist, when he analyzes these things, perceives that a great flood of Creative Force of a particular mechanical type is being made available for the modern scientist and engineer. It is as though special purveyance from a vast Divine Storehouse were being made ready for use, supplies that were withheld from previous ages and of which they had no knowledge.

Simultaneously we very often find people contacting the same "original" idea. Machines will be invented by two parties who are totally unaware of the work of each other, and offered for patenting at the same moment. There is nothing strange in that; the two minds were simply attuned to the same Creative Vibration, and this attunement made it possible for them to manifest the same vibration of Creative Thought. They did not create the idea themselves, they simply attuned their Thought Waves to it.

So even in mechanics we find the Divine Influence at work. This age, rather than drawing us farther away from the Logos, is drawing us closer to it, because of the marvels of its opportunities. Science seeks to discover the reason and meaning of all of this thru matter alone; it confines itself deliberately to the physical plane, and attempts to explain existence from that basis. The Occultist acknowledges no such limitations, it perceives consciousness in its full stature of seven planes and is thus able to understand much that is unintelligible to the Scientist.

Perhaps this period in which Science is divorced from Occultism is only one phase after all. There was a time when the two were closely allied as one great and harmonious Science. At that time the theory of Phlogiston was the accentuated one in research, and perhaps it was more accurate than the present theories of Oxygenation. Here and there we still find a brilliant new

Scientist who cleaves to original principles, and who perhaps may be part of the van of research leaders to unite the Esotericist and the Exotericist once more again in solid flanks. Einstein, for instance, with his theories, has pointed to a force more vast and omnipotent than any acknowledged by Science the last 50 years. The closer he draws to actual Truth the more undeniable the existence of such a force becomes.

In time Ectoplasm will receive as much enthusiastic scientific attention as the Strastosphere; the art of projection will be taught as a part of the curriculum of the average school; chemistry will again be alchemy, for they cannot progress very much further without remembering and utilizing the Truths that have been retained, repeated and emphasized thruout the ages by the Mystery Schools. At the present they are simply skirting along the banks of Truth. A knowledge of Symbolism, Astrology and the Zodiac are necessary if Science is to proceed beyond the barriers of the material. They are now reaching out into the unknown regions; the rarefied atmospheres, seeking the identity of the Rays, delving into the Abstract. To them it is all an uncharted, unknown Way, whereas to the Occultist this is familiar territory. The latter sees what the Scientist does not perceive, that all things are One, that specialization in Science is futile and impossible, unless attention is diversified to include the Science of Occultism, which had made a study of the Abstract since the beginning of time. In the field of controlling the material plane the Scientist is a Master; when he goes beyond that point he is as a child in the kindergarten of school years, --- troubled, uncertain and indefinite. Perhaps it is pride more than anything else which keeps the Scientist from seeking the help, the advice and the counsel of Esoteric Masters. Once they have as a body, however, risen in cooperation with the leadership of a chosen few who have embraced the Standards of Esotericism they will find their further research to be very much more understandable and productive of helpful results.

For your extra-curriculum study of this week, if you have an opportunity for so doing, find a few moments for reading a bit of current literature on the subject of Scientific research. I am not going to suggest any particular source of Scientific information, as the reading matter at your service will depend largely upon the research resources at your command. If you will go to your public library you no doubt can find current periodicals devoted to Scientific study, and these will give you a conception of what Science is doing today. Keep in mind the instructions and the suggestions which we have given you in this lecture. As you read of these new inventions, of these new attempts at explaining Cosmic Forces, remember the instruction which has been given you prior to this, concerning Evolution, Polarity, Karma, and all of the kindred Principles of the Western Traditions. Learn to modernize these ideas, learn to read and associate what you read with Occult Thought. Certainly if this modern world is not based upon Occult Principles we should become aware of it; if our principles can be bombarded and shattered by the first question presented by a Scientific discovery, then we had best find that out immediately and discard Occult Principles entirely.

But as you study, as you observe life, as you investigate the new things being done in Science you are going to find that instead of having these discoveries plant doubt and question in your consciousness, that they will do just the opposite for you. They will give you a broader understanding of life and of these principles, and will stimulate you to further endeavor, giving you not only the courage to go forward, but also giving you a very real sense of pride in being identified with this age holding such rare opportunities for progress and service.

The Scientist is demonstrating in a tangible way the teachings of the Abstract philosophies...keeping abreast of the times is part of the duty of every practicing Occultist. Each new discovery or invention adds to the Divine stature of Universal Mind and gives us a new conception of the magnitude of its Power.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

We are soon to start on the study of the Cabalistic Doctrine, and in preparation for it shall deal with certain preliminary issues of great importance.

It has been found that one of the most difficult aspects of higher study is that which refers to an analysis of Divinity. The various ideas about God are so diversified, so capriciously governed by creed, church, environment, experience and private opinion that those engaged in the study of this subject each consider God in a way different from that in which He is regarded by someone else. Therefore, in order to facilitate the absorption of further instruction in the deeper Mysteries, study well the explanations given here.

When the term "God" is used it is commonly understood as referring to the Force responsible for the creation of the terrestrial Universe. The average person understands Him as a superman, who decreed that the Universe come into manifestation and who has, in support of that Decree, subsequently controlled life and existence in that Universe. This idea includes an active Force, vital, directly concerned with the affairs and conditions of this plane. However such a conception of God takes no cognizance of the Divine Force, the First Cause, the Absolute, the creator of Spirit.

It is to an understanding of this Principle that Occultism is directed. The Deity concerned with the functioning of the Universe is lesser in Power and in jurisdiction than that representing the Absolute. In all things there is a central stillness which knows nothing of motion or change. The idea of the Absolute should be without restriction, boundless, impersonal, infinite. It must include the All in All which cannot be divided...the Spirit and the Soul, the suspended synthesis of the Seventh Plane aspect. The fact that God (as He is commonly represented) is depicted as active, as manifesting, restricts His Powers, conditions his consciousness by imposing duty and responsibility. Therefore the exoteric conception of Deity is not the highest understanding of Divine Force, but is imperfect, incomplete. If he is to know awakening, it is necessary that Man expand his consciousness to include an appreciation of Powers superior to Osiris or Jehovah.

It is true that a governing, working force exists, else the Universe would remain in Essence, not manifesting in substance. Such a working force is not the Source, but a reflection of a higher pattern. The influence of the Seventh Plane is simulated on lower planes, but the Seventh Plane itself is entirely divorced from matter. In almost every religion there seems to be at least a wavering gesture toward understanding the Unmanifest, or at least some attempt is made toward intimating the qualities of the Absolute. For instance, in Genesis, altho the conception of Deity portrayed is that of a manifesting agency, the Book does not describe the method by which His Universe is brought into being. It does not picture Jehovah as a God who fashions with His own hands a world of matter. He is, rather, pictured as a Master Builder, directing, not laboring. By

expanding consciousness one step further, we can approach an understanding of the primordial Cause, the Absolute, superior to and above Jehovah.

In addition to personal opinion and theological doctrine, race has a great deal to do with an individual's understanding of God. Various tribal anthropomorphic Gods are worshipped, each differing from the other because of the racial traditions of the several tribes. Because of the fact that the God Force is so diversified in its aspects and faculties, one type of mentality is capable of grasping one aspect and excluding others. Thus it is that each race supports a certain theological principle which may not entirely agree with the principles of other sects. Yet each belief is begotten of the Logos, but none wholly encompasses the composite qualities of the Logoidal consciousness. To the Egyptian, the god force was Osiris, later Hermes. To the Jews, it was Jehovah, to the Hindus, Brahma. All is the same force, partially realized by various tribes.

The soul of the world, the Anima Mundi, changes periodically. It is permanent and changeless in its inner Essence, but on the Lower Planes alters with evolving conditions.

It is thru the intervention of the Seven-Fold Rays of the Sun bringing Light into Darkness that Man is drawn into rapport with the Logoidal Force. The species of Man may be considered as a third Logos, the second being the Christ Force. The Absolute on the Seventh Plane is passive Wisdom, the Christ Force is conscious, active Wisdom, with man as the direct issue of the inter-play and sympathetic association of the two influences.

In Cabalistic study you will have explained to you the Veils of Negativity, that is, the Higher phases of consciousness beyond even the Absolute....to a full comprehension of these, the human mind cannot reach, but as all things have an Archetypal mold upon which they are patterned, intuition tells us that even the Absolute is a reflection of a still more remote force. Therefore, the Logos (the Word) born of Mind, is the rendering as in a mirror, of still higher forces. Just as a photograph depicts a likeness in shadow of the original subject, so do we find that the Logos mirrors the focused vibrations from the Veils of negativity. Similarly, man reflects the Logos....thus we have the great mystery of the Macrocosmic and Microcosmic Worlds.

Every great world teacher has been a simulacrum of Logoidal power, more intensified and direct than that which is manifested in the consciousness of less developed individuals. In the majority of cases, they have passed through a series of incarnations, each one as an Avatar during which time their powers of leadership were matured. They bring the Divine Message to each succeeding Age, couching it in phraseology suitable for the understanding of that Age, sacrificing themselves for the good of Humanity, and being reborn in various guises as instructors and sages.

They are part of the great Divine Hierarchy, thru which the powers of the Logos manifest. The Universe is controlled by an order of Spiritual beings whose faculties and responsibilities are as

accurately judged and disciplined as those of the officers of a great army. Each of the Spiritual Beings manifests a separate personality, segregated from the whole and devoted to certain duties. The Saviors in bringing a revised statement of the permanent and enduring Divine Message, "save" their followers from a Hell of darkness, ignorance and evil.

And now I want to give you a little Ceremony which is to be performed with a reverential appreciation of its Mystical meaning, and actuated by a real desire for the influx of that Power which descended upon the Apostles at Pentecost and which is described as the Tongues of Fire which "sat upon their heads," It is to be performed twice each month in the Quiet of your Sanctum. If the time for using this ceremony falls on a regular Sanctum night, it may be used as a substitute for the usual opening ceremony.

First, there is the opening Service, the little period of Quiet Meditation, dwelling upon the Ceremony about to take place, attuning your Mind with the Divine - for a few moments thus preparing yourself for the performance of this great Rite.

Then, secondly, you are to rise from the chair in which you are sitting, and you are to draw about yourself the Magic Circle, imagining it keenly, and invoking the Names of Power with command and assurance.

Third, standing by your chair, you are to raise your hands in the Sign of the Chalice, which consists in lifting the arms above the head with the hands cupped, as if about to catch something falling from above. In this position the head involuntarily thrown back and the face turned upward the whole Attitude is that of one who awaits the Descent of Power. You must realize that these Symbolic Attitudes are called in Esoteric Terminology "Signs," and that they are very important, for they render in the Universal language of Gesture the idea which should have been inwardly formulated. (If you are particularly interested in traditional significance of posture and gesture, see Raymond's "Principles of Aesthetics.") Even in the case of one who is perhaps not so highly advanced as to fully understand all the Significance of the Inner Processes and Ceremonials, the very assumption of such an Attitude tends to induce the corresponding State of Consciousness and automatically renders him an adequate Celebrant, apart from the perfection of his Methods. You have only to experiment with this Attitude of the Sign of the Chalice and note its effect upon Consciousness to be in a position to understand something of what goes on in the Consciousness of one going thru this Ceremony.

Now, holding this attitude, you are to make the following Prayer to the Master of Masters, whose Name is the Name of Power in the Heavens: "Master of Love and Compassion, I am dedicated to Thy Service, I approach Thee in Faith, in the Christ-Force, the Unseen Companion of the Heart. Prepare me, O Lord, to drink of the Living waters of Life soon to be made manifest unto me. Open my eyes that I may see, and my Heart that I may understand; make the Way plain, O Lord, that I fail not in Thy Service. May I be a Channel whereby Thy Holy Ones may approach the World! May I be a Center of Radiation of Thy Power! And teach me to 'travel light' as do all who travel on the Path, to give

myself entirely to Thy Service, to attune myself to Thy Will, to suffer gladly for Thy Sake, to lay down at once the small personal Life for the Great Cosmic Life, to love with the Love of God."

This Ceremony is to be performed on the night of the Full Moon, and on the night of the New Moon, twice each Lunar Period. After it has been performed, you may quietly leave the Sanctum, or you may remain to read your lesson, or review any of the lessons or the experiments which you choose. After you have thought this over carefully, I will discuss it a little further in the next lesson, before going on with the new work.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

I have at various times discussed with you the many phases of the great Religion of the West, Christianity, and I have from time to time also brought out its many benefits and fine points. However, as Occultists and Mystics we cannot but regret that the whole beauty of Western Religion has been denied to the people at large. Only portions of the esoteric teachings are taught, so that we must agree that Christianity as it is practiced today, is one-sided and is not, therefore, a satisfactory source of Spiritual Inspiration. The truth of that statement is to be found in the thousands leaving the Orthodox Church for some more satisfying association. The Church of today has forgotten the Cabala, wherein are its roots, and the Gnosis which was its flower. Those who altered the original principles of the Church and made it a political force were not Initiates. The true Initiates and illuminated ones were in the persecuted sects who were driven from power by fire and sword. If we are content with Mysticism alone, then we are content with a half-truth. "By their fruits, ye shall know them!" That certainly applies to the modern Church, for since the Gnosis was eliminated Christianity has borne little fruit. It is stagnating and by its lack of Spiritual food is driving its followers away from its teachings.

Think over the accomplishments of the Orthodox Christian Churches for the past two thousand years; think of the present system organized on a strictly financial basis, as the modern Church competes with the theatre, the race track and the dance hall for patronage. Consider the advertising, the extensive social organization of a modern Church, and consider, also, how little of pure Spiritual attraction exists. It was hardly for such a manifestation of Christianity that the blood of the martyrs was poured out in times past. The fervor of worship is not there, for it has been driven out, because of leadership being invested in those who are not Adepts. There has been no contact with the Inner Plane sources to renew the Spiritual force of the group Soul. Ritual has been discarded in favor of entertaining, and even humorous lectures on politics, on finance and an occasional reference to the vague accomplishments of foreign missions.

We can ask ourselves just where the fault lies: why is it there is no holding power in the modern Church? Does the fault lie in the message of the Master Jesus, to which these Churches are ostensibly dedicated? Or does it lie in the misinterpretation of that message and the commercialization of its promulgation? The latter, of course.

If we can look upon Christianity as it is practiced today, as a dying remnant of an esoteric system of former ages, then we can understand its practices as those associated with its decadence. The original inspiration has been lost and instead of the Church automatically attracting all who sincerely wish to fill their consciousness with the blessings of Spirit, it seeks to draw by outlandish attractions the curious and the inquisitive to an empty service. It is not the purpose, it would seem, of a Church to attract;

the purpose of the Church is to serve and to satisfy. It should be as a fountain head of seventh plane force, which is approached freely and happily with a deep gratefulness for the opportunities of Spiritual fulfilment which it offers. It should be sacred ground; it should be recognized as a Temple of the Most High, dispensing not only Spiritual peace, but Divine knowledge and instruction as well; it should be a representative of God-Consciousness on earth, not a meeting house for social activities, nor the polite bickering about the outer concepts of the Law, but a Holy of Holies, impregnated with unremitting, indefatigable Celestial power.

It is lamentable that there are not thousands delving deeply into the philosophy of the Master's message, absorbing its deeply hidden truths. The Church is largely responsible for this suppression of the message, for it has been satisfied with crumbs from the banquet of truth and has ignored all else. It has even denied the existence of the banquet, preferring to remain an exoteric representative, refusing to acknowledge anything but the most obvious, the most trite and least satisfying aspects of the Christ teaching. It is not so with Buddhism, nor is it so with Mohammedism. The followers of these two influential and inspired leaders appreciate the significance of the teaching which they receive. They understand it, they study it, they explore its more obscure recesses, they think in terms of the Divine guidance which has been given to them, they look upon their religious philosophy as a source of enlightenment and learning, they take all things to this abiding source of counsel and are never unsatisfied.

Through the building of false pretenses, the Christianity of the Nazarene has been presented in a warped and bungled fashion. No word is spoken concerning the association of the Celestial Spheres with life. No word is spoken concerning the method of the creation of the Universe. It avoids, as it were a plague that most vital subject of human relationship, Polarity. It timidly hesitates to apply its teachings to international relationships.

Are we to believe that this message of the West is devoid of counsel on these topics? Are we to believe that His message is faulty, incomplete and inconsistent when compared with the demand of Life and with other philosophies? No. We assert that these truths are available, this conception is prepared for our use, although it has been suppressed either through ignorance or the desire to keep the intelligence and the development of the Western Mind subservient to a minority of self-appointed Spiritual guides.

With surprising inconsistency, the modern Church has pointed a finger at its followers, accusing them of hypocrisy and lack of faith in their neglect of the Church. Had the Church anything to offer of genuinely transmitted Inner Plane force there would be no need to harangue empty pews, for there would be nothing that could keep the throngs away from the Eternal Source of Supply. Their championing of an empty, crude, insignificant Cause is pitiable in its ineffectuality and its futility, especially so as the esoteric truths have not been lost and could be again revived were it not for the misplaced prejudice

of Orthodox leaders. Their cause could be rejuvenated were they to illuminate their efforts with the distinct and elevated teaching resting at their finger tips. But they quarrel over their dry crumbs, refusing the sustenance of the heavily laden and richly endowed table of supply.

The proper religions of the day are designed for the most illiterate minds, the most unresponsive, unthinking, indolent, unquestioning, uninquisitive states of consciousness. For a young Soul fumbling for a knowledge of higher consciousness their trite teachings are aptly fitted, but they offer nothing for the Twentieth Century intelligence, alert and eager for answers to each and every one of its queries.

Another breach of the trust placed in them is the Church's dogmatic stand of authority and their bigotted self-centeredness. Not only do they uphold their own importance above all other sects, but they label all other creeds not only as unauthorized but as actually damning to the Soul. This attitude alone is seriously deleterious to their accomplishments, for any in their group who manifest enough courage to investigate other religions for themselves are astonished to find how closely associated each and every one of them are.

It appears that churches if they be reflecting Inner Plane Law should be cooperative, they should be enveloped in the investigation and the enlightenment of their own doctrines and principles, gladly accepting the contributions which other religious sects make to the revelation of God-Consciousness. It is not to be wondered at that those Souls who stray from the confines of the modern Church discover in Occult Christianity the assimilation and the harmony which they had sought, but never found, before. It is with gratitude and with a sense of completion that they note that after all the Christ's message was not piecemeal, garbled and constraining, but that it does apply to the Twentieth Century and does meet their every need, their every question and their every demand. They who have sought to look upon their brothers in truth, those following a different Pathway than themselves, as heathens and lost souls see them as they actually are in the light of companions striving toward the same Goal. Christ's message is dignified by observing it in its relationship to other messages. From the Christian text book, the Bible, the dust of many ages is cast aside. Instead of having the Bible pointed out to them as a Book of Guidance its pages are actually opened and they are taught how to see, how to study and how to understand its meaning.

There may develop a change in the Church, or the needs of the people may automatically refute its claims, destroying its present false principles to institute a world-wide movement for esotericism. This will come about gradually in response to the unshackling of the Soul of Man. Here and there are those who are aligned with esoteric orders, who appreciate the Inner truths. They are preserving the ancient teachings, preparing themselves to serve in a larger capacity when their talents and their faculties are required. Verily, it has been written for us, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Tonight we are going to enter into work which will prepare you for the deeper Cabalistic Studies lying just ahead. In those studies you are going to touch upon topics not otherwise discussed in the lessons, and are going to delve deeply into the abstractions of Cosmology.

In previous lessons we have told you of the Planes, we have spoken of the conditions involving the Solar Logos and the Universe, and I think that we have together learned to expand consciousness far beyond that point at which it was restricted when you entered into your study work.

Our immediate subject for consideration is that touching upon the root cause, the root source of Being. Relax in your chair and let your mind expand to the magnificence of Cosmic Consciousness. For the time being let us think upon those great factors involving creation. Consider the planetary group of which the earth is a part --- for all intents and purposes our Solar System is a closed, segregated unit. It is affected, of course, by outer influences from the Cosmos, but these are so remotely distant from us as individuals that we can hardly comprehend their nature. Not all of us are consciously aware of the influences of this Solar System, so it is surpassingly difficult to apprehend the nature of influences beyond that.

We know, however, the method involved in the creation of the Universe, we know that conditions in the Cosmos are changing constantly, but the period of each cycle is so vast and so slow-moving, as far as solar years are concerned, that the conscious mind is quite incapable of understanding them. The Solar System arose from a star cluster, which we will term a nebula, the Planets being discharged from the Sun and in turn discharging satellites such as the Moon which now circles about the earth. We see, therefore, that the beginning, as far as the Moon is concerned, is the earth; the beginning as far as the earth is concerned is the Sun, and the beginning as far as the Solar System is concerned was a nebula.

But we are going deeper than that; we rightly ask, "From whence came the nebula?" That it was composed out of matter found in outer space is not quite definition enough. So we naturally inquire from whence came space?

This procedure from space to the earth means Evolution, it means development and unfolding, but the very term "Evolution" itself implies its companion and preceding process, Involution. Nothing can unfold that has never been in-folded. The Evolutionary process taking place beyond the nadir is a completing cycle. Luther Burbank did not develop or evolve his new species of plant-life out of ether; he combined forms which were already in existence, remade them, selected certain qualities that he wished to predominate and evolved something new out of something old. It is obvious, then, that our Universe has evolved from something which preceded it, that space itself issued from a source.

Burbank combined several varieties of desert plants and produced an edible, spineless cacti for the use of cattle in arid regions. The qualities of food and resistance to arid conditions were inherent in the inedible plant. He isolated the desired qualities, combined them, and produced a new variety out of their latent elements. Evolution follows the same process on a larger scale. It produced the Manifest Universe out of the Unmanifest by utilizing latent forces.

Herbert Spencer was incorrect when he said that the "Great Unknown is also the Great Unknowable." It is true that our minds are not at this time capable of fathoming the Great Unknown, the great Involution which preceded Evolution, but it exists, it is, and will be made known when our minds have reached the capacity for understanding it.

The Great Unknown, therefore, is not an absolute state in itself; it is a comparative state, it varies in its expanse of Unknown Truths in comparison with one's attainment. The Mysteries of business and finance are, for instance, a part of the Great Unknown for a child, but they are familiar and understandable to his father, whose life has reached a more mature stage. So shall we, as we mature Spiritually, fathom that Unknown Region, finding it just as comprehensive, just as possible of analysis, just as rich in opportunity as any part of the world and the world's knowledge is for us today.

The Eastern Teachings are perhaps more acutely aware of the urge for knowing something of the Unmanifest than are the Teachings of the West. So let us turn to their attempt at describing that which is not describable. From the texts of Taoism comes this thought;

"Was that which was produced before Heaven and earth a thing? That which made things and gave to each its character was not itself a thing."

And again from the same source;

"The Tao cannot be heard; what can be heard is not It.
The Tao cannot be seen; what can be seen is not It.
The Tao cannot be expressed in words; what can be expressed in words is not It. Do we know the Formless which gave form to Form? In the same way the Tao does not admit of being named."

And from the Upanishads we glean this thought:

"Not in the sight abides His form, none beholds Him by the eye; those who know Him dwelling in the heart (in the ether of the heart) by the heart (pure intellect) and the mind, become immortal."

And from the Bhagavad Gita this;

"But verily thou art not able to behold Me with these thine eyes; the Divine Eye I give unto thee."

So gradually we approach to a better understanding of that which is beyond thought; we perceive that which belongs to the Involutionary arc of Cosmic unfolding, that which we sometimes name as Brahm is not non-existent; it is, and it becomes knowable as we ourselves approach it.

The more deeply we delve into this subject of the Unmanifest the more closely are we coming into attunement with the Inner Planes. The more awakened and vitalized our Higher Faculties of Mind become as we learn to appreciate the actuality of those things beyond the dense material plane. Too long we have considered that nothing existed save that which is apprehended by the five physical plane senses. Too long has that conclusion prevented us from true Life understanding. We are advancing to the place where it is no longer necessary for us to think of the Unmanifest in terms of weight, size, color and appearance; we think of the Unmanifest in terms of force, of potency, and of vibration - these are gradually becoming just as actual to us as the objects of sensory experience.

The average man is content to completely disregard everything except the commonplaces of every-day existence. He sees no reason for expanding consciousness beyond the minimum necessary for the maintenance of the physical organism, and if he is questioned as to that which lies beyond the physical he will say that he does not understand the necessity for metaphysical investigation. He will say that it is not practical, and yet that same man will enthuse over his new radio and marvel at the wonders it performs. He uses the very developments which abstract thought has made possible and which employ an abstract means of operation but at the same time, thru sheer ignorance, ridicules that which makes his pleasure possible.

After all the inventor is a Metaphysician, whether he realizes it or not. More and more modern Science is delving into the abstract for its inspiration and for its guidance in the development of remedial contrivances, such as the ray machines, electrical treatments, and so on. They no longer scoff at the abstract, but are endeavoring to employ, to understand, and to use those principles known to the Metaphysician for many centuries.

So the Occultist, when he reaches this stage of development, must learn to conquer, to overcome that attitude of mind which perceives Actuality on the physical plane and on the physical plane alone. He must learn to develop the viewpoint of the Adept, for whom Inner Plane conditions are just as understandable as earth plane conditions. Not only does Science employ in increasing measure the resources of the Abstract, but these are the means thru which the Practitioner and the Mental Healer effect their cures; they use the abstract, or in other words one phase of Mind Power in their operations; they are using a quantity of consciousness which is entirely "unknown" to those lesser developed. Out of the Unmanifest they are collecting positive forces to eradicate a condition of inharmony in the physical organism. In a minor way we see, therefore, that they are following the same process which brought about the manifestation of the Universe from space to density. Thus the Unmanifest becomes practical, usable, workable, and vital in human affairs. In the same way our study in future lessons of abstract principles can be transformed thru intelligence into workable, usable principles, applicable to every-day problems.

As an example of the use of the Unmanifest I am going to speak with you about advanced use of affirmations. There is per-

haps some aspiration which you have, which is as yet unrealized, or in other words Unmanifest; it is actual and in existence for you, just as surely as the Moon or the Earth were in existence in the great void and Unmanifest era preceding Evolution. Your faculties of intelligence and determination are to effect the same creation of this condition that was brought about by the Logos in the production of the Universe.

"He spoke the Word and it was."

In other words, he focused the forces of the Unmanifest, his attention acting as the nadir of the Involutionary Arc, and He originated the processes making for unfoldment or evolution.

In the use of affirmations in this way let us employ the term "Decreeing." It is the use of the Creative Powers which are your natural birth right. Effective use of the Word or effective use of the Decree depends upon your ability of concentration, upon the effectiveness of your thought, the clarity of your inner vision and the persistency of your desire. Think upon that one ambition which may be unfulfilled in your life, and which is vitally important to you. As yet it is in that great void of the Unmanifest, it has not been focused at a nadir for development --- Why? Something is preventing that manifestation which your idle wish, or even your intense desire has not overcome. First of all you must find that cause of restriction and eliminate it, find that fundamental obstruction which needs to be changed. It may be something in yourself, or it may be something in your affairs or the affairs of someone else. Usually one will find that the first condition is the real offender. Remove that cause and you will then be ready to expect the fulfillment of your desire. Do not expect the removal of the cause to bring about the manifestation, however; it does no more than the releasing of the brake in your automobile when it is stationary on a level road. The automobile will not move; it needs power behind it to turn the wheels forward. Our desires are not like a rushing vortex, seeking to change our entire lives, but their force is an inert, latent potency which must be stimulated after blockades have been removed and brought into manifestation thru a guiding force. That force rests within your own mind.

After discovering and annihilating that underlying difficulty plan the words of the decree as carefully as you would fashion a vitally important telegram; express in those few simple words of Decree exactly what you want, and nothing more. Let there be no confusion at the reception end, (your subconscious mind) as to the intention; then deliver your command with assurance, confidence and authority.

Have no fear as to the telegram to the subconsciousness going astray, its message is going to be apprehended when it is delivered correctly from your Thought World, and will begin its focusing force and its manifestation of power immediately. Then go about your affairs in confidence and faith, seeking for daily signs of that manifestation coming into prominence. Be alert for each evidence of helpful change, and cooperate with these movements with every ounce of intelligent strength, moral courage and fortitude which you have.

In the Bonds of the Eternal Brotherhood.

AURIC COLOR CHART

A table for the interpretation of Auric colors is given below:

Red: fire red, growth of Love in the Soul. Crimson, Ambition and a love of order. Scarlet, Anger.

Orange: signifies pride, but is seldom constant, being subject to varied changes and will be judged by the colors mixed with it.

Yellow: usually implies high intellectual attainment with spiritual aspirations. Sometimes considered the color of youthful, uncontaminated ideals.

Green: one of the most difficult colors to interpret, there being so many varieties of it. Slate-green denotes cunning, and a tendency to deceive. Emerald-green is the color of understanding, of culture and friendship as well as of versatility and ingeniousness without the unpleasant or evil intent of slate-green. Clear, vibrant green denotes sympathy, kindness and other fine qualities of the spiritual aspirant.

Blue: Pale, sky-blue indicates Truth and the elevation of the Lower nature of man, as well as consideration of higher ideals. Turquoise-blue shows a change of mind and heart. Dark pure blue, (the Prussian-blue of the artist's palette) denotes religious feeling, and is sometimes termed the color of mystical contemplation. Blue also is a variable color, its shade changing with the thought-content of the mind and according to the intensity and hue the color may indicate every extreme of religious feeling from mere curiosity on one hand thru pure devotion, to religious fanaticism on the other.

Violet: Being a mixture of red and blue, violet would naturally partake of the qualities of both colors. A strong medium shade of deep purple denotes strength and the will to rule, whereas a pure violet signifies a rapport with the highest of spiritual and intellectual forces.

Brown: A dull rust-color brown indicates selfishness and avarice. A brown aura flecked with angry red denotes jealousy. A pleasing medium brown is the color of strength, and offers protection for the more rarefied qualities of the mind and spirit. A sultry, yellow-brown betokens fear and a lower plane intellect.

Black: A heavy, murky black denotes hatred and malice and is sometimes seen to coil thru the aura like a gross serpent; but a clean, lustrous black may denote deep meditation and a profound mind.

Grey: If heavy and mottled, deep depression, and should this be the habitual frame of mind for the individual, the aura will reflect a decided gloomy, stagnant, and negative appearance.

White: Construction, nobility and power.

Silver: Active perception, mental brilliance.

Gold: This is the color of the Holy City and indicates a vibration of spiritual splendor, of growing enlightenment, and power of attraction.

Metallic rays: Great oratory, magnetism, imparting of knowledge.

In studying the Aura the student will find that it varies greatly: pure color is seldom found, for it would mean that the individual was focusing upon one, unmixed emotion, and unless he is possessed of great concentrative powers, this is not likely to occur.

Colors may be found to be arranged in spiral bands of contrasting shades encircling the Aura; in spots, or in vertical or horizontal stripes, as well as in the form of a diffused radiance. It is observed too, that rather than using the color-chart as a means of judging character, the color of the aura should be employed only to judge the emotion of the moment and the nature of transient thoughts.

Beloved Companion:

One of the most difficult concepts for students of the Bible to understand is the use of various terms which are employed thruout the Scriptures, but which are not clearly defined so that the individual has a definite idea of what is meant. For instance, such terms as "Jehovah", "The Holy Spirit," "Christ", "Jesus," - these and many others are employed by laymen and clergy alike, but if they were required to define exactly what they mean by each term they would find themselves confronted with a most difficult problem.

This lesson, therefore, is being given you to eliminate some of these uncertainties, that when the terms are used in the future, both in the Scriptures and in the Brotherhood lessons, you may understand them from their true Esoteric meaning and be able to employ them correctly.

As to the identity of God -- that we have touched upon frequently. The closest definition that one can come to this great Force is that of the "Absolute," that which is Supreme, the Force from which issues the Great Cosmic Mind, which created and sustains the Universe, that Power which gives life to every creature and thing, the Force behind the Sun, and the Illumination of Light.

Now this great Unknown, this Great (to us) Unmanifest, this Supreme and Absolute Force, is but vaguely alluded to in Scriptural Teachings. The Bible refers more or less to aspects of that Force, not to the pure Intelligence of Divine Mind Itself. For instance, the Scriptures refer to God, Almighty God, Lord God, Lord, Jehovah, and so on. It is interesting to glance over the first few chapters of Genesis and see just how many terms are employed which we have loosely interpreted as meaning the same force. English does not distinguish clearly for us the differences between the types of Force meant by the Scriptures. These terms have been translated indiscriminately from the original Hebrew, without regard for the fact that each one of the Names of God is different. In fact there are ten God Names, ten Forces of the Absolute, each of which has special meaning, and each of which explains some particular quality of God-Consciousness included in the Great Cosmic Consciousness. However, this lesson is not for the purpose of explaining the differences between the aspects of the God Names, or the characteristics of Cosmic Mind, as all of this will be explained in detail in later lessons, when the study of the Cabala is entered into.

We are chiefly interested in other various phrases. The God Force is distributed thruout the Planes and finds representation in the various Entities of the Inner Planes, all the way from the Star Logos to Man Himself. These variations of Creative Force spring from the Logos, circumscribe the Arc of Involution, reach the nadir, wherein they turn back to the Source, seeking Spirit. Man is located at the nadir and represents that point wherein Spirit returns unto itself.

But there are three cardinal forces operative in controlling, guiding and directing the processes, both Involutionary and Evolutionary --- this Triune Power is represented as the God-Head or the Trinity. It is necessary that there be three distinct and stabilizing Forces acting as the basis of manifestation, for therein the opposites find equilibrium in a third.

The conception of the Trinity has dated from the earliest understandings of Man, but unlike the modern Theologians, ancient Man recognized the nature of the Trinity as it actually is. He perceived the Trinity to consist of Father, Mother and Child. Today the Roman Church claims the same Trinity in a disguised form, "Father, Son and Holy Ghost." The Christian Church, in other words, has deliberately overlooked the Mother aspect of the God-Head, cloaking it in vague allusions to a Holy Ghost, which is never clearly defined. According to Orthodox Symbology, nothing passive is to be admitted into the idea of God; the female aspect is negative, and thus it is shrouded under allusions to an abstract principle, termed the Holy Ghost or the Holy Spirit.

The Occidental is more familiar with the Father aspect of the Absolute than with any other. St. Paul evidently made a distinction between the Absolute and the Father, for he states in the Epistle to the Ephesians (chapter 5, verse 20) "Giving thanks always for all things unto God and the Father in the Name of our Lord Jesus Christ." He perceives God as the Absolute, distinguished from that quality of God which he has termed the "Father." The Mother Aspect of God is equally important, and has been dealt with in Cabalistic study without disguise. It teaches clearly of Abba, the Father, and Aima, the Mother. These two Forces are complementary, and the Divine Child is the Cosmic Christ Force, or a blending of the two primal Personalities. All three are contained in the Absolute, and herein lies the explanation of the "Three in One." That which was before all worlds, and by whom all worlds were made. "The Father," says St. Thomas Aquinas, "is as great as the whole Trinity." In other words, greatness signifies perfection of nature, and pertains to essence. It is not derogatory to the qualities of Jehovah, therefore, to associate them with the Trinity and term the Trinity alone perfect, for the Father is God, the Son is God, and yet there are not three Gods, but one God, the Absolute.

The God of the Universe is frequently referred to in Esoteric work as the Solar Logos, and the Christs of the Planets as the Star Logoi. In other words the Stars which reflect the Eternal Light of the Sun; thus we can understand that the Christs are "begotten". In other words they emanate from the Absolute, receiving a direct reflection of His glory.

In the final analysis the Christ Force is the Over Soul of the Planet; it is that vibration in which we live, and which becomes personified as in the life of the Nazarene when such a focusing of the Over Soul becomes necessary for the progress of Human Consciousness. We may think of it as the Higher Self or the Soul

of the Planet. It is written "and this is the record that God hath given to us Eternal Life, and this Life is in His Son."

Now the word "Logos" means "Word." It is that which emanates from the Absolute. With this explanation in-mind we can understand the statement in 1st John, 5:7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one." And we have also the reminder in John's Gospel, "And the Word was made flesh, and dwelt among us."

Thus the Higher Self of the Planet projects individuals from time to time into earth incarnation, just as the Christ Force of the Earth projected at a necessary moment the individual, Jesus, as a mundane replica of the Over Soul.

This was the Christ Force made manifest, born of the Holy Spirit and the Father. This link with the Father was further represented by Mary, who was the earth plane reflection of the Holy Ghost.

It is a matter of record that the Nazarene recognized, especially after the baptism which was a consecration with the sacred element of water, His identity with the Over Soul and the Higher Self of the world. He proclaimed Himself to be "the Christ" as in fact He was. Indeed He even stated definitely "Before Abraham was, I am," although it is only with Esoteric understanding that we can comprehend His meaning. In truth the Christ Force existed before Abraham, it IS and shall be for the entire Planetary Cycle. His function was to stabilize with an influx of Spiritual Power, the Spirituality of Man, just budding into a realization of its own Divinity. He is the Divine Wayshower, the Great Initiator, for by His example, thru His precepts do we arise and follow Him. We cast aside as individuals the yoke of the nadir and ascend the Path of Evolving Spirit.

There is a further distinction to be made and that is between Jesus and the Christ. Jesus of Nazareth may be looked upon as the Lord of Individuality, and the Christ Force which His life personified, as the Lord of Personality. As individuals we can find guidance and help in following the life of the Nazarene. He was as a Man among Men, a Human Deity, with human problems and a human viewpoint. That is the Man Jesus which very often is lost sight of in the domination of the Christ Force, which He represented. The Christ Force, however, is the Eternal Aspect of the Son; it was to this Eternal Aspect that the Man Jesus referred when He prayed to the Father saying, "I will pray the Father, and He shall give you another comforter, that He may abide with you forever, even the Spirit of Truth." Thus thru touching the human consciousness in the example which He set, of love, courage and perseverance thru raising that love to the highest possible aspect, He shows man the way to Spirit.

One significant fact to remember is that the Holy Spirit, or the Holy Ghost, the Mother Aspect, is not referred to in

the Old Testament, neither is Jehovah mentioned in any single instance in the New Testament. The birth of the Christ, the Child of the Holy Ghost; in other words the Child of the Mother Aspect, brought into being thru Mary, was the first direct reference to this linking factor of the Trinity, and marked the beginning of a new conception of the Absolute. Up to that time the Trinity was known, it was understood theoretically, but chief interest was invested in Jehovah, the Father. The Piscean Age brought into manifestation the remaining two aspects, thus completing the God-head.

Meditate long upon these Truths - much is inferred that may not be written, for we have dealt with the most sacred of the Mysteries, and full understanding comes not thru the intelligence, not thru mental application, but thru the unfolding of Spiritual Perception.

In my next communication we will touch upon how you may come into closer rapport with these Powers, feeling more keenly your identity with the Christ Self, and the entire governing Trinity.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

The subject for this week's discussion is the Monad, one of the most vital topics of the inner and higher teachings. So far little has been said directly on this subject and it is well that we turn our attention to it seriously at this time.

The dictionary designates the nature of the Monad when it avers, "An indestructible unit, a single and indivisible substance." Exoterically, that is true; esoterically, we are referring to a more subtle principle.

The Monad is a center of force in the Logos and yet it has a separate identity of its own. From the Logos issues the wave of potential force in which are countless Monads. Individually, the Monad is, after the turn of evolution into the development of Human consciousness, far removed from a contact with the young human Soul. It remains suspended on the plane of the Logos, absorbed in eternal bliss. As time progresses and as the Ego draws closer to physical plane consciousness, the Monad unfurls its potentialities, gradually becoming conscious of the lesser phases of manifestation. It then identifies itself with the Ego, having passed through the state of absorption in the Logos, approaching that time when it will be completely realized in a full Logoidal state. Just as every seed is the unit from which issue other seeds, so the Logos is the unit from which issues the Monad which in turn, at the time of fulfillment, manifests its deity, becoming a functioning Logos.

That consummation takes place during the evolutionary process and is possible only as the Monad realizes itself as connected with the Ego, and realizes the existence of other Monads as well. If we think of the Ego as the Soul of the Physical Man, then we can in the same way think of the Monad as the Soul of the Ego. Average human consciousness is entirely unaware of the Monastic state. As it approaches that awareness, the Monad commences the process of self-realization, the two gradually becoming harmonized and joined. Human Consciousness realizes first the Ego; as it becomes at One with the Higher Self, it turns to still higher goals of manifestation, realizing at last the Monad. That is not the completion of the aspiration. The Monad, through self-unfoldment realizes the Logos, becoming itself an active, deified unit.

Occultly it is not possible to speak of the Monad becoming a man any more than it is possible to speak of a man becoming a Monad. The Monad does neither progress nor develop; it is constant, unchanging, but its cycles of fulfillment represent the difference between sleeping and waking. It is not of this plane; it is immeasurably above the mundane sphere being the spiritual Child of the Logos manifested on its own plane.

The Monad is a perfect center of force, emanating and reflecting the Logos. Its segregation into individual units of self-awareness is a gradual process following somewhat the stages of evolution in the Ego. Life would not be possible without the Monastic unit acting as the gravitational point of evolutionary process. This is true even though there proved to be no direct communication between the lower kingdoms and the Monads vivifying them.

Just as we speak of there being no individual consciousness during the lower stages of earth plane manifestations, that is, mineral, plant and animal, so it is that during these periods the Monads remain in a congeries state. They are infolded, as it were, in the perfect Womb of Spiritual Time. As the Egos separate because of the development of consciousness in the lower strata of human life, so the Monads awaken from passivity and demonstrate their mastership of the lower faculties.

You may ask how is it possible that an affinity between the Monad and man exists, without either being conscious of it? They bear the same relationship to each other, as for instance, the conscious mind of man bears to the corpuscles of his blood stream. A human being may be a healthy organism and yet be entirely ignorant of the bodily processes which make his life possible. It will function, utilize the power of the blood supply, yet without considering the building up and tearing down of these minute particles in the body. In much the same way the corpuscle, if it were invested with intelligence would be absorbed in itself, unaware of the higher consciousness of which it was a part. This is the relationship which is manifest on the physical plane. Remove the barriers of physical plane limitations and transpose the illustration to one relating to Monastic consciousness and physical plane function, and the same comparison exists.

This unfolding of the Monad does not take place at the same proportionate rate for each individual unit. Thus we have the unfulfilled Monads of the lower kingdoms and the slowly awakening ones associated with human consciousness. Even these are in varying stages. Man is the highest form on the earth of the Monad in its absolute totality and awakened condition. Each Monad has a special personality of its own which is effective during an entire age. It is One with Universal Spirit (My Father and I are One) with the Soul acting as its vehicle. It may be said to be the archetype of the Seventh Plane, the archetype upon which the higher self or the Ego is molded. When comes the time of Cosmic Night, when Brahm returns again unto himself, when the cycle has been finished, when the work of the Ego is through, when all has been fulfilled, it is then that the Monad emerges from its state of logoidal reflection and manifests its own independence as a logoidal unit. It is true that the Ego is absorbed into the Nirvanic condition of the Absolute but this is only that the Monad may be released to establish its individual Universe.

Thomas Taylor, in his introduction to the "Six Books of Proclus on the Theology of Plato", has said; "according to this theology from the immense principle of principles in which all things causally subsist.....a beauteous progeny of principles proceed.... from these dazzling summits, these ineffable blossoms, being, life intellect, soul, nature and body depend; Monads suspended from unities, deified natures proceeding from deities.... And all of these principles are finally centered and rooted by their summit in the first Great All Comprehending One. Thus all Beings proceed from and are comprehended in the first being; all intellects emanate from one first intellect; all souls from one first soul; all natures blossom from one first nature; and all bodies proceed from the vital and luminous body of the world. And lastly, all these great Monads are comprehended in the first one from which both they and all their depending series are unfolding into light. Hence this first one is truly the unity of unities, the Monad of Monads, the principle of principles, the God of Gods, one and all things, yet one prior to all."

Therefore, when we speak of the "Divine Monad" we are speaking of this Monastic principle behind the God-head. Logos is Spirit or in other words, the prime source of the individual Monads. The Monad viewed as One is above the Seventh Plane, It is the Cosmos. Nevertheless, the centers of force issuing from it are "in the becoming;" just as man in entering into rebirth descends the planes and in entering into transition ascends the planes, so must the development of the Ego proceed from the mineral kingdom through the human cycle. The basis of these several operations is the Monad, the purpose of which is fulfilled when it becomes aware of its lesser phases of consciousness and at the same time invests them with its own pure reflection and perfect likeness of the Supreme Logos.

It is Divine and virtually a God; just as the logoidal consciousness is reflected in the principle of Divine or Cosmic Mind, so is the perfection of the Monad reflected in each kingdom as the varied forms of life seek to establish the perfection which is their archetype.

At the conclusion of Lesson 101 we indicated that we would continue with the topic of that Lesson, and give you further information as to how you may draw into closer rapport with the forces of the Higher Planes. However, as there are numbers of discourses to be devoted to an explanation of technical points we felt that it would be best to break the series dealing with Ritual, and include from time to time instruction concerning the deeper Occult principles. Thru becoming familiar with Cosmology and the Divine structure of Man, you will, in the final analysis, be better prepared to avail yourself of the advantages of Ritual, for then you will have a complete knowledge of the forces to which you direct your prayers and invocations.

"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."

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

As we enter into the higher work you are going to find it more and more necessary to withdraw to a quiet place and meditate upon the Inner Truths given you. This will be not so much because the lesson-material is more difficult, but it will be due to the fact that you, in developing and growing, are going to turn with increasing pleasure to moments of attunement with the Inner Planes.

You are going to find pure joy in seeking regular moments of meditation and the same quiet happiness felt by a wanderer who is returning home. This work which you will receive in the advanced studies delves deeply into the mysteries; it requires Spiritual more than intellectual understanding.

If you have conscientiously followed instructions from the first lesson you will perhaps by now have arranged to have a Sanctum of your own. Many students find it difficult to locate these private quarters for study, but almost everyone of them, regardless of the environment and circumstances, have been successful in manifesting a Sanctum by the time this particular lesson is reached. Perhaps you have been using that Sanctum ever since the beginning of your study, and no doubt have built up helpful vibrations in the room which raise your thoughts to the Higher Planes the moment you enter into its confines.

But now we are going one step further and are going to designate one particular corner of that room for meditation purposes only. A corner set apart, as it were, for one purpose. When the word "meditation" is analyzed and its finer meanings brought to light, we perceive that it implies waiting. In concentration you are driving your energy, mental and spiritual, along a certain track of thought; you are active, intent, consciously following one idea. But in pure meditation although the physical eye may be fixed on some particular symbol, or some object to prevent wandering from one thing to another thus interrupting the rapport with the Inner Planes, your Consciousness is at rest and quiet, ready for any impulses which may be directed to you from the Higher Self.

So we want you to institute meditation periods, make them regular once each week, or make them occasional periods to be entered into when you feel a particular need of Inner Plane assistance, but instead of endeavoring to follow any particular experiment, remain quietly alert, just observing and relaxing.

I have spoken of a consecrated corner of your Sanctum for this purpose: that corner can be arranged by segregating it from the remainder of the room with a curtain. This arrangement may not be feasible if the room is used for other purposes, and thus it might be necessary for you to make arrangements for a temporary curtain which can be taken down and put away when you are not in meditation. We suggest that you use black material, extending it diagonally across one corner of your Sanctum, if you do not have a special place where you can retire for meditation alone. Leave enough room for

your comfortable chair, arranging the curtain so that it touches the floor, and so that it is high enough to prohibit vision over its upper edge. Now, the psychological effect of retiring to a small corner portioned off from the remainder of the room, a corner in semi-darkness, is excellent. It is more helpful in inducing meditation than if you had made no preparations for it. It impresses upon the Subconscious Mind that in entering that enclosure you are consecrating your faculties to some special purpose. It is something entirely apart from everyday life, and because of that fact, a certain significance is lent to it. Only a moment is needed to arrange a meditation corner such as this, and all evidences of it can be removed quickly if it is not possible to keep it in permanent form.

Of course, the most beneficial results can be expected when a definite period and schedule can be followed. We suggest that at least fifteen minutes should be dedicated to the work, this time to be extended according to your convenience, to thirty minutes and then to one hour. We do not deem it advisable at this stage of the work to meditate longer than one hour, and only that time when you feel particularly fitted for meditation. Never force the meditation; if you do not feel in attunement with the purposes of quiet reflection then it would be best that you use that period either for reading the Lectures or for reading other inspirational material.

Of course, you have already mastered the fundamentals of concentration and meditation. You know that you must sit in a comfortable chair and relax. That means that you are not to move about unnecessarily. This is a time when Mind and Spirit are dominant, not the body. You may find it possible to meditate fully and completely only for a period of one or two minutes at first, but you will be surprised at how easily you learn to master the physical organism and will find your periods increasing in length as you continue with your schedule. Sit with both feet on the floor, and your hands, palm downward, in your lap. Forget yourself, look ahead at the curtain; it will be black, it cannot detract from your thoughts, and will quiet and subdue your conscious mind. This is not to be looked upon as a difficult experiment. Sitting thus you will find that the body is actually rested; the mind is unshackled from everyday worries, and it too, is refreshed and invigorated. You will notice first of all, perhaps, a feeling of deep peace, a feeling of life abundant within you, and an influx of Divine Harmony from the Inner Planes. Even if you would accomplish no more than that, if you would receive no actual contacts with Inner Plane Entities, and if you would not project the Astral Body to the Inner Planes, that alone would be a priceless privilege. More and more we need these periods during which we can learn to adjust ourselves, mentally and spiritually. Modern life is little more than a struggle of wits, a veritable clash and clamor twelve or fifteen hours of the day. In the morning we are swirled into this maelstrom, and at night are ejected from it to find what rest we can after a day of chaos.

It is no wonder that sanitariums are filled to overflowing with neurotic and mental cases. These are persons who have not thought to fortify themselves in any way against the over-powering influences of accelerated pressure which modern life has produced. Day

by day living becomes a more complicated process, but to you this period of meditation should be the balancing point wherein you learn to find yourself and to commune with your own Inner Nature.

Humanity, and especially the Treaders of the Occult Path, need time to replenish their thought world and their Spiritual consciousness with the ethereal substance, a Divine Source. They need time to feel, time to listen, time to understand, and time to respond. This is indeed "going into the Silence" - the period wherein true rest and serenity are gained. The sleep of the physical body refreshes the mundane constitution - let us now learn to refresh the higher vehicles as well, that they may not be trampled under the myriad stresses and counter-stresses of twentieth century life. Not only is such a period of meditation one of protection and rest, but it is a period wherein you will gain understanding, so that you may bring similar rest and assistance to those about you.

It may be if you are ready for such counsel and direct help, that the meditation period will prove to be the channel through which you can come into personal contact with the Inner Plane Greater Masters. It is not our purpose to speak of them here; they will be revealed to you in due time, when you yourself are prepared to heed their messages.

This is also an excellent period, if you feel inclined to it, for private experimentation. You might try a bit of psychometrising. For instance, hold a letter which you have received, and see if you cannot, thru psychic means, apprehend its contents. Hold an object in your hand and endeavor to trace its history, grasping its vibrations thru the Akashic Records with which it is associated. You may not always be successful, perhaps you may not be particularly adopted to this sort of research, but it can be made a very pleasant and highly interesting one, and you will enjoy carrying it out. At first you may seem to be groping in the dark, but little by little you should gain a flash from the Akashic Records here and there, and gradually perfect your methods as you proceed. Always take a little time after the experiment has ceased, to decide frankly whether what you perceived with the psychic eye was imagination or fact. It is well, if you can, to check your findings carefully. If you are psychometrising a letter, of course you can read it and find out if you did grasp the actual contents. If you are endeavoring to read the history of an object, take a little time to investigate the actual history of that thing, and find out just how correct your contacts were. Checking a contact is always a sensible procedure. If your findings are verified, you will have more confidence; if they are not verified you will know that more time is needed in experimenting and perfecting your discernment.

Remember that this rationalization of your contact is not to be done while the contact is being received. In other words, don't permit the conscious mind to question whether the contact is true or not while the Astral vibrations are coming thru to you in the experiment. Remember that you must see these things with the Psychic Vision. If conscious objections are raised, you are bringing into play the physical organism, and the rapport will be broken. If you are psychometrising a letter, perhaps you will receive nothing more at first

than the general spirit in which the communication was written. You will sense love, pity, hate or grief or something of that kind. In other words, you will be attuning yourself to the thought form of the writer who prepared that letter. The next step you will want to accomplish is ascertaining the exact contents. This, of course, requires some little practice, but it is very interesting and can be a source of not only pleasure but amusement to you.

Of course, everything we touch receives something of our own individuality. The letter, if it has no distinct character of its own, may very well contain the vibrations of any who may have come in contact with it; the postman, for instance, or someone in your home who has handled it who is under a special emotional stress. These vibrations will be impinged on the letter, and you may well sense those instead of the nature of the message itself. Other objects also absorb vibrations - gloves, handkerchiefs - in fact, anything that may be near a person, close enough to absorb the influences being circulated.

Also objects of furniture or decorative articles in time take on the environment and atmosphere of their location. If a rare old vase is placed in a room which has a definite character it might very well be that you would contact the character and environment of the room instead of the history of the vase when you endeavor to trace its record. All of these things are intensely interesting; they furnish you with many avenues of research and open out new fields of stimulating endeavor for you.

Above all, remember that these various suggestions given you are not obligatory at this stage of your work. We suggest experiments such as that described in this lesson in order that you may know something of this method and may have the instructions available if you feel particularly fitted for it. It may be that you have already arranged a particularly full schedule of study, including meditation periods, and see no way clear to include any other work. That is perfectly alright - if your own method is producing satisfactory results.

But we are going to continue to suggest various experiments and various procedures in order that you may have the advantage of knowing how the work is carried on, and may have full suggestions for arranging a new schedule or altering your old one, that the best possible results may be obtained. There is perhaps no one who would have enough time to perform all of the experiments each study night, but everyone, knowing the nature of various aspects of the work, may select those to which he feels closely allied, and specialize in them. Whatever your schedule may include, however, we recommend the use of this quiet, protective meditation period as being very valuable.

I trust that you are going to find an opportunity to make it a regular part of your practice and development work.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now, continuing with the little informal talk we had in the last lesson, I am going to take up some other suggestions most of them perhaps, you have been familiar with, some you may have tried, and others will suggest ideas to you. In endeavoring to sense conditions in or surrounding the writer of a letter, as I spoke to you about in the last lesson, remember that it is very difficult for a Psychometrist to sense closed letters successfully, as direct contact seems to be necessary in most cases, and any so-called test letter that has been prepared for you is especially difficult to deal with, because of the atmosphere of doubt in which it is enveloped. Always make it a rule, therefore, to open the letter and take it out of the envelope, thus endeavoring to sense the contents and the nature of the writer directly from the letter itself.

There is another practical sphere for the exercise of this Psychometrical Faculty, that is in its use for the Diagnosis of Disease. While you use, of course, the Therapy Methods outlined in the early lessons, sometimes it is necessary to diagnose the case..Psychically before applying the Treatments. In many cases, therefore, where you are in doubt as to the difficulty, take hold of the patient's hand, trying to establish a sympathetic Rapport with him, sitting or standing for just a moment with the eyes closed, and see if you can sense or feel his, or her, condition. It is very likely that you may feel in your own body the same pains that the patient is having, and thus be able to locate the seat of the Disease.

I know of one case in which a letter was received from a person who was dying of Tuberculosis - I do not mean that the Transition was taking place at the time the letter was written, but I mean that the Disease was in the last stages, and that it was rapidly approaching a fatal termination. One who was sensitive took hold of that letter and without knowing the contents immediately felt the exact condition in the throat, to such an extent that he was unable to speak for a moment or two, his throat contracted and he felt the pain and the choking sensation.

Very frequently, as you throw yourself into Rapport with the patient, you will see the Auric Conditions of the Organs of the Body, and from them can tell just about where the trouble is. Of course, it is always necessary to will away the influence after you are thru. Any little cleansing gesture will suffice, so long as you do it with the idea of clearing yourself of the Negative Influences, shaking the hand as if you were flinging drops of water from it, or holding the hand for a moment under running water, and then drying it, with a moment or two of deep breathing, will fully restore your Positive Condition without any difficulty.

These instructions that have been given to you, and particularly the last instructions for the cultivation of the Psychometrical Power, or Susceptibility to the Auric Emanations of people and places and things, will in the main cover most preparations necessary for literal Clairvoyant Perception, aiding you in building up the true Faculty and in contacting scenes and persons in the Etheric Light, or the Astral Realm, which come before you almost like moving pictures.

You must remember, of course, that whatever it is that you are trying to develop, you must will to do it, you must be mentally alert, endeavoring to hear, if it is Clairaudience, or literally endeavoring to see, if you desire to be Clairvoyant. In other words, you must attain fixed attention, and you must look, listen, and study, and then record your experiences, no matter how slight; make it a rule to jot them down immediately, after you are finished, it will preserve them and help you.

It may be that some object will aid you in focusing your attention, giving you something to look at steadily, altho you must not strain your eyes or stare. If you do experience any sensation of weariness, you must immediately close and rest your eyes for a few moments. As you practice, you may use either a glass of water, a small mirror, any polished surface, or a crystal. Sometimes it is suggested that you take a half-teaspoonful of ink and put it in the bottom of a white saucer, making it a large drop of black against the white. These things do aid you, sometimes, to focalize your Psychic Energy and become oblivious to surroundings, which would otherwise have a distracting effect. I am suggesting these things because now you are not to take any one method but find the way and means which is best with your own case.

As you work with any one of these, you may observe a cloudy or misty appearance in the glass or the crystal, or stars or centers of brightness may appear in a rolling mist that very much resembles vapor. After a time, these centers may open out, or again may condense, and faces or bits of scenery may be perceived, and then you will know that you are well on the way.

If there is any difficulty, however, and you are not successful, then try to imagine a scene, bring it vividly before your Mind's eye, work out the details as if you were painting them into a picture; try to visualize the scene mentally, with the eyes closed, and then endeavor to transfer it to the glass or the crystal, or whatever you are using. Open your eyes slowly, and expect to see it there. Experiments for the cultivation of this Power of Visualizing can be made in many ways. William Blake, Poet and Painter, used constantly to see the concepts as actual Images or Visions. "You have only," he said, "to work up Imagination to the state of Vision, and the things is done." And too, there are other ways in which you can practice this Development, besides the foregoing.

For instance, when you are travelling, look at one of your companions rather closely, studying the general appearance of the form, and the cast of the features, and the color of hair and eyes. Then close your eyes and call up the picture, so that you can see it mentally or interiorly and recognize the distinctive characteristics. If you are not successful the first time, look again, and then close your eyes once more; and keep on trying until the representation in your Mind stands out clearly and distinctly, almost as if it were an independent and external thing. This is a wonderful means of cultivating this Faculty of Imagery.

Another thing, for instance, before you glance at your watch when you wish to know the time, close your eyes for just a moment and try to visualize the time-piece, and then, clairvoyantly, find the position of the hands. Just picture the watch in your mind.

quickly, and try to visualize, instantly, the position of the hands as it comes to you, without questioning and without thinking about it. Having done this and formed your Mental Picture, then glance at the watch and ascertain whether you have been successful or not. You will be surprised how frequently you will see them as they actually are, and you will find that as you practice you soon acquire the ability to cognize the position of the hands at any moment. This experiment can be varied a little by asking someone to move the hands of a clock or watch without your knowledge. Or you can take the clock or watch and, without looking at it, shift the hands; then, after a few moments, just visualize it and see if you can pick up the position of the hands.

Now, in connection with this work, think of someone who is absent and then try, mentally or clairvoyantly, to discover where he is and what he is doing. In this case you practice by visualizing the face and features of your friend and will yourself into his presence, then endeavor to sense where he is and what all his surroundings really are.

Another experiment is right along this line; when you are sitting in your Sanctum, mentally get up and go out of your home, follow the road to the home of a friend, open the door, walk in, look around, take notice of what you see, or what you think you see, and then return slowly in the same manner. As you wake up from your abstracted state, notice the time, write down where you have been, and what you have inferred, or as it is sometimes put, what you have seemed to see; and then, at the first opportunity, make inquiry regarding your recorded experiences, and see if they harmonize with the facts. You can sometimes ask a "lead question" in such a way that no one will suspect anything unusual. Of course, at first, only try to go a little distance, and to intimate friends, perhaps from one room to another in your own home, or from upstairs, downstairs, and see what some other member of the family is doing; things you can check up on readily. Constant practice will make you nearly perfect in these things.

Now, just a word of explanation. Intuition, when used correctly, means the Power of direct perception, and it is of the Spiritual Plane, a replica of what Instinct is on the Physical Plane. It is always difficult to differentiate it from unrestrained Desire. That is the reason for the saying, "The wish becomes father to the thought." So, too, Imagination, the wonderful Faculty possessed by the Inner Self of picturing, originating, and forming on the Subjective Plane, unless it is trained and intelligently exercised, does involve its possessors in many difficulties. It is always necessary, therefore, to proceed cautiously and retain one's balance. Head and heart, to use a familiar term, must cooperate and supplement each other, the Occult and the Mystical must be blended. In other words, Rationalism must become Religious, and Religion must become Rational, and in the blend we have the combination of Qualities fitting us to receive the very highest Inspiration, and in fact, fitting us to become the embodied Expression of Divine Mind.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

From time to time we have touched upon aspects of Initiation, and have emphasized the many privileges of Higher Development; let us now analyze the subject from the standpoint of the Initiate's Prayer:

"May we be a channel whereby Thy Holy Ones may approach the world; may we be a center of radiation of Thy Power." The Initiate perceives himself as belonging to that great Host of Servers. He proffers himself to act in the capacity of a transmitter of knowledge, of force, of influence, from Higher Sources of Power, from the Celestial Hierarchies of Power, who are the representatives of the Logos. The Angels and the Arch-angels, the Souls of "Just Men Made Perfect" - all of these with the Initiate of the Pathway, identify themselves with the objective of cooperating in the service of God and man. Such service is not a burdensome duty; it is a rare privilege and one which only Illumination brings.

A further phase of the prayer is: - "Teach us to travel light". In other words, the Initiate who is laden with his own difficulties, half-solved problems, worries, doubts and fears, is so troubled in his own soul that he is not of much use in assisting others. In his own mind he must be satisfied, he must have passed the tests of faith, and must have proven thru meeting every test with harmony, his right to continue. There is a certain type of individual who might interpret that particular phrase - "Teach me to travel light", as being a request to defer as many responsibilities and duties as possible. That is incorrect. One who would interpret the prayer in that way would be lacking in discrimination.

We must also remember that this supplication helps us to understand that we are to keep closely in attunement with the Divine Source of Illumination. It is quite possible, you know, to bind one's self so closely to mundane tasks, even though they be tasks of service, that we automatically shut ourselves off from spiritual supply. There are those who feel that they have given their lives in service; from morning until night they labor and toil - in effect making slaves of themselves for others, only to find that their service has been entirely without effect and has brought little of benefit to themselves or to the ones for whom they sacrificed everything. That is the type of service that is without guidance - blind and ineffectual. We are wont to interpret the 13th Chapter of I Corinthians as meaning that unless we have charity, or in other words, "love", our work will not be effective. If we will extend the meaning of charity to include a love of the Master, and the subsequent heeding of His Message, we will have an even clearer understanding of what the term, "travelling Light", means. We will use the term then in the sense of its illuminating our efforts, of its Divine Radiance pointing the Way in which we may wisely serve. As we study the words of St. Paul, let us substitute Light for Charity. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Light, it profiteth me nothing."

The facts of Initiation are stern facts, for the responsibilities of guiding others are not to be accepted frivolously. Modern religious methods have rather pampered us a bit too much. We have grown lax in our respect for the majesty and the omnipotence of God, and have grown into the habit of looking upon him as an indulgent Deity who will, if we have His favor, satisfy our every whim and wish. This misunderstanding is the root of many bitter disappointments which the Initiate faces as he travels the Pathway. He performs one portion of his duty and waits expectantly for the wreath of victory to be placed upon his brow. He waits for all men to bow down before him as a deliverer, and he waits also for the rewards, both material and mundane, which he anticipates God will shower upon him. How supreme is that test when these expected rewards are not forthcoming!

Time after time we have heard the lamentations of the just who bemoan their fate, comparing themselves and their lacks, their needs and their wants, with the lavish, luxurious circumstances of the "wicked". Well must they learn to face this test of comparison; the candidate must understand that he has no means of calculating the value of his services. It is not his place to say that God should reward him thus and so, and one of the most stern tests of his ability is that which withholds what seems to be a very just reward, to ascertain the depths of his faith, the clearness of his vision, and the breadth of his consecration. This single test has been one of the principal obstacles in the downfall of travellers, and is perhaps more difficult to overcome than any temptation of marked insidious nature that might be set before the traveller. Each one hears the call, "Leave thy nets and follow Me". That means to leave all of the claims which the Lower Self has upon our consciousness, and take up the Vision of a new life. As long as we set something else above our service on the Pathway, as long as we deem monetary rewards, fame or fortune, more important than transmitting the Message; as long as any of the wiles and fancies of the Material Plane have chief claim upon our attention, let us not deceive ourselves - we are not travelling the Pathway, we are giving nothing but the most languid attention to things of Esoteric importance.

It takes only a few of these practical tests to point out clearly to us the state of our advancement. We must be ready on the Pathway, not only to receive the gracious praises of those with whom we work, and the unmistakable approbation from the Inner Plane Masters, but we must also be prepared to face gladly such tests of character and faith as these all-wise Masters may set before us.

Indeed, how many of us are completely willing to attune ourselves to God's will? Is it not true that the majority of the prayers offered each passing day are prayers recommending to God this mode of action or that, prayers demanding this exemption or that, and even prayers commanding certain desirable privileges and rewards? How few times do we bethink ourselves of the necessity of inquiring as to the nature of God's Will! How few times do we ask for Illumination! In the last analysis, that is all we need. Our judgment is not to be compared with God's. We are not to distrust that judgment, for we are in effect receiving commandments from our Cosmic Force, and are dedicated to Cosmic Service. Remember that there is no point in the Inner

Plane Masters belittling us, misdirecting our efforts, or visiting us with sorrow, grief and disappointment. As long as we are dedicated to the service, we are on the side of right thinking, and we have the assistance of the Infinite Forces of the Cosmos. Through our misinterpretation of these Forces we sometimes find difficulty entering into our affairs, but it is not the Cosmos which sends grief and despair upon us; it is we ourselves, thru inexperience, who manifest these attributes which are unGodlike.

There is much indeed that is learned from this prayer. Let us consider the next phrase - "To suffer gladly for Thy sake". That brings visions of a spectacular sacrifice. With all the zest of one dedicated to High Principles, we are absolutely sure that there is nothing we would not do to prove our steadfast devotion to the Path. Gladly do we feel ourselves capable of following in the Pathway of the martyrs, and even of surpassing their courage.

But let us ask ourselves frankly, does this same splendid fearlessness and intrepidity include the multitude of minor obstacles met in everyday life? These, too, are important, and are more prominent in the lives of Occult candidates than the spectacular sacrifices which all are prepared to meet. Let it not be said of us, as it was of the faithless disciples, "Could ye not watch with Me one hour?" Our faith is demonstrated in little things as well as in great things, and certainly the Love of the Nazarene is great enough to fill our entire consciousness and to help us with the trivial problems of everyday life, as well as with the major issues which occur at infrequent intervals.

The completely Mystical Way is the Path of Emotion, distinguished for its instability, for its periods of exhilarating Spiritual Joy alternating with periods of despondent inertia. That is the Pathway of the fanatic who daily loses that which he gains at night. It is our purpose to temper the yielding to emotional force with intelligence that the Illuminating Light from the Inner Spheres may radiate its revealing beams generously into all portions of our Consciousness, sustaining us at all times, helping us to maintain that permanent, enduring, abiding confidence which is faithful to the Master, not only in the glowing, spectacular moments of heroism, but in the quiet hours of watchfulness as well.

As we approach the concluding thought of the prayer a great peace seems to descend ^{upon} us. Heed the words, "Teach us to lay down the small personal life for the great Cosmic Life, and to love with the Love of God." That is what the entire process of Initiation means. It is the embracing of a new standard, one which is boundless and infinite, one which lifts us from the limitations of ignorance, and helps us to climb to the pinnacle of Attainment. It is the saving Grace which gives us a larger vision. In so many ways the unconsecrated Soul is at a stage of development not one whit higher than that of the savage, who, by treachery and slyness, traps and kills his prey, dragging it to his wilderness stronghold. there to surfeit himself by gluttonous indulgence. Let another approach, and he seizes his prey with savage protectiveness. Regardless of who it may be who

seeks to enter his stronghold, friend or foe, they are met with attack and brutal onslaught. Explorers who have pierced their way into aboriginal country to bring medical assistance, to bring all of the aids of civilization, have done so at the risk of their lives. For these closed minds and these closed Souls see nothing but their miserable habitant, ^{and} the useless prey which they have slaughtered for one ill-satisfying meal.

I say that many Souls are like these undeveloped species. They have their material plane possessions, or they have their preconceived ideas upon philosophy or religion; these they feast over jealously. Ask them if they want something better, and they will tell you yes, but when the call of the Master is pointed out to them, and they are asked to lay aside that which may be harmful to their progress, they revert to type, growling vindictively in the depths of their shadowed consciousness, lest their half-truths be proven to be illusions.

Let us heed then, the final phrase of the prayer. It means setting aside not only our own opinions as to what is our rightful due, but it means taking up the active work of cooperating with Spiritual Forces. It means acknowledging the guidance of these Inner Plane Forces, and the following to the best of our ability, the way in which we should go. Sometimes service calls us away from home and fireside, sometimes it calls us back to family responsibilities, sometimes our Path lies in the region of great social or political prominence, and it sometimes is in the secluded valleys of quiet mundane life. But wherever we may be guided to walk the Way, we may always see the Spark of Pure Spirit in the heart of every man or woman, and we seek to help them to manifest their higher selves.

In comparison with the joys which this privilege brings us, the overcoming of preparatory obstacles, major or minor, as they may be, are as nothing. We learn to love with the Love of God, for we have Visions, a higher and more impersonal viewpoint of all things. We rejoice in each problem, for we look upon it as a privilege afforded us in demonstrating our ability. Those who have no faculty for development, those who have no sincere and cherished desire for advancement, are not given these problems; they are left to idly pass thru life without objective until the satiation within their own souls compels them to seek the Truth. When this Dedication is accomplished, then with peace and full understanding we can read those sentences of St. Paul, and take them unto ourselves as a part of the work to be done:-

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.....When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Tonight I am going to touch upon that phase of the work which is ofttime known as the "Yoga of the West". It is lamentable that very few Occidental students are familiar with the traditions which have come down thru the ages for their racial use. Due to the activities of certain organizations teaching the Eastern Traditions, they are as a whole more familiar with Yoga methods, and the principles of Buddhism and Brahminism than they are with their own sacred teachings. So it is quite fitting that a large portion of the Higher Work sent you by the Brotherhood should be instruction along the line of the deeper Mysteries of the West. Although we do not realize it in this country, the Eastern Mystic is just as curious, just as avid for instruction concerning the Caballa as many of our own Race are concerning the Yoga practices.

In fact, many occidentals are surprised to know that there are any traditions other than those of the East. They are surprised to know that there is a Cosmology more pertinent to modern life and conditions and more all-inclusive of Cosmic Forces than the system propounded by the Upanishads and the Vedas. And so those of us who are travelling the Western Pathway may now feast upon the Sacred Writings which reveal to us the Wisdom of Israel.

Perhaps it will seem curious to the uninitiated for us to go to Judaism for instruction along this line. But when the facts are analyzed it is not such a curious condition after all. No message has come down the ages without a definite source; no teaching has been perpetuated except those which have issued from some Guide, some Teacher, or some Inner Plane Fount of Illumination. Without hesitancy we will all agree that for the East, the lambent flame of Wisdom was conceived in the Teachings of such Avatars as Buddha, Zoroaster, Confucius, Mencius and others. As for the West, our teachings have come from the Nazarene, Himself a Hebrew, and from others of His race who have zealously guarded the Traditions thruout years of persecution. The Israelite Tradition is our natural heritage. We are closely allied with the "chosen ones", and need not feel that we are acceding to the domination of a foreign code when we follow the Occult Mysteries which are our natural birthright.

The Caballa is the foundation of Occultism. It forms the basis upon which ritual, cosmology and spiritual contemplation are built. To explain it we have the Glyph of the Tree of Life which as a meditation Symbol is unsurpassed. It is not a dead, archaic Doctrine; it is alive, energized, actively followed and accepted by thousands of the Initiates at the present time. Fundamentally, there is a three-fold source for the Teachings of Israel, one of which is popular - the other two of which are for all intents and purposes unknown to the average person. We speak first of the Scriptures, the Old Testament which is known as the Book of the Law and the Prophets; second, the Talmud, which is a collection of comments on the Old Testament, and thirdly, the Caballa, which is the Mystical interpretation of the Old Testament. The Rabbis revealed their significance when they said that the first is the body of the Traditions, the

second is its Rational Soul and the third its Immortal Spirit. Lavishing spiritual attention upon any one of these without due regard for the the explanatory trio as a whole is to follow an orbit of misunderstanding, and it is because of this fact that we find modern Orthodox Christianity devoid of substantial logic. The Rabbis further hold that ignorant men may with profit read the Bible; the learned man may study from the intellectual standpoint the Talmud, but the wise man meditates upon the third.

From certain Jewish sources comes the knowledge that Moses spent three separate periods of forty days each on Mount Sinai conversing with God. During the first forty days he was given the Tablets of the Law which have come down to us as the Ten Commandments. During the second forty days he received instruction regarding the Soul of the Law which he recorded in the Pentateuch, and the last forty days was spent in a contemplation of the deeper Mysteries which have been inculcated in the Caballa. The very word Caballa signifies its importance. It means the unwritten Law, the Secret Learning. Thru it man learns to understand not only the Universe about him, but the Universe within himself.

Since its origin the study of the Caballa has been augmented by the scintillant, introspective analysis of many minds and has been embellished by the dedication of countless noble spirits. One of the most remarkable and compelling aspects contributing to its authority is its universality. It is not a Doctrine excluding all others it is a Doctrine including all others. Each philosophic and theosophic system finds its place in relationship to its fellows on the Tree, for it is as broad as the Cosmos itself, and yet, as definite and pointed as the needs of each individual soul.

Thru it we can learn to understand more clearly than ever before the Teachings of Abraham. We learn to interpret the Mysteries of Egypt, and the subtle and spiritual aspects of Christianity are revealed in their crystal purity. Little is repeated in the New Testament concerning the actual events which transpired in the thirty-three years of life afforded the Nazarene, but Esoteric Tradition fully accounts for the training which He received. We learn that He was a personage of intelligence, and a personage of wide intellectual attainment. The period of adolescence was spent under the guidance of the Essenes. This is not mentioned in the Scriptures, for the order was a secret one, although it was of prominence and influence during the days of Roman supremacy. In many of His uncontested statements we find unadulterated references to the Tree. These cannot be mistaken by those conversant with this Wisdom, and we rejoice to know that we have at last approached the point where we are observing Cosmic Law from the same vantage point as did the Avatars of old.

It is not strange that the Caballa should be studied apart from the recognized portions of spiritual education available thruout the passing ages. Esotericism has always been suppressed, and time after time the Sacred Writings have been destroyed and a continuation of the Teaching virtually annihilated. Many schools of philosophy have endeavored to term the Caballa^fforgery, principally

because they have not been able to trace in an uninterrupted chain the present teaching back to the Supreme Origin. Neither are they able to understand the Glyph of the Tree of Life, for it means nothing to the uninitiated, although it is a Key to all Wisdom when its subtle inferences have been understood.

We learn from the Sepher Yetzirah the Doctrine of the Logos; how in ten Divine Emanations the Universe was created, and thru the cohesion and interactivity of these Emanations, Life is sustained. We learn of the four Worlds of the Tree, and their meaning. The Mystery of the Macrocosm as related to the Microcosmic Plan; is revealed, and we learn more fully how God and Man are One. We investigate the true Science of Numbers and learn to appreciate with conviction the axiom of Pythagoras, "God geometrizes". The Gods of antiquity assume personalities distinguishable from one another. We observe their place in the scheme of religious thought, and perceive the Spheres, the Celestial Hierarchies in their relationship one to the other. The Planets held in the Cup of the Zodiac unfold their treasures of wisdom for us, and the magnificence of all beings, the omnipotence of the Supernal Father, is perceived as a rational intelligible verity.

As one commentator has said - the cardinal Doctrines of the Caballa are "mainly designed to solve the grand problems about:

1. The nature of the Supreme Being.
2. The Cosmogony.
3. The creation of Angels and Man.
4. The destiny of Man and the Universe.
5. To point out the importance of the revealed Law."

Certain authorities distinguish between two phases of Cabalistic discussion - one; the "dogmatic Caballa;" and the other the "literal Caballa". The first is a discussion of the esoteric significance of the Tree, and it is with this phase that our work will be chiefly concerned. The second which is not always distinguished separate and apart from the former, is a discussion of the various modes of interpretation, based upon number, a use of the Hebrew letters, and other devices. It is in the dogmatic Caballa, however, that the true esoteric instruction lies. This is the teaching for which all of your study has been preparatory. As you study, open your minds to its Divine Enlightenment, and seek to manifest its truths, in all things that you may do.

Perhaps something of all this regarding the Arcanum has been revealed to you during your moments of meditation; perhaps during your contemplation of the picture of the Nazarene. No doubt you have already felt the force of the subtle Mysteries which formulated His personality, and have been seeking the underlying cause to which He and all of God's manifestations are subservient.

We will not take up the active study of the Tree until several study nights hence, but in preparation for your study along that line, we suggest that you obtain a small notebook, that the new words and terms may be set down therein, with a brief definition giving your understanding of them. Inasmuch as there is no dictionary or encyclopedia containing a complete analysis of these words, you can assemble your own thru the constant use of such a memorandum. The small pocket size with convenient sections allotted for each letter of the alphabet will be very useful and will stimulate your understanding of the Cabalistic instruction.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

There is one subject which it is necessary for us to deal with at this time, and that is the doctrine of the Planetary Spirits. You have received instruction and by this time know something of the nature of the seven Planes, and of their characteristics. We are now going to touch upon the Planetary Spirits connected with these seven phases, that you may have an even more thorough understanding of them.

As we have pointed out, the Planes may be further divided into seven Sub-Planes. That is within itself each Plane has seven distinct aspects which are related to one another as the Planes themselves are inter-related.

The Planetary Spirit is evolved with the development of each Plane. Now that means that it is produced as the evolution of that Plane continues. Therefore, its Higher Self will consist of the most subtle matter of a Plane, or in other words will be the seventh Sub-plane of the Plane. Each Planetary Spirit is the Archetype of the life of its Plane, being the dominating influence over that particular phase. Thus the Planetary Spirit is as the Group Soul of the Plane in which it functions. It is acutely connected with that Plane, and when the condition is analyzed we perceive that the development of the Planetary Spirit depends completely upon the development of the six other sub-planes with which it is associated. Therefore it means that the Higher Self of the Planetary Spirit depends upon the consciousness dwelling in it for its development.

Now let us see how these influences interact. The Planetary Spirit determines the condition of the evolution and functioning within its sphere, and the functioning of these influences builds up the Higher Self of the Planetary Spirit in return. Think of the Planetary Spirits as great, but mindless Entities. They are connected with the Planets which are associated with each Plane, and thus their influence is two-fold. They bring to bear the influence of the spheres and the Zodiac, as well as the subtle Spiritual influences direct from the Logos. Each radiates its influence upon its Plane, attuning that Plane with its own vibrations. Each phase of evolution, each epoch, each Day of Brahm in other words, develops the corresponding factors of those vibrations within itself. Therefore we can master the conditions of each Plane only by attuning our consciousness with the Planetary Spirit of that Plane, and cooperating with it.

Because of the fact that the Planetary Spirit is mindless it has been assigned a Guide, a Guide of the first Evolution, a Lord of Flame. These are sometimes called the Archangels of the Spheres. Their names are guarded and known only to the Logos, but there are certain representative Holy consonants by which they are known to the initiated. These Mighty Archangels of the Spheres have their own highly developed Initiates who are more closely than they in actual contact with human consciousness. These latter are the Archangels, who are intimately concerned with the evolution and the regeneration of the various Planets to which they are assigned.

Now these Archangels are not the Star Logoi, these latter Forces are the direct representatives of the Logos, they represent that primal omnipotence in the Solar System, but they are older than the spheres, just as the various Rays from the Logos are older than the Planets; they are more highly evolved, and are not overshadowed by the Planetary Spirits. They operate independently, although cooperatively with them. In other words, the Star Logoi are above even the Archangels, and are indeed none other than the great Initiators, the Lords of Mind.

The Star Logoi represent an abstract principle, a potent, impersonal force, but they are periodically represented in form, as for instance thru the incarnation of the Nazarene during the Piscean Age.

Let us draw another comparison to distinguish between the Planetary Spirits and the Star Logoi for you. Remember that we have referred to the Planetary Spirit as the Group Soul of the Plane upon which it functions. In this regard the Star Logoi may be considered as the Group Minds of phases of Evolution, or Cosmic Christs. Each epoch of evolution is influenced and its forces are stereotyped by a Star Logos, which remains in function even after the Cosmic Tide which calls them into being has passed away.

Before going further let us pause to arrange a diagram which will visualize the comparisons which are to follow for you. On a sheet of paper draw a circle by using an inverted cup or glass, as a guide for your diagram. Place this circle in the center of your paper, and vertically, that is with an up and down stroke, bisect it or divide it into two halves. Now cross this vertical line with six horizontal lines. You will then have seven crosswise sections divided in the center by your first line. At the summit of this line write the word "Logos," and at the base of the line under the circle write the word "Nadir". To the left write "left-hand Path," and to the right "right-hand Path." Draw an arrow issuing from the Logos downward and to the left, and label it "Involution." Draw another arrow upward from the Nadir toward the Logos along the right-hand Path and label it "Evolution." Number these seven segments starting at the bottom, from one thru seven, and then name them in the same order. First, Man; second, Nature Forces; third, Saints; fourth, Masters; fifth, Angels; sixth, Archangels, and seventh, Christs.

Remember that all manifestation is produced on the Involutionary, Evolutionary Arcs, that all demonstrations of consciousness are employing these great Cosmic Principles whether we realize it or not. For instance, during periods of psychic projection we have the choice of looking forward, of perceiving nothing but the immediate present, or of looking backward. In other words we look back along the Involutionary Path, we look forward upon the Evolutionary Path, or we remain earth-bound and stagnated in the material. Constantly you have observed our reiterance of the necessity to attune yourself with the higher phases of consciousness. We know that your feet will

tread in the way in which your gaze is directed. Dwelling without end on the past is to cripple your powers; turning your thoughts to the higher is to stimulate your progress. The man who remains constantly immersed in the material gradually becomes earth-bound. He identifies himself with the earth and the earth alone, he becomes of it, he betrays his Divinity and becomes little better than an elemental. The greatest gift which human consciousness has been afforded, a gift which has been earned thru our long toil downward from the Logos thru the Involutionary progress to the nadir is the gift of understanding, the gift of perceiving our position in the nadir, and the gift of having the aspiration to organize our forces cohesively that we may begin the upward ascent.

This diagram points out graphically to you the fact that man, regardless of what he may himself deem to be an advanced state of consciousness, is at the bottom of the Cosmic ladder, as far as Evolution is concerned. There are phases of development higher than he. Half of his self-realization has taken place, the other half remains unaccomplished.

But we have the guidance of many Forces. First, the Planetary Spirits which assist because of their governing of the various Planes, and in association with them we have the assistance of the Planetary Vibrations, because each Plane has a Planet assigned to it, and second, we have the assistance of the Star Logoi who are connected with us directly from Universal Mind, and who are also represented in the Signs of the Zodiac, and their periodic out-pourings of influence.

The seventh Plane force is the Initiator of the first Plane force. Therefore, observing the notations of your diagram you will perceive that it is the function of the Christs of the Rays to initiate Humanity. Now the Initiator is not the object of worship. The Christs initiate Humanity that they may manifest a still greater force; in other words that of the Logos. It is by His Divine Spark that they live, thus man is bidden not to worship Nature Spirits nor Angels nor Archangels, or even the Christs themselves, but to look upon the Logos as the Supreme and Omnipotent Abba Father.

The first Plane is the only Plane upon which the Initiation of the Logos is given, for it is at the nadir that the Involutionary process changes, because of the fact that a direct reflection of the Divine Consciousness represented by the Divine Spark, is first injected into consciousness. From the animal kingdom Man proceeds to the adoption of Personality and Individuality. He becomes one in many. He stands at the end of absorption in Group Consciousness, and at the beginning of realizing himself as a personal Entity. His consciousness is the raw material from which the Logoidal Force will issue, and that consciousness is developed to Logoidal propensities in his Evolutionary progress. Henceforth he perceives the Logos no more directly, but is concerned with each separate step of his advancement. On the Evolutionary Arc he looks to those immediately superior to him, and on the Involutionary Arc he looks across to those evolving Entities

issued from the Logos who have, in their withdrawal, reached the Plane to which he has advanced. Thus in our progress, after our first realization of self-hood we no longer aspire to perceive the Logos direct, but receive thru the Emissaries of the higher phases of consciousness the impulses and directions which influence our awakening.

You will understand that the beings still in Involuntary progress follow the same method. They look across the Planes to those who are progressing up the Evolutionary Pathway, and worship them as the closest connection to the Logos from which they were issued. At the turning point of the nadir Man looks directly up the Planes and perceives the Logos at the highest extremity of consciousness, but when he proceeds thru the Evolutionary progress he then receives the greater Light thru the illuminated embellishment of the lesser Light, the Angels, the Saints, Nature Forces, Archangels and the Christs.

The Cosmic Christ or the Star Logos presiding over each evolution is a Lord of Mind, but He has within His own nature aspects of two earlier Evolutions, that is the Lords of Flame and the Lords of Form. We see, therefore, that the Christ is aspected thrice. He is of the Trinity, which is the basis of Exoteric Spiritual contemplation. But there is a higher manifestation, that of the Tetragrammaton, which is four aspected. Of this mystery more will be given you later. Sufficient to say now that the Tetragrammaton represents the Trinity operative and in manifestation; in other words the Logos.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Tonight I am going to take up another very important subject. It is the Law of Action and Reaction. As you will understand, it is almost impossible to teach these higher and sacred aspects of Occultism to our students without getting into quite deep subjects. The majority of schools, in fact, do not attempt to go into the wealth of detail given you, as it is much easier for them to write upon trite subjects, which really explain nothing.

So I am going to suggest that you do not permit this information to confuse you unduly. Do not expect to absorb all of it with one reading. I want you to lay them aside and think about them, study them over and meditate upon their contents from time to time. Every once in awhile return to one of these lectures when you feel that an idea has come to you, and let their illumination guide you to a gradual unfoldment and realization.

One rule which you may always remember in regard to this subject is "Action and Reaction are equal and opposite." If the ratio of transmission between them is known the true equivalent of the reaction can be calculated.

You know of course that the Cosmos contains within itself seven vast planes. Our universe is situated on the seventh plane of the Cosmos, and is itself composed of seven planes. Each plane has seven sub-planes, such as were explained in a previous lesson. Transmission of power takes place thru the sub-planes.

The second rule to remember is: "The potency of each sub-plane is the square of the potency of the sub-plane below it." That is explained by the fact that the opposition operation of Action and Reaction on the two planes sets up a vortex; that is a whirlpool, which is the Primal Atom. When these two forces meet they neutralize each other, and the center of this whirling activity becomes stabilized, devoid of force, except as that force is interpreted in its subjective aspect.

Now if it were possible for you to capture a primal atom and separate these two gyrating currents, that is, analyzing them each separately, you would have two sets of potencies, each of which would be equivalent to the static energy or the latency locked up in each atom. Therefore in each one of these two separate divisions you would have, instead of actual latency, two potencies. We can see that the atom has reproduced itself in that analysis, transferring its activity from one plane of manifestation to another. Whenever anything is thus multiplied it is translated into another and higher dimension. (We say that the world is composed of three dimensions; height, breadth and thickness.)

Now that demonstrates that when we say that Action and Reaction are equal and opposite that rule applies to one plane only. When the force is transposed to another plane it does not hold true. Thus we can understand that when you sublimate a force you multiply

it by itself, and when you degrade a force you divide it by itself. (The term degradation is employed here to mean the opposite of sublimation. It means, as we have used it, simply the descent into matter.) On the Involutionary Arc degradation was a means of development. As life forces proceed from the Logos, descending the planes from the seventh to the first, they are actually progressing, although their force is being degraded. Passing the nadir, they commence the sublimation of force, or the Evolutionary process. Hence it is that each soul must know the depths before reaching the heights of Illumination.

Now you can perceive that each atom of matter contains within itself the fruit of Involution; that is it contains Spiritual potency. If you could release the energy in an ounce of gold by shattering each one of the atoms in that gold you would blast the entire forces of the Universe. In the process of developing those atoms logoidal Force has been impounded into them. Science has lately discovered this fact, and is more and more endeavoring to use the energy of the atom for mechanical purposes. Even so, their magnificent investigations have only succeeded in harnessing the most meager fraction of power in each minute particle. The Evolutionary process releases this power gradually and uniformly, controlling its force instead of dissipating it.

If, therefore, a Magician could completely and thoroughly utilize the force encompassed in the atoms in an ounce of gold he would have at his command energy superior to that of any now in existence. Mankind as yet is not prepared for that mastership, although our gradual evolution is bringing us closer and closer to a controlled realization of Logoidal Power.

Now so far we have referred to these forces of Action and Reaction in regard to atoms of the material plane. It is easier to explain matters in that way, for you have something tangible then upon which to base your knowledge. But now let us consider what takes place when this law operates in regard to consciousness.

You will remember that we said above that sublimation means the multiplication of a force by itself. Therefore when we ascend the planes we are constantly multiplying the force of power within us, as we draw closer to Logoidal understanding. Releasing this force suddenly and with unpreparedness is just as disastrous as blasting the atom without providing for control. We could no more stand the shock of being suddenly projected to the seventh plane than we could withstand the physical shock released when an ounce of gold was suddenly atomized. This explains the Biblical saying, "Thou canst not see my face: for there shall no man see me, and live." We could not, in our consciousness, stand in the presence of God and live. We can, however, receive vibrations from that great Force as it is reduced in potency to the point where we can safely handle those vibrations. We can receive it best thru the great Masters on the Inner Planes for instance. This also explains how it is that when a lesser form of contact with the seventh plane occurs there is usually a sensation of a blinding flash of

light. That is quite natural and now you can understand why this occurs. The direct raising of consciousness to the seventh plane is that of sublimation or the multiplication of force by itself, but in the tenure of evolutionary progress we raise consciousness by what we might term a process of mathematical addition. We try to "live and learn" life after life again and again, little by little accustoming our sensitive faculties to a higher rate of kinetic action, performing slowly that which would be disastrous if performed directly, without guidance.

The process of following a pathway directly to the goal of attainment is Initiation. It is, as we have pointed out in former lessons, something of a short-cut. Evolution, the gradual, slow unfoldment of consciousness, thru countless numbers of lifetimes, a long series of rebirths is the process of addition, whereas Initiation is the process of multiplication. This also explains to us why the pathway of Initiation is sometimes fraught with difficulty. The Adept, in his meteor-like progress, attracts obstacles without ceasing, that he may overcome them speedily and may advance in wisdom and knowledge at the same time.

We have spoken of the dangers accompanying the direct route, and we did so having in mind the individual who attempts to ascend that route alone. The processes of Initiation, however, imply that the individual is travelling with others of similar purpose. Therefore the Group Soul bears the brunt of the force of released energy and newly realized power, and it is distributed in a controlled proportionate manner among those within the Group Soul.

In the Western Traditions you are part of such a group, and that association carries with it defensive and protective influences. Perhaps you have contacted those who have endeavored to follow a direct course of awakening without identifying themselves with an authorized group of fellow-travellers. Perhaps you have seen in them the results of their impulsive, misguided efforts in the loss of health, the loss of emotional control, and the burning out of mental energy. Indeed there are many derelicts who have unwisely sacrificed themselves to a system of advancement of which they knew nothing, seeking to force their way along the pathway, tearing aside the veils with rash thoughtlessness, only to encounter the inevitable depletion of their own individual power.

We have an example of the True Way in the work of the Master Jesus. He imparted His Truths, not to one disciple alone, or to one entrusted guardian of Truth, but to twelve. He taught always in the midst of a group, just as the Brotherhood instructors teach to their large group which is united as one body, in the Over Soul of the organization.

Now we find that the work of many organizations is concerned with one plane's endeavors and one plane alone. They specialize, for instance, in psychic development, or in other words the work of the two astral planes, upper and lower; or they are purely mystical, and ignore every other plane, and specialize upon

sixth plane attainment. Other schools, particularly those of an intellectual type, might be said to be concerned with the two mental planes, the abstract and concrete. The Brotherhood has been endeavoring to harmonize and synthesize all planes for you, in order that you may develop in a consistent way, and not be confined to the activities of one level alone.

Now let us consider for a moment what occurs when force is degraded; that is when it is degraded while following the Evolutionary Process. When that occurs the force is rendered inert; it is destitute of power, and the vehicle thru which that force was functioning is left open and becomes an empty channel which anything may utilize. That is what occurs in Obsession, when a discarnate mind enters and uses that empty vehicle.

We are using the word Obsession here in its truest sense. It is often used quite loosely to mean "overshadowing," to mean that something is influencing an individual. Actually it means that a force has completely possessed an individual after that individual has depleted his or her own force to a lower plane. Therefore, in actual and true cases of Obsession it is not only necessary to evict the controlling Entity in the consciousness of that individual, but it is also necessary to sublimate the consciousness of the individual that the vacancy may be filled with a controlling force. There are many ways in which Obsession is brought to pass. For instance thru the immoderate use of drugs; when one is working with an individual of that sort, endeavoring to bring about a readjustment, they are working with a negative force. The very act of becoming addicted to the taking of drugs is, not the exercise of will power, but the lack of will power, emphasized negatively. The degradating force is deep within the consciousness, the Will is therefore functioning from the negative, rather than the positive aspect, and the Practitioner must use care lest that negative force attract his own positive force disadvantageously. Perverted forces are exceedingly dangerous to the individual whom they control, for they open that individual to all of the forces of lower planes than himself, the Elementals and the Unbalanced Forces ejected from other planes.

No doubt you have concluded, after having meditated upon this much of the discussion, that the force of one plane draws its energy from a higher plane, and influences thru its energy the plane next and subservient to it. That explains of course how it is that we are influenced by beings of higher development than ourselves. They naturally exert an ameliorating pressure upon that which is lower than themselves. Indeed to manifest on the physical plane it is necessary that the Inner Plane Masters function thru the personality of an individual. The personality, then, reflects this force upon the concrete elements of the individual, and we say that a "contact" has occurred between individual consciousness and the Inner Plane Master. The force transmitted by the Inner Plane Master is received by the highest aspect of consciousness in the individual

soul. Therefore developing attunement with the Higher self is a perquisite of receiving guidance from an even higher source of inspiration. The individuality in that case will act as the nadir for the outflow of force from the Master. If that force is dissipated at the nadir it does not return to its origin and complete the circle, for we receive guidance from the Masters very much as progress takes place on the Involutionary and Evolutionary Arcs which issue from the Logos. Something of the same process is involved; thru his disciples the Master differentiates his own power, just as the Logos differentiates its force thru the development of each Monad.

This will indicate why chastity has been recommended for the highest Initiates. It is they who are in close contact with the Divine Force of the highest type, and it is they who have within their power the opportunity to dissipate or utilize wisely that influence. For the maintenance of balance in the Cosmos it is necessary that the force should follow the Evolutionary Pathway after passing the nadir. Therefore the single and one-pointed purpose of the Adept is an absolute necessity. You will perceive I have specified the "Adept," as this law applies primarily to he who has overcome the wheel of birth and death.

When these forces are not used in equilibrium the pathway of Black Magic is being followed, with its consequent evils.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

In this deeper work that I am now taking up with you there are many phases that require deep Concentration, Meditation, and frequent reading over. I don't want to tire you with too much of this at any one time, but some of these things are necessary in developing as the Magus of Power, so I will give you a few lessons of the deeper sort, and then leave you to work over them, familiarizing yourself with them, while going on to some lighter phases, then returning later on.

Of course you realize that the Law of Limitation is the first law of Manifestation. This is one of the fundamental points to be kept in mind in Occult development. That means that it was necessary for the Logos, when manifesting on the material plane, to circumscribe Himself. This law, when understood in all of its fullness, is one of the secrets of knowledge and power. In the early work you were taught to meditate upon the reserves of Infinite Power. Later on you were taught something of an abstract force, and how to keep yourself in attunement with it thru attunement with the Higher Self. Now all of this instruction on the subject of meditation and concentration has been for the purpose of identifying your consciousness with the Inner Planes, not that you may use them, but that they may use you.

When at the conclusion of a Night of Brahm the Unmanifest wills to become manifest the primary impulse demonstrates as motion which flows in a circle, returning from whence it came. This was the formation of the Ring-Cosmos. On the mental plane if we desire to follow this same plan our thoughts must issue from a center point, fulfill the arc of the Circle, and return to the Source. In doing this we start with a concept, proceeding systematically from the general to the particular and thence from the particular to the general. Thus both sides of the matter are related and harmonized. The formation of the Ring-Cosmos is the completion of limitation.

The next step is transferring the concept from the realm of thought to the realm of feeling. This corresponds to the formation of the Ring-Pass-Not, and has the effect of limiting the object of desire. Following that the concept is then subjected to the driving, vital force of Nature, which corresponds to the Ring-Chaos. To summarize that which we have covered thus far, we see that the concept on the mental plane corresponds with the Ring-Cosmos, the astral aspect of the concept corresponds with the Ring-Pass-Not, and the driving instincts are related with the Ring-Chaos. Now you can understand how, thru the action of these various forces, the mental thought form is ensouled with will power, and is at the same time limited to a particular objective. It is in this way that your personal archetypal Form is created, and within it is built up all of the action and reaction that arises in the continuation of your existence. It is you who have the ability, the power and the privilege of making that archetypal form what you will, thru the controlling of your ideas, and thru the clear definition in consciousness of your purpose and desires.

In building up your thoughts, just as the Logos built up the Cosmic Forces which gave birth to the Universe, you follow the

Logoidal Plan. We know that the Universe is operated according to Law. When we know what those laws are and accede to them we too can operate the forces in our own lives according to Cosmic Law, and will thereby be practicing the White Magic of the right-hand Path.

It is in accordance with Divine Plan that Man must concentrate if he is to succeed. Concentration means limitation, as nothing can come into being unless it is restricted and limited thru the logical processes described above. We first plan according to the Cosmic Laws, we establish the archetypal form in accordance with our desire. When the desire has been coordinated in the Cosmos then we can seek for its manifestation in the material world. It cannot manifest in the material until it has been circumscribed in the Infinities of the Cosmos. Without that primary limitation no manifestation is possible.

The primary law of the Involutionary Arc is the Law of Limitation, and the primary law of the Evolutionary Arc is the Law of the Seven Deaths which will be discussed later. The Law of Limitation is based upon the laws of action and reaction, hitherto discussed, which have as their basis of manifestation the formation of a curve. When the curve is elongated it becomes the circle.

Life itself, incarnation, is based upon the Law of the Involutionary Arc, the Law of Limitation, for the higher self is limited to the physical plane and is restricted to the elements of this plane. We might look upon Karma as one representation of action and reaction, for Karma or Destiny manifests only on the material plane within the limitations of this sphere. The abstract forces upon which Karma is based manifests on the Inner Planes as pure force, but if these forces are to find expression they must be limited to form, and thus the need for earth plane existence.

We may say that the operation of the Law of Limitation corresponds to two of the three dimensions. We overcome or transcend the Law of Limitation by introducing the third dimension. That can best be explained by a simple illustration. A tree, as far as locomotion is concerned, has but one dimensional power. A tree is stationary, it manifests at a single point, and cannot move from that point. A fox, however, has two dimensional locomotion powers, it can move forward, backwards, and to either side, to reach any given destination; but the hawk surpasses them both, for not only can the hawk do all of these things, but it can also rise vertically thru the air, because of its ability to fly. Now thoughts are subject to much of the same rules and regulations. A passing thought, an idea, or a wish, may be said to be one dimensional on the mental plane. It suddenly comes into being, and if it is not carried any further than that may quickly pass out of existence. It may be said to be very much like a dot on a piece of paper; it has possibilities but these are restricted within itself. However, when that idea is concentrated upon, when it is focused upon an objective, then it proceeds forward as a straight line, from the dot. As long as it remains subject only to itself, as long as nothing but the emotions and the desire to satisfy that idea or to unfold it enters into the plan it will continue to move as a straight line from a central point. But if into that desire comes the impulse

from a higher plane to utilize it for a purpose beyond itself then the entire line will pivot upon the central idea, and conform itself into a circle. In other words, the instigation of force from the Spiritual Plane to the Mental Plane has brought about a transference of power, has released the limitations of the dot and the line, has curved them first into an arc, and then into the completed circle of manifestation.

Thus we see that if a concept, for instance, is limited to an emotional thought form it remains subject to the law of limitation and is confined to that plane. If that emotional thought form however, is instilled with vibrations from the mental or from the Spiritual levels of consciousness it immediately transcends the emotional plane, and operates on a higher arc. Transcending the Law of Limitation makes it possible for us to calculate and to estimate the nature of forces operating in life. This raising of consciousness from one plane to another, and the breaking down of limitation which confines us to one plane at a time makes it possible for us to see things as though thru the eyes of God. If we can learn to analyze every problem and every condition from its abstract aspect, from its effect upon a higher plane, we will be in a very much better condition to render efficient and helpful judgment as to the controlling of that condition than if we were confined in our opinion to one viewpoint.

If you can perceive your problem in relationship to those about you, then in relationship to your community, then in relationship to the nation; further than that, in relationship to the world at large, and then in relationship to the Cosmos itself, and from your knowledge of Cosmic Law bring to bear Cosmic forces to work a change in your personal affairs, then you will be following the curve of the Divine Circle, and bringing Divine Forces into harmony with you in the solving of that problem. You will be very much more sure of success if you carry the Cosmic and Infinite Plan in mind when organizing a finite plan.

Now this understanding applies not only to particular problems, to passing conditions and daily affairs, but it applies to Karma as well. If we can constantly perceive this life as part of a greater life we will then be empowered to control this life with better judgment and assurance. Can we but see this predestined life in its relationship to Cosmic Law we have learned the first lesson in mastering our Destinies. In other words we then will be viewing existence from the vantage point of the Higher Self, for the Higher Self always perceives us in this manner, whereas the lower self, dwarfed and limited by the material plane, perceives nothing except that which is related to this plane, and to its beginning and ending. If we are dependent upon the judgment of the Lower Self for illumination, we have misplaced our faith. It perceives everything in terms of the senses and becomes enmeshed in its own restrictions.

The releasing and unshackling of our mental faculties is a possibility within the grasp of all. We can perceive varying stages of this release in the lives of familiar renowned characters. The psychological effect of such release is tremendous, and has often changed the entire tenor of an individual's life. Governments use it,

for instance, in recruiting their armies. Thru patriotic speeches they work upon the awakening desire for releasing mental shackles, transforming quite miraculously a lethargic populace into a citizenry in whom a love of country surpasses all individual concerns. In doing this they are breaking thru the laws of limitation in introducing the vibrations of a higher plane. John Doe, an obscure factory worker, is quite a different person from John Doe, soldier in the army of his country. He loses his obscurity when he dons a uniform, and becomes at once a personage. Fundamentally he is no different from the same John Doe who has worked in a factory for many years; mentally, however, a great revolution has taken place. He has ceased to think of himself as a man of little prospects and small importance. All of that has been forgotten in his new found military privileges, he has ceased limiting his thought activity to himself, his narrow circle, his machinery and his meager affairs, and has suddenly started to consider world affairs. The metamorphosis has been mental, but it has affected him gradually in all departments of life.

You, as an individual, plodding along the treadmill of existence, living from day to day without vision, are quite a different person from the Candidate who perceives himself fully and completely as a child of the Logos with Divine possibilities. Vision thus gives a new impetus to life, abrogating the non-essential, emphasizing the eternally important.

The ladder from Individuality to Personality, has seven rungs, and these are the seven deaths. The Law of Death produces Life, releasing the chain of matter, bringing us the rich fullness of Inner Plane Consciousness. All things are born blind, mercifully protected from knowing that they are dead, that is, living in matter. Coming into incarnation on the earth plane from the inner planes is very much like an entombment for the Spirit. Death and Initiation are very closely related, and that is why in the ceremonies of Initiation the symbols of death and burial are clearly indicated. From the material plane standpoint death means freedom and resurrection. Learn to look upon this body as a temple which your Spirit inhabits for a brief while, but do not let your association with the mundane plane become so involved that it restricts you permanently to a state of consciousness that will make you a child of earth, instead of a child of God. Fear, desire and doubt are characteristics of the lower self. If you yield consciousness to them you forfeit your right to the finer heritage which lies beyond.

Illumination enables one to utilize the vehicles of physical plane consciousness in a useful way. Our faculties then become dedicated to a higher cause, and our efforts are exalted because of our Divine Purposes.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

At this stage of your progress we can pause for a moment and look back over the path that you have so tediously climbed noting the progress and something of the system that has been unfolded in your study. In your contacts with students of Occultism and Mysticism, you have no doubt many times wondered at their lack of progress. You realize that students never make progress in Spiritual development who flit from system to system, first using, perhaps, New Thought affirmations, then perhaps something of the Eastern Yoga breathing exercises, following these, perhaps, with attempts in the Mystical methods of prayer. Each of these systems has its value, but that value can only be realized if the system is carried out in its entirety. They are the calisthenics of Consciousness, and aim at gradually developing the Powers of Mind -- their value does not lie in the prescribed exercises as ends in themselves, but in the Powers that may be developed as they are steadily continued. If one intends to take Occult studies seriously and make of them something other than desultory light reading, he must use one system and carry it out faithfully until he arrives, if not at the ultimate Goal, at any rate at definite, practical results, including the permanent enhancement of Consciousness.

You see, therefore, the benefit of your own faithfulness and perseverance which you have displayed thus far. After this has been achieved, we may, not without advantage, experiment with the methods that have been developed along other Paths and build up a really eclectic technique and philosophy therefrom, but the Student who sets out to be an eclectic before he has made himself an expert, will never be anything more than desultory.

Whoever has had practical experience with the many different methods of spiritual development knows that the method must fit the temperament, and that it is also adapted to the grade of development of the student. Westerners, particularly such as prefer the Occult to the Mystic Path, often come seeking Initiation at a stage of spiritual development that an Eastern Guru would consider exceedingly immature. Any Method that is to be available for the West must have in its lower grades a technique which can be used as a stepping-stone by these students, for to ask them to rise immediately to Metaphysical heights is useless, in the case of the great majority, and prevents the start from being made.

For a system of spiritual development to be applicable in the West, it must fulfill certain well-defined requirements. To begin with, its Elementary technique must be such that it is readily grasped by Minds that have in them nothing of the Mystic. Secondly, the Forces it brings to bear to stimulate the higher aspects of Consciousness, must be sufficiently powerful and concentrated to penetrate the relatively dense vehicles of the average Westerner, who makes nothing whatever of subtle vibrations. Thirdly, as few Europeans or Americans following a racial Karma of material development, have either the opportunity or the inclination to lead the life of a recluse, the Forces employed must be handled in such a way that they can be made available during the brief periods that the modern man or woman can, at the commencement of the Path, snatch from the daily vocation to give to these pursuits. That is to say they must be

handled with a technique which enables them to be readily concentrated and equally readily dispersed, because it is not possible to maintain these high Psychic tensions while living in the hard-driving life of the citizens of American cities.

Experience proves, with unfailing regularity, that the methods of Psychic development which are essential and satisfactory for the recluse only produce Neurotic conditions and break down the person who pursues them while compelled to endure the strain of modern Life.

So much the worse for modern life, some may say and adduce this undeniable fact as an argument for modifying our Western ways of living. Of course, I am not going into the argument and maintain that our Civilization is perfect, or that Wisdom originated and will die with us, but it appears to me that if our Karma or Destiny has caused us to be incarnated in the body of a certain racial type and ascertain temperament, it will be concluded that that is the discipline and experience which the Lords of Karma consider that we need in this Incarnation, and that we shall not advance the cause of our Evolution by avoiding or evading it.

I have seen so many attempts at spiritual development that were simply evasions of Life problems; indeed I am always most suspicious of a system which involves a breach with the Group-Soul of the Race, nor am I impressed by the dedications to the Higher Life which manifest themselves by peculiarities of clothing and bearing, or anything of that kind. Every Avatar has been of his own era, for his own ear. The Nazarene for instance, met the people of his own day as one of them, he did not adopt eccentric clothing or habits. Buddha likewise, each setting a precedent for us to follow. True spirituality does not publically advertise itself in that way.

The racial Karma of the West is the conquest of dense matter. If this were realized it would explain many problems in the relationships of East and West. In order that we may conquer dense matter and develop the Concrete Mind, we are endowed, by our racial heritage, with a particular type of Physical body and nervous system, just as other races, such as the Mongolians, are endowed with other traits. It is injudicious to apply to one type of this Psycho-Physical make-up the Development Methods which are adapted to another type, for they will either fail to produce adequate results or will bring about unforeseen, possibly undesirable, results. To say this is not to condemn the Eastern Methods, nor decri the Western constitution -- it is as God made it, and but reaffirms the old Adage, that "What is one man's meat is another man's poison."

The Karma of the West differs from that of the East --- it is, therefore, desirable to try to implant Eastern Ideals in a Westerner? Withdrawal from the Earth Plane is not his line of Progress. The normal, healthy Westerner has no desire to escape from Life -- he desires to conquer it and reduce it to Order and Harmony. It is only the Pathological Types who long to "cease upon the midnight, with no pain," to drift in a lethargic Nirvana. The normal Western temperament demands life and more life.

It is this concentration of life Forces that the Western Occultist seeks in his operations. He does not try to escape from Matter into Spirit, leaving an unconquered country behind him, to go on as best it may. He wants to bring the God-Head down into Manhood, to make Divine Law prevail, even in the kingdom of the shade. This is the root

motive for the acquisition of Occult powers upon the Right-Hand path, it explains why Initiates do not abandon all to the Mystic Divine union, but cultivate a White Magic. It is this White Magic, the application of Occult Powers for Spiritual ends, by means of which a large proportion of the training and development of the Western Aspirant is carried out.

I have seen something of a good many different Systems, and in my opinion the person who tries to dispense with ceremonial is working at a great disadvantage. Development by Meditation alone, is a slow process in the West because the Mind-Stuff upon which it has to work and the mental atmosphere in which the work has to be done, are very resistant. The only purely Meditative School of Western Yoga is that of the Quakers, and I think that they would agree that their Path is for few. The Catholic Church combines Mantra Yoga with its Bhakti Yoga. It is by means of formulae that the Occultist collects and concentrates the Forces with which he wishes to work. His formulae are based upon the Cabalistic Tree of Life, and whatever System he may be working, whether he be assuming the God-Forms of Egypt, or invoking the Spiritual forces of the Six Pointed Star, he has the diagram of the Tree in the back of his mind.

It is in the symbolism of the Tree that Western Initiates are drilled, and which supplies the essential ground plan of classification to which all other systems can be related. The Ray upon which the Western Aspirant works has manifested itself thru many different Cultures, and developed a characteristic technique in each. The modern Initiate works a synthetic system, sometimes using an Egyptian, a Greek, or even a Druidic method, but different methods are best suited for different purposes and conditions. In all cases, however, the operation he designs is strictly related to the Paths of the Tree of which he is Master.

If he possesses the Grade which corresponds to the Sephira Netzach, he can work with the manifestation of the Force of that Aspect of the Godhead (distinguished by the Cabalist by the name, Tetragrammaton Elohim) in whatever System he may select. In the Egyptian System, it will be in the field of the Isis of Nature; the Greek, Aphrodite; the Nordic, Freya; in other words, he possesses the Powers of the sphere of Venus in whatever Traditional System he may be using. Having attained a grade in one system, he has access to the equivalent grades of all the Systems of his Tradition.

But altho he may use these other Systems as occasion serves, experience proves that the Cabala supplies the best background and the best system upon which to train a Student before he begins to experiment with the Pagan systems. The Cabala is essentially Monotheistic, the Potencies it classifies are always regarded as the Messengers of God, and not his Fellow-Workers. This principle enforces the concept of the centralized government of the Cosmos and of the grip of the Divine Law upon the whole of manifestation, a very necessary principle with which to imbue any student of the Arcane Forces. It is the purity, the sanity, and the clarity of the Cabalistic concepts, as resumed in the formula of the Tree of Life, which makes that Glyph such an admirable one for the Meditations that exalt Consciousness and thus justify us in calling the Cabala the Yoga of the West.

Beloved Companion:

In a previous lesson I have discussed with you the fact that the Involutionary Law applicable to the Involutionary Arc is the Law of Limitation. We are now ready to take up the subject of the seven deaths. It is a very complex topic, and yet it is one with which you should be thoroughly familiar. I know I can depend upon your reading and studying this carefully and prayerfully. And points that are not absolutely clear, take up with your instructor as he shall be more than glad to help you to a thorough understanding.

When two lines of force intersect a vortex is set up. You have of course seen this illustrated many times in flowing water. Two streams of action will oppose each other, causing a whirlpool, the center of which is absolutely still. These two opposing forces lock, they eddy around each other on the outward rim of the center circle, but at the exact pivot a center of stability is maintained. It is thus that the prime atom arises, and this is the First Death. It means the death of motion, the establishment of stability.

I want you to learn the implication of death. Action and reaction on one plane operate in a cyclic form, but when this force is transmitted to a different plane the form of manifestation changes. When this transformation is viewed from the plane of inception it is called "death"; if viewed from the plane of reception, it is called "birth." Therefore the lower plane issues life to the higher plane, and life being freed from the restriction of matter, enters into the releases of a higher plane of manifestation. On the Evolutionary Arc, therefore, these changes, these procedures up the Evolutionary Circle, are viewed as death. Viewing the transformation, however, from the upper plane downward, we see each transition as birth.

Now this process is not as remote and abstract as we might think. We see indications of it around us at the present time. Thousands of years ago, for instance, huge prehistoric monsters were manifesting on a low cycle of evolutionary development. They proceeded thru that cycle, and as far as the manifestation on that level was concerned, their progress was death. However, there is no possibility of extinguishing the life which they manifested at that time. Now it is coming into being on a higher cycle, thru the more developed animals of the present time. The mundane vehicle may be destroyed, it remains on the plane of its creation, but the life force is immortal, and continues to be expressed thru different forms. To a consciousness on the lower planes these changes are looked upon as tragedies; if we can but raise consciousness to the higher levels, however, we then perceive the changes as the birth of a new manifestation and rejoice at the possibilities which lie in the future. This change of plane is the Second Death.

And now let us touch upon the Third Death; consciousness on every plane is related. We live within the limitations of one plane that we may rise to the Infinities of a higher plane. Likewise we live in the opportunities of a higher plane in order that our forces may be concentrated in a lower plane. After all it is only by the processes of death, or transition, that we can benefit thru the results

of living. As one writer has put it, "We graze in the fields of earth and lie down in the fields of Heaven to chew the cud."

Death, then, is the soul's meditation, and life, its study. If we were condemned to live in the physical body endlessly without this subsequent meditation we would soon find that our ability to expand would be exhausted. Ideas would become concrete, our capacity for growth would be seriously limited, and we would soon reach the point where we could go no further. There would be no cohesion between one life-time and the next; everything would remain unsynthesized; there would be millions upon millions of unrelated, concrete ideas, for they would lack the coordination of an abstract concept which the Inner Plane period of meditation affords. Indeed Death is the most important thing in life. Without its opportunities for meditation existence would be exceedingly unsatisfying. Think of death as the meditation between incarnations, a process during which the mental and spiritual food of the previous lifetime is absorbed, assimilated and digested.

So I want you to learn to view death in a sensible, sane and logical manner. Learn to overcome any lingering fears or apprehensive doubts; count upon the advantages which it is going to offer, see it as a perfectly natural process, a process of value, one to be accepted knowingly and sympathetically. Indeed I want you to form a habit of occasionally visualizing yourself as dead. In other words visualize yourself as freed from physical plane limitations and manifesting completely and thoroughly on a higher plane. It is not necessary that you look upon such visualization with anything of morbidity. In fact such an exercise has a very practical value. It can help you to establish a bridge between life and death, a bridge which will become familiar to you, natural and acceptable, a bridge which you can always approach without fear and misgiving. It will relieve for you many of those obstacles and difficulties which the untrained and untutored soul faces at the time of transition. You will not be entering into a strange world, but will be returning to a familiar and welcoming homeland. Then you will fully realize what the connection between birth and death is, and will see how fully the transition from the material plane means the birth on a higher level. See yourself reborn, the master of a new Destiny, working out your problems from a higher level. Learn to be reborn on a higher plane, that you may profit thru the advantages which it has for you.

The Mysteries of the Fourth Death also hold much of special knowledge for us. This is called the connecting death, and is related with the Concrete Mental Plane. It may just as well be termed the "sleeping death," for after all sleep is a miniature death, just as death is a major sleep. We should learn to investigate the processes of sleep a little more thoroughly than we have in the past. In the sleep of projection we travel on the Inner Planes, which are to be our future home. The objective mind is stilled, and the consciousness is free to receive impressions from the Cosmos at large. During the normal activity of daily life the personality is in abeyance, as far as its direct influence over our affairs is concerned. The individuality is then at the controls. During sleep, however, the process is re-

versed, the individuality is in abeyance, and the personality impinges its controlling force upon consciousness. As the personality is defined as that part of us which is truly God-like and in constant attunement with the Logos, we can understand how important it is to permit these vibrations to manifest their power upon the affairs of the individuality.

During waking life the personality, the Higher Self, is intent upon receiving the impulses of conditions from the lower self, but during sleep it is free to manifest positively its own force, and to transmit the results of the lower self activity after those activities have been coordinated with its own Higher Forces. Sleep in many respects, then, represents the adjustments between the lower and higher selves, the latter seeking to mold the former to the Divine Standard. It is at this time that the balancing element of equilibrium is introduced, for the personality belongs not completely to any one incarnation, but to all incarnations of the Life Spark. Such sleep is the time when we benefit thru the wider vision of the personality when it perceives the individuality as a part of the greater Cosmic Whole.

But it is not always that sleep produces this close harmony between the two selves. It is quite possible that an individual may be so absorbed with the material plane that its restrictions extend thru all phases of consciousness. Sleep then means not so much a release from the physical as a continuation in imagination of physical plane conditions. The thought forms formulated during waking consciousness continue during sleep, and all of the unsatisfied desires of the flesh will continue to reproduce their vibrations of inharmony, discontent and unhappiness. At such times the personality is not free to make the adjustments so vital to poise and balance, and the sleeper beholds not the face of the Higher Self and the face of the Divine Master, but only its own reflection, distorted and unreal, as its own thought forms continue to manifest and control consciousness. From this condition the soul can be freed only thru the Third Death mentioned above, that death which bridges the gulf between life and death, and which makes for a substantial existence in both phases of consciousness. Thru visualizing the consciousness as functioning on a higher level, a true adjustment between them is made, and thus the Fourth Death is then brought into satisfactory fulfillment. The individuality when bound with hindering thoughts forms and desires is stronger in influencing consciousness than the personality. Thru the individuality, then, the adjustment must be made, and that lower self can bring about this adjustment thru the voluntary visualization processes described under the Third Death. Thus thru the intelligent assertion of the powers of the individuality the force of the personality is brought into being, and then the Fourth Death becomes productive of helpful results. This brings us to the discussion of the Fifth Death, which will be analyzed in detail in the succeeding lecture.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

The Fifth Death is the Death of the Individuality; the Individuality, being withdrawn from the Physical Body, yet continues to live and function as an Individuality. The man is in no wise changed, and still answers to the name he bore in the flesh. In the lower hells he burns with desire, until the possibilities of desire are burnt out; that is, the lower desires, directed toward Matter. Desire then remains only as an abstract idea, and is part of the Personality. He then dies to the lower desires, but continues to live in the higher desires. The abstractions will be absorbed in the Ego and will reappear in the character in the next Incarnation, as Consciousness withdraws up the Planes, in distinct stages.

These desires he learns are finite and mortal, he finds them to constitute barriers between himself and his Father whose Face he would behold, and he desires to escape from them. He would no longer love with a personal love which loves a person, but with the higher manifestation of love, which itself is Love, and loves no personal thing, but is a State of Consciousness in which all is embraced. This is the Spiritual attitude of Love, which differs from the personal desire. He then seeks freedom from the lesser love, and it is this desire for escape from that which is good, tho finite, in order to realize the good that is Infinite, which causes the Fifth Death of complete Individuality and he is born into the Consciousness of the Personality and lives upon the Plane of the Personality, perceiving the Face of the Father which is in Heaven; that is, the Fifth Plane, the Abstract Mental Plane.

But, with the waking of desire come again the dreams, and with the dreams come the recall into Matter. The Spirit, beholding the Face of its Father, until its Consciousness is weary with its very brightness, closes its eyes in sleep, and sleeping it dreams of its unfulfilled desires, and so it is born again. That is, it projects another Individuality, if there is still Karma to be worked out. Upon the Plane of desire, the state of Consciousness is a place, and as we desire, so are we reborn. Thus, each man makes his own Karma.

It may be asked -- "How, then, is it that men make for themselves suffering and limitation which they could not desire? It is because they do not reap the fruits of fantasy, but the fruits of actuality. They are given the results of that which they have been permitted to desire, by themselves, not the thing they desire. To exemplify: the man who desired power would obtain vanity. To obtain power, he then would have to desire the qualities which confer power -- strength, foresight, and wisdom -- and the man who desires power builds for himself the Consciousness of the vain egotist; the man who desires strength, foresight, and wisdom, builds for himself the Consciousness of power.

The Sixth Death is Trance. In Trance the body sleeps, but the Soul is awake. It is active upon its own plane. There are two types of Trance: the negative type, which prohibits the physical senses and functions on the Astral plane; and the more positive type, which raises Consciousness to the Mental planes. It functions Objectively in the spheres of its upper and lower aspects; it may function upon the sphere of its lower aspects, the Instincts, with the body as the background, or it may function upon the sphere of its Higher aspects the Concrete Mind, with the emotions as the background.

Thus, the Astral, or emotional plane, which is usually colored with the desires and the emotions of the Individuality, is the plane of normal Psychism, wherein picture Consciousness portrays

the events of the Inner Worlds as in a Magic Mirror. Conditions are focused, being determined by the emotional states. When the Psychic Consciousness is focused in the instincts and passions with Matter as a background, Consciousness is transferred to the Etheric Matter, which is withdrawn from the dense vehicle, in order that it may act as a vehicle of passionate desires. Then are seen the manifestations of the lower magic, such as Materialization. Dangerous and evil in all its forms, are these lower manifestations, degrading to the Individuality, because its Life is lived in the background of Matter, and not of the Spirit. Live all Life with God for a background, and measure all your deeds against the span of heaven, and assess them in relation to the Cosmos -- so shall your sins seem grievous in your sight.

Now, the Seventh Death is Initiation. In the Seventh Death Consciousness is withdrawn from the Individuality and made one with the Personality, and then a man beholds the Face of his Father, which is in Heaven, even when he, himself, sojourns upon Earth. Thus is it that the Initiate is not as other men. Initiation is a Living Death, for he is dead to the values of the Individuality.

Those who desire the things of the Senses and the pride of Life use the words "Living Death" to explain the most terrible fate that can befall man, but those who have knowledge know that the Living Death is the freedom of the Spirit, brought thru to the plane of Matter. It means the Consciousness of the abiding Presence, in the midst of the Consciousness of the senses. It means the awareness of heaven while dwelling upon Earth. Therefore, the Initiate goes to the Living Death, which is freedom, while still in the body; that is, his Consciousness is in the Higher Planes while living in the Individuality. Thus do the barriers of the Individuality annul the Law of Limitation, free the potentialities of Spirit, give sight to the blind, and power to the impotent. That for which we longed vainly in Life, we realize in Death, for Death is Life, and Life is Death.

To the wider Consciousness, the womb is the grave and the grave is the womb, and the Soul entering upon Life bids farewell to its friends; that is, the other Egos on the fifth plane, who mourn for it; and taking its courage in both hands, faces the great ordeal and submitting to suffering, enters upon Life in another Physical Body. Its first action in Life is to draw Breath, its second action, with that Breath, is to set up a cry of distress, because it enters upon the task of Life with grief, and its aim in Life is to make Life bearable. But when the Soul enters the grave, it passes thru a gateway into the wider life of Consciousness.

When the Initiate has passed to the wider life of Consciousness, he passes to it thru a gateway which symbolizes Death, and by his Death to the things of Desire, he obtains freedom from the desires of the Individuality, and as one dead to the desires of the lower Self, he walks among men. In the Death in Life, which is the freedom of the Spirit in the bonds of the Flesh, he transcends the Law of Limitation. Being dead, he is free; being dead, he moves with power amongst those buried in the Flesh, and they, seeing the Light shining brightly thru him, know that he is dead, for the Light cannot shine thru the Veil of Flesh, and while Consciousness is incarnate in the Body, the Light cannot shine thru that Consciousness, but when Consciousness is Discarnate, the Light shines thru it and if the Discarnate Consciousness is still manipulating its body then that Light shines thru into the world of Matter and illuminates men. Always remember this and Meditate upon it, the Initiate is a Dead Man who manipulates his body that he can thereby serve those who cannot otherwise be approached.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

The subject of the Seven Deaths which we have been talking over with you is very important. I am going to suggest that you review the last two Lectures thoroughly. Make a point of studying each of the Seven Deaths separately, and jotting down a few notes in order to fix their various attributes firmly in mind. Study them so that if any of them are mentioned you will immediately be able to recall several key thoughts relative to their principal characteristics.

Now while you are going over that, let us also continue with our study, taking up another subject of vital importance. At this time I want to discuss the Group Soul.

In order to understand the nature of the Primary Group Soul, we must carry our thoughts back to the very dawn of manifestation. In fact, we must distinguish between the noumenal and the phenomenal stages of existence. In other words, between pure Being and the thought form of the manifested Universe. There is a great difference between pure Being and the manifested Universe, just as there is a difference between the thought in the mind of an inventor and the machine which he subsequently creates. To the materialistically minded individual, the machine would be the important factor. But to one of true understanding, the thought in the mind of the inventor is the important thing to take into consideration. Pure Being is Cosmic. It is eternal and self-existing, but the manifest Universe is emanated from the Mind of God and will be absorbed again into the Logoidal Consciousness at the end of each Manvantara or Day of Brahmā.

Turning to our illustration, we see that the thought, the idea in the mind of the inventor, produced the machine. The thought is the eternal impulse which is deathless. The machine, however, is but the product; it lives for a time and then passes away.

Pure being is the actuality of existence. Universal manifestation the reality. When the thought form of a Universe is first emanated from the consciousness of its Creator, it is the raw material upon which an Evolution is built. Through this vast expanse of pre-matter, flows the vital noumenal forces which are actual. They are self-sustaining and have an independent existence. These are what we commonly refer to as Cosmic Forces. Just as the sea is charged with a flow and life of its own, and at the same time is host to myriads of marine animals, so is the great Cosmic Sea charged with the noumenal Force and is also host to specks, particles or units of noumenal power which are the Divine Sparks, the Monads. Each of these forms a nucleus around which the individual existence of immortal souls are built.

At this stage all is formless. Simply a mass of existent, potential power, potential Logoidal Force as yet undeveloped. Cosmic Force, however, has power behind it. That means change and flux. In addition to this the Mind of God moves over the formless expanse and development begins to occur. Just as the inventor's machine started in his mind before it became matter, so the Universe starts in mind

and at this particular stage is mind-stuff. Now this mind-stuff absorbs more and more of the Cosmic Power until it becomes charged with memories - memories in this case meaning the impetus to react to the evolutionary changes which the Solar Logos Himself has already passed thru in previous existences.

Different parts of the vast Sea of growing impulses react to the surge and flow of Cosmic activity in different ways according to their intrinsic characteristics. Therefore, they can become more and more differentiated as time passes.

Everything in the Universe has a common foundation, or has emanated from a common stratum. In other words, "All is One", and we are not far wrong in saying that this underlying unity is the Primary Group Soul. It is important that all Occultists should remember this fundamental principle of Unity. For however far we may have divorced ourselves from one another, however differentiated our characteristics, not only between individuals, but between manifest kingdoms, have become, there is at the root of all existence a common source of substance upon which feed and from which we all extract the persuasion of life.

In order to illustrate how the differentiation took place in the relationship between the various factors involved, let us use a mental picture of a relief map, such as are employed by geologists in their work. Imagine this map showing a cross-section of a vast field of territory. Such maps are built on a staple foundation out of layer upon layer of either plastic clay or plaster of paris. The various contours of the earth's surface are then built up in miniature form, with the cross-section exposed to view, so that the various layers of terrestrial strata may be studied.

Now let us see how this evolutionary process of the Group Soul and of this primary Sea of pre-matter compares with such a map. The foundation we will call the Group Soul mentioned above. Just as the entire map would crumble and collapse if the foundation were removed, so would the entire structure of the evolutionary process disintegrate if it were not for the cohesive office of the Group Soul. Just as all parts of the relief map, mountains, valleys and plateaus, are associated with the foundation because they rest upon it, so do all levels of consciousness find their beginning in the Group Soul. This primary Group Soul manifests thru a series of lesser Group Souls, very much as the foundation of the map finds expression on the surface in mountain ranges and crevices.

The species of consciousness might be represented by the mountain ranges - the individual Monads are Divine Sparks and find lodgment within these Group Souls, just as vegetation springs up in the crevices of the mountain peaks. We now have our map divided into mountain ranges, valleys and crevices. But even from that point on there are myriads of lesser sub-divisions. These various levels which compare with one another, the gulleys, the canyons, the rolling plains and so on, may be compared with the various Races of mankind. We see how the original group soul is gradually becoming more and more defined

in these separate units. Not only can we separate this mountain range from that, but we can actually separate this peak from that peak, just as humanity is separated from animals and plants. There are finer distinctions, such as those which separate the Nordics and the Latins, etc.

Thus we see that there is a sub-level of consciousness which we share in common with others of our own racial group or type. Deeper than that is the level of consciousness we share with humanity as a species different from the animal kingdom. And still deeper than that is the primary Group Soul which is common to all. Thus all existence is united into an indissoluble whole, with however, each part distinct and separate from the other.

How clear, with these explanations in mind, are those facts which have caused the Scientists so much of disconcerting worry. To the Occultist who understands the Principle of the Group Soul, the intelligence of birds and animals is not enigmatic. The habits of the African weaver, a bird which builds his nest by tying twigs into difficult knots, is clearly understandable. No instruction is necessary. A bird such as that, raised from the egg in a Zoo, without previous contact with others of its kind, will immediately, at the proper season start building a nest of these complicated knots, having received that knowledge from its affinity with its own Group Soul. The migration of birds, that exciting phenomena which we perceive each and every year, is a response to an impulse deeper and wider than any single bird's intelligence. The mystery of the bee-hive in which the most astute chemical changes are fostered and nurtured by these tiny insects, is intelligible when we relate them with their Group Soul. In fact, all animals share alike in their heritage of intuitive knowledge. In the lower brackets of consciousness such as the mineral, plant and animal kingdoms, there is no individualization of Soul. That is why the Group Soul is so important a consideration when these species are being dealt with. They have little capacity to make any individual adaptation to circumstances. I know of one illustration of this fact, wherein thru the interference of a very strong and unexpected wind-storm, a robin's nest was moved from its original position in a thick vine, to a location approximately a yard away. The mother bird, being absent at the time, returned after the removal to find the original place vacant of the nest and the eggs which it contained. That unexpected change was too much for her minute intelligence. Again and again she returned, circled, lighted and flew away again, coming back repeatedly to that same place, although the next itself was but a few feet from its original position. There was no systematic search, no attempt to investigate the adjoining crevices. She exhausted her strength at last in pivoting around that one spot.

The so-called thinking of animals, therefore, is repeatedly proven to be not so much an individual spark of independent capacity for mind control, as it is the inherited impulse from the stored-up memories of the species.

Likewise, there is no individual Karma among those of the animal Kingdoms. Consciousness at the time of transition is

merged with the unit consciousness, absorbed into the Group Soul. Thus the level of the Race is gradually raised, and we find dogs, for instance, becoming increasingly intelligent as a species, just as the breeding of horses in Arabia produces an exceptionally fine stock, generation after generation adding its share to the improvement of the Group.

The human race is, of course, more widely divorced from influence of the Group Soul of the species than are the animals. The purpose of development within the Human Kingdom is the perfecting of individual consciousness. Many of the Occult Rituals are for the sole purpose of bringing this fact before the mind of the participant. In ordinary life we think of ourselves mostly as individuals. Thru the rituals, however, we gradually learn to identify ourselves with the prevailing factors of racial influence when we supplicate the favor of the various Gods.

It is just as though a shaft were to be sunk from one of the minute crevices on the side of a mountain, down thru the strata and sub-strata, to the very foundation of the map. We do the same thing with a ritual. Through it we can come into contact with the influences of the various Group Souls of which we are a part. Through the ritual, in contacting the intelligences associated with the animal kingdom, for instance, we automatically absorb into ourselves all of the inspiration and wisdom which that particular intelligence represents. We permit the forces of mind from these various levels to permeate our consciousness, and to add to our wisdom and knowledge that which is for our upliftment and betterment. Thus we reach to the very roots, representing the archetypal man from which the well-spring of Cosmic Force flows into our being.

There are scarcely any who can enter into the authentic rituals without reporting the influx of emotional reaction, greater perhaps than any other that they had ever known. For the first time they are contacting the prime forces close to pure being, and are rejuvenated by the tremendous power thus made available.

There is much here for you to consider. We leave you to meditate upon the Truths which have been revealed. Consider them carefully, and prepare for the future instructions which are to follow.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Thruout all of the lessons you have had recently concerning the Planes you have repeatedly observed that vibration forms an important aspect of all manifestation. The transposition of force, for instance, from one Plane to another is accomplished thru changing the rate of vibration in consciousness. Inasmuch as all life is in a state of kineticism and flux, life and vibration are identical.

In your observance of everyday things you perhaps have noticed how vibration reacts upon surrounding conditions. It has been said that all things in the universe are related, and that the toy thrown from the baby's cradle is felt on the outermost rim of the Cosmos. That is true -- all things are related, and it is because of this very fact that the raising of one's vibrations is a practical possibility. The churning of an electric fan, for instance, stirs the air around it to a noticeable extent. It increases the rate of vibration in the air in the effort to raise this activity to its own level. Machinists know that a motor will gradually set up a rhythm of its own, and that the base upon which that motor is situated will soon assume the same rate of vibration until the whole structure is pulsating at a regular beat. It is only when a motor is insulated against vibration that it does not influence its surroundings.

What is true of the earth plane is true of the higher planes as well, in regard to this particular activity. The Inner Plane Entities are of a high rate of vibration, and in accordance with natural law they tend to raise the vibrations of all who come in contact with them. It is only when we insulate ourselves against their influence by indifference, by low moral standards and by opposition that we find ourselves cut off from such vital assistance. A higher power can raise a lower power, according to the capacity of the lower to be influenced. Thus the Lords of Mind are capable of raising the consciousness of individual sparks to a higher level. In the same way the great teachers and leaders have a noticeable influence upon those with whom they come in contact, and in this manner the vibratory rate of the Logos is transposed, impacted and transmitted to lower levels of consciousness.

Recalling the diagram which you made thru the instructions of a previous lecture, No. 107 to be exact, you will remember that the life force is pictured in circular form, issuing from the Logos down the Involutionary Arc thru the nadir and ascending thru the Evolutionary Arc. The sparks and the Lords of the Universe pass thru the same chain of manifesting experiences. Now let us see the condition of the highest manifestations from the Logos as they return to their source. They issue from the Logos formless, without individual consciousness, and they return to the Logos an organized set of magnetic and vorticular stresses. In other words the Logos is confronted by an organized force, similar if not equal to, His own capacity. He is conditioned by a force of His own creation. This does not mean that He is opposed to the force, or that they are not in harmony. But the Logos acts as the synthesizing agent between that which He has created and the Cosmos, of which He Himself is a part. We find that the Lords of Mind and of Flame, as well as of Form are thus subjected to this conditioning influence before they in their turn exert influence over the new stresses issuing from the Logos. They are tested, in other words, and tried, before given the responsibility of guiding the newly issuing Life Swarms

thru the Involutionary and Evolutionary processes.

Automatically the Logos, therefore, acquires the capacity evolved by the Swarm, assuming those experiences by adoption. Thus the Lords of Flame are "at-one" with the Logos, vibrating synchronously, evolving their own rhythm. Thus the vibrations of the Logos are extended to the Group Soul of the Swarm, and thru the Swarm to the individual consciousness. Therefore, the individual consciousness is not separated from the Group Spirit nor from the Logos, but in itself is "at-one" in the basic harmony of a similar vibratory rhythm. By inference we perceive, therefore, that the Over Soul of the Swarm is none other than the Logos Itself.

All of this of course does not take place in a moment of time. Just as it takes an appreciable period before an electrical motor can generate its individual rhythm, so does it take a comparatively long period of Cosmic time before all of these vibrations can be synchronized. Ultimately, however, the raising of consciousness and the harmonizing of vibrations between the Life Swarm and the Logos is the goal of Evolution.

A question which is frequently asked at this point is "Where do the individual sparks of consciousness go after reaching this phase of evolution?" We can use as an illustration the Lords of Flame. At this point they are so completely divorced or withdrawn from the physical plane that they cease to exist in the terrestrial universe. They remain at the central point of impactation, adjacent to the Logos, maintaining a balanced action and reaction between the manifest and the unmanifest. They have not yet reached the highest point of manifestation, which is Logoidal Consciousness, but they prepare for that step. After the complete harmony has been established between the manifest and the unmanifest they then pass out of the sphere of evolution, becoming Traveling Atoms in the universe. After traveling thru the twelve Cosmic Rays they become, after the manner of the Logos, Gods of their own universes.

Those which do not proceed in this manner, but remain in attunement with the Logos, at-one with Logoidal Mind, are able to execute directly the will of the Logos, remaining as the Archangels of God. It is thru these Intermediaries, perfected in the manifest universe, that the Will of the Logos operates to achieve any changes, any modifications, and any results that may be necessary. We see therefore that the Lords of Flame are concerned with the basic natural forces, putting them into operation at the Will of the Logos.

Remember that the Lords of Flame deal with the Group Souls. It is the Lords of Mind who deal with individualization of consciousness. They are the Initiators of our present evolution, that is, Humanity. They are able to react upon all planes of manifestation, ranging up and down the planes, performing the adjustments by compensating stresses. When any force has disorganized a step in the evolutionary process it is the Lords of Mind coming into incarnation as the great Redeemers who initiate those capable of carrying forward the further work of adjustment. When they manifest on a plane it is necessary that they assume the character of that plane, thus they gather about themselves the elements necessary for such a manifestation. Hence the Virgin Births which are so closely aligned with the lives of the Great Saviours. We say that they are born of agamogenesis, which simply means self-creation.

In the Bonds of Eternal Brotherhood.

Beloved Companion:

As you have perceived during the past several weeks, we are proceeding together deeper in the fundamental principles of understanding which prepare the thought world of the candidate for the higher work of Cabalistic study. Review the lesson of the previous week, if you desire to do so, before starting the new work. This will help to refresh your thoughts concerning the various vital elements now being given to you, and will prepare you to take up the thread of discussion in the new work.

This evening we are going to touch upon another important aspect, that is, the transmission of action from one Plane to another. This is called the Law of Impactation. Of course the true methods of Impactation are very rarely discussed, especially as they deal with the principles of polarity. So we are touching upon here knowledge which perhaps you have never had an opportunity to contact before, and perhaps may never contact in your further studies again. Give heed to these words. They are important, and by inference will explain many things hitherto obscure.

Impactation is defined as the act of bringing the force of a subtle Plane thru to a denser Plane upon the Involutionary Arc. In lecture No. 108 we discussed the subject of Degradation. I suggest that you turn to that lesson at this time and scan thru the thoughts presented in it before continuing further, in order that these ideas may be clearly understood. Impactation, then, as you will see, is the process of Degradation on the Evolutionary arc. In the activity of forces in harmony or counter with the tendencies of their respective arcs lies a key to the knowledge of good and evil. We see, therefore, that Impactation is the advancing of a force on the Involutionary arc, that is, developing it into a form aspect.

The stream of evolving life issuing from the Logos must necessarily descend into matter in order to pass thru a period of terrestrial organization. After having developed form in matter it uses that form as a mold, or in other words a framework. This is an excellent word to employ because of the fact that the subtle bodies surround the dense body, using it exactly as the architect uses the construction girders to support and define his building. Sublimation, that is, the rising activity on the Evolutionary arc, separates the dense from the subtle, but the opposite activity characterizes the descending or Impactation activity on the Involutionary Arc. In this process the tangential forces are impacted into a center of density just as two opposing forces on a higher plane, when impacted and projected to a lower plane, become one. This is the method whereby the atoms were created.

Let us use as an example the Impactation of a force from the Fifth to the Fourth Plane, in other words to realize an abstract concept in concrete form. Keep in mind the fact that there are two sides to every question; that is, aspects corresponding to the positive and negative, the good and the bad, the construction and destruction of force. The operation of either of these brings about the detriment of the other. Thus the construction of good brings about

the withdrawal of evil, just as the development of evil brings about the downfall of good. All things die in order to give birth. Every problem has both its Involutionary and Evolutionary aspects.

We have prepared for you a diagram accompanying this lesson, to further delineate the action of this important law. Follow it carefully as you go over the principles explained herewith. You, in your personal experiences in endeavoring to solve problems which have come to you, no doubt have found that you are constantly being torn between two decisions. There is always the desire to proceed and also the desire to round about face and retreat in the opposite direction. This mental vacillation is natural, it is the expected play of the opposite tendencies in the Cosmos. You are always facing the problem of balancing the activity of destruction against that of construction. If you are to proceed, however, you must enforce a unanimous decision, as that is the only way in which Impactation has the opportunity to manifest.

Now in this matter of bringing an abstract idea into concrete form your two tendencies would reflect first as the desire to turn within yourself and cease further inquiry, and second, the desire to go off at a tangent, to tackle the question without order and system and thus in a helter-skelter manner endeavor to solve it. You are very much like the formation, then, given in diagram No. 1, like this atom, for instance, which is pictured as having two tendencies; one to proceed along the radius to the center of the circle, and there remain stagnant, and the other to hurtle around the circumference.

It is necessary, therefore, that in making decisions of this kind you should have the help of a force exterior to yourself, and one of higher consciousness. Such a force will lend balance to your activities, and help to synthesize and coordinate your efforts. In other words, such a force, viewing your problem from a different angle, will give you the reverse impulse and bring into operation a balancing of both the positive and negative aspects of your problem. When you do accept the assistance of the Inner Plane forces you then are very much like the arrangement of atoms described and pictured in diagram 2. You form a balanced ratio as described on two Planes, the Fourth and the Fifth, four quarters of the squared circle. Both Master and Pupil, then, have a positive and negative aspect which is opposite and equal.

This arrangement has a tendency to sort itself into the formation of figure 3; that is the positive elements in the ratio between student and teacher have a tendency to attract each other, and the negative elements likewise. Half of the union, therefore, is wholly negative, and half is wholly positive. One section of this revised arrangement has a tendency toward turning to the center as shown in diagram 4, and the other half has a tendency to move toward the outer circumference. In other words, we have a re-statement of the original impulse which you yourself faced as an individual in contemplating the problem. This, however, is now an arrangement which has harmony. Force can pass thru these two revised halves of diagram 4, for instance, and the Impactation of force becomes more decisive. All qualities are now intensified, as power and design have incorporated to form a purposeful unit.

This respective tendency to move toward the circumference and proceed toward the center brings about an alignment such as shown in diagram 5. The perfected forces have now assumed a direct relationship with each other thru re-polarization. Within itself each portion tends to establish a balance, and we have again the four quarters. But this time they are expressed in balance. You have now the growth of a personality and individuality within each unit. The personality drawing to the center, to God, and the individuality representing the forces of heredity which have a more exterior identity.

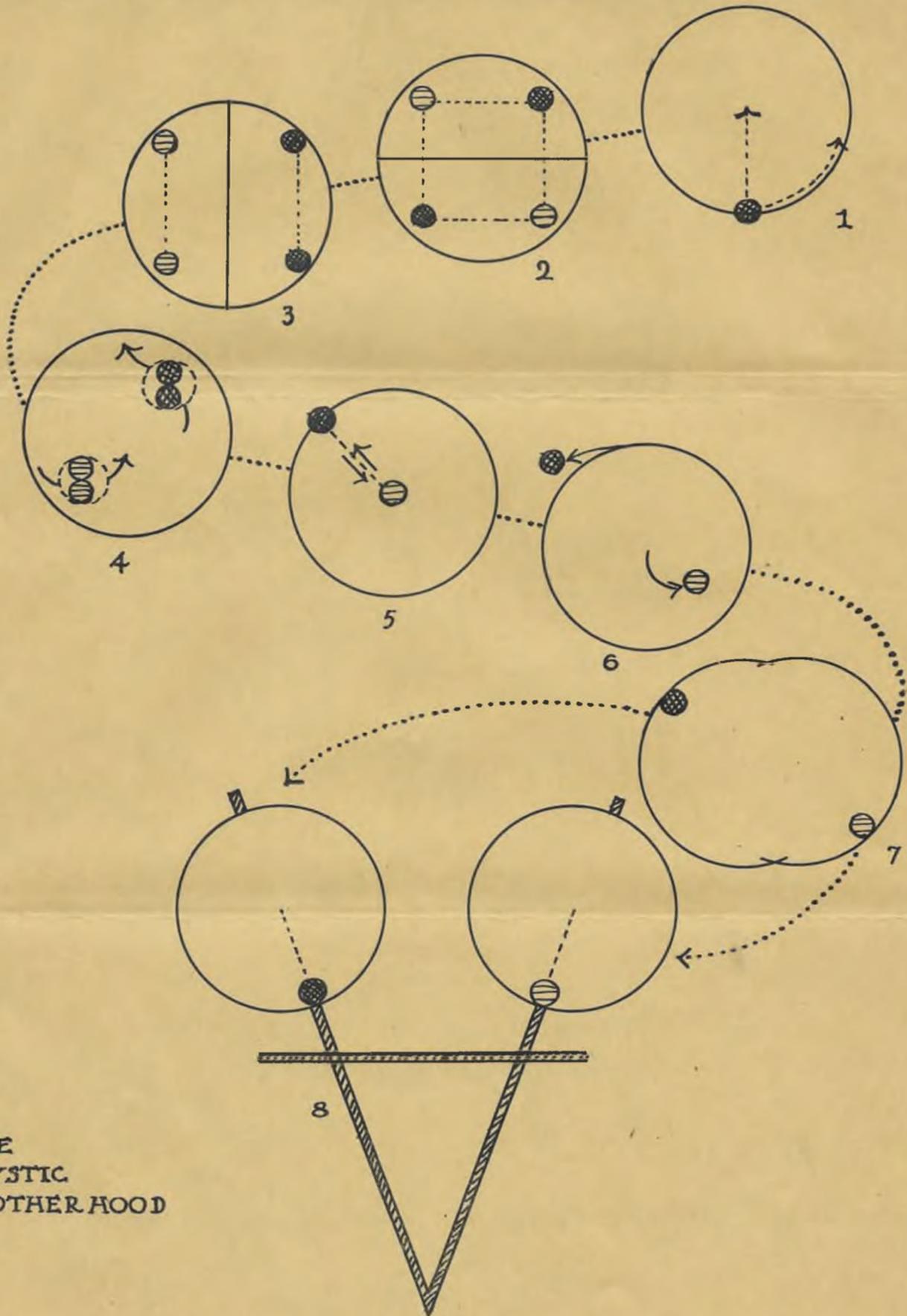
We perceive thru diagram 6 how these forces tend to segregate, each having attained a vital equilibrium thru the processes of Impactation. Again they assume individual identity, as described in the diagrams 7 and 8. The latter, however, represent a peculiar relationship in that they depict two forces joined with their natures so focused as to reproduce a third. That which is reproduced on the denser Plane retains the stresses established by the framework of the Impactors on a higher Plane. Impactation can best be illustrated thru an inverted letter A. The two units in diagram 8 represent the forces at the inverted ends of the two vertical lines. Their forces are linked in the dense association of the point. The cross-bar represents the line of demarcation between the Planes.

The process is usually not one of the normal advance of life, but is a special operation which is attained thru the exercise of will, such as the will of a Master operating with that of the pupil. Impactation operates to unite these two into a complete reflection of both, established on a lower Plane. The Impactors, therefore, although separated according to the laws of reaction, are permanently linked together by means of the common bond of production. That is why once the student has contacted an Inner Plane Master that association is increasingly easier to assume as time continues. The Impactors are free to disassociate themselves at the bar of demarcation, and function separately, each on their own Plane.

Thus you see that there are two different kinds of birth, that which follows the ordinary course of nature, and that of the development of consciousness in a loftier soul, which thru the use of incarnation is permitted to manifest on a denser Plane. In this case the Divine Force unites itself thru these operations with one of a similar, but not as high a grade. For instance, the use of the consciousness of an Initiate united with a Divine Force. A knowledge of these principles explains much. For instance, the phenomena of the Christ Force and Jesus. The Laws of Impactation are based upon the Cosmic attraction toward the center and toward the circumference, the Laws of Polarity and of re-polarization. Meditation upon these thoughts will reveal much to you. Concentrate upon the subject deeply, and permit an inflow of Illumination to establish associate principles in your consciousness.

In the Bonds of the Eternal Brotherhood.

LAW OF IMPACTATION



THE
MYSTIC
BROTHERHOOD

Beloved Companion:

Tonight we are touching upon one of the most vital subjects of all Occult study, Polarity. This is an important law, and it must always be taken into consideration with other important laws. In fact, the entire Caballa, when you reach the point where this study is more fully undertaken, will demonstrate to you that life is the existence of harmony, equilibrium and balance. That means that all things work within one another. Thus we could not consider the Law of Impactation in Lecture #115 without touching upon the Law of Polarity. In the same way, we cannot consider the Law of Polarity without thinking also of the Law of the Attraction of the Center, and the Attraction of the Circumference. It is according to whether the attraction leans toward the center or the circumference which determines whether the negative or positive aspects of force are observed.

The attraction toward the center lends the negative aspect, and the attraction toward the circumference, the positive. It is these two in polarity which produce the circulation of Force. Accompanying this Lecture is the "Cross of Redemption", a diagram picturing the Caduceus of Hermes and its relationship to the Seven Planes. You will find the two Serpents, one black and the other white, entwined about the Caduceus; these represent the positive and negative aspects of the Life Wave.

One glyph is better understood thru the superimposing upon it of another glyph, and so let us see how the lyre of Orpheus corresponds with the glyph of Hermes. The lyre contains seven strings, each one representing a note of the musical scale. These, placed upon the Caduceus, relate the seven strings with the Seven Planes. This can be elaborated if you consider the correspondence of the notes with the planes -- that is, the fifth plane, dominant; the fourth plane, sub-dominant; the third plane, mediant; etc.

Let us see how the inverted "A" representing the Law of Impactation can be utilized here. By placing the apex of this inverted triangle upon any plane that we wish to analyze, you will see that the extended sides represent two aspects on a more subtle plane. Thus the apex "c" is extended to points "d" and "e" in the glyph. Therefore, that which appears as the unity upon one plane is prolonged into a duality on a more subtle plane.

Now reduce the two opposites thus reached - that is, the points "d" and "e", to one plane lower. This will make the new arrangements of the duality representative of points "f" and "g" in the diagram. Now, using these two points as the basis for an upright triangle, we see a reversal of the Law of Impactation. Here two points on a lower plane become converged into one on a more subtle plane. In our work thus far we have prepared a sum total of six points in the circumference; these represent a Hexagon; you will see that the highest angle of the Hexagon is in exact correspondence with the lower angle, in other words, h and c. This gives you a clue to the horizontal and vertical polarities; in fact, the Cross of Redemption, which you will find drawn inside of the Hexagon.

A word now in regard to the horizontal and vertical polarities; according to the exoteric concept, Polarity is horizontal; two of a kind, opposite in type, negative and positive on the same plane. According to the esoteric concept, Polarity is vertical; in other words, the circuit of Life Force flowing up and down the Planes,

and having its clue in the correspondences previously described..."as above so below".

Let the base of the six-pointed star (the Hexagon) rest upon the densest plane under consideration. Let each pair of lateral points rest upon a plane (such as d, e, and f, g) and let the transverse bar of the Cross be the bar of Impactation. In that way you will see the manner in which any given set of Forces operate. This is a method of Divination.

Notice that the serpent in the Caduceus goes from one side to the other in its twining up the central Path. That teaches you very graphically that a force which is positive on one plane is negative on the adjacent plane. That means that when you raise consciousness, you change Polarity. When a union takes place between two aspects on one plane, and one plane alone, they develop a similar magnetism and become repellent. In other words, they are gradually forced apart. Therefore, if a contact is made on one plane only, repulsion and estrangement follow. I wonder if you cannot find the explanation of much of the chaos in the modern world when you consider this Law. On the other hand, when a contact takes place on more than one plane, then alteration is set up, and magnetism becomes varied enough to develop cohesion.

Thus you have in diagram form a force which assumes the shape of a twining figure "8", or, if the union is extended to more than two planes, you have a formation similar to that of the opposing serpents in the Caduceus. This holds true whether it be applied to men or to Cosmic movements.

Let us go further in this enticing subject -- occasionally we have employed abstract terms to the concrete, but we want you to seek deeply in these instructions for the underlying implication. When one desires to project a manifestation from a subtle plane to a more dense plane on the Involutionary Arc, for instance, it summons to its assistance another force; these two attract and project, each contributing a part of its substance. Viewed from the denser, or lower plane, it appears as a projection in a triangular form such as, for instance, the area included in a, b, and c. Viewed from a higher plane, however, it is seen in its true appearance - that is, a projection. Its dual nature is clearly perceived in the two included lines which form a single point on the lower plane. You have here, of course, as you will readily perceive, the key to physical generation, and at the same time, you have also the clue to the projection of thought forms and the elementals.

However, it is possible to create and project a thought form without the interrelation of a second entity (such as the Master and pupil illustration given thruout Lecture #115), this is done by polarizing the personality of any individuality. If you read the glyph of Hermes as it stands, you will see that the Polarity of the Seven Bodies is alternating and opposite. If you effect a repolarization so that the whole individuality is negative and the whole personality positive, then you have a condition in which the production and creation of minor forms is possible within the entity itself. These cannot sustain any independent life, but are parasites depending upon the parent's consciousness for sustained existence. This is brought about by neutralizing the characteristic activity of each body in the individuality, and intensifying the characteristic activity of each body

of the personality.

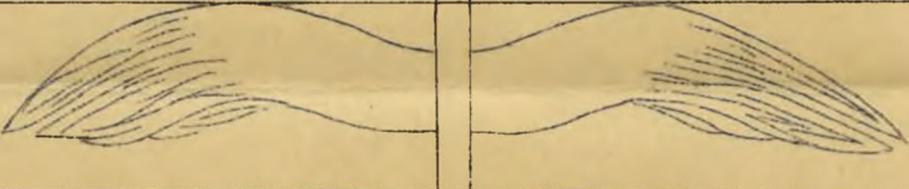
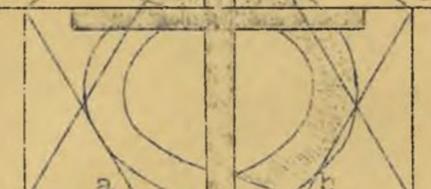
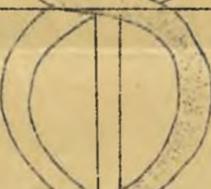
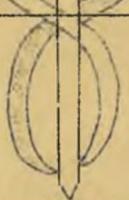
When the opposite process is brought about - that is, limiting the personality activities and intensifying the individuality activities, we have that rare condition on the material plane, of illuminated genius - in other words, that unbalanced type of genius which flares up and burns out because of its own irrationally controlled force. Perhaps you have seen this occur in child prodigies; they glow with a scintillating brilliance for a brief span of years. Then their genius drops from them, and by the time of maturity they have descended into the utmost insignificance. Intensifying the qualities of the personality sustains life; intensifying the individuality causes a combustion which is destructive.

Now, let us apply this law to groups instead of to individuals -- a group as a whole will have a polarity which is negative. In other words, it is subject to the dynamic force of its leader. It must be stimulated by that positive influence before it becomes creative in its own right. The group will in that case draw upon and absorb the life force and creative energy of the leader, each individual within that group receiving a share of this stimulating power. In that way, the polarity of the group will be raised to one of positiveness. If the leader remains on the same plane he will find himself submerged by the rising polarity of the group, so that they, in time, subject their command upon him, and he follows instead of leading. That is why the leader must always progress in proportionate rate to the group which he is guiding. This explains the process of degeneration which groups undergo when the leader is not able to progress.

Now, from this lesson you have observed that thru all forms of manifested life and consciousness the cooperation of two factors is essential for all form building. Force, however, works as a unit, because its polarity is in the Logos.

In the Bonds of the Eternal Brotherhood.

The Cross of Redemption

Planes.	on the Glyph of Hermes	Musical Scale assigned to Planes.
7		E
6		D
5		C
4		B ^b
3		A
2		G
1		F

Beloved Companion:

In our previous discussions we have touched upon the identity of the Group Soul. Many teachers use the words "Group Soul" and "Group Mind" in an interchangeable manner. This is not correct for the two are quite different.

You may think of the Group Soul as the raw material of Cosmic Force, out of which individual consciousness is differentiated by experience. The Group Mind, on the other hand, is built up or created from the contributions of many individual consciousnesses, all concentrating on the same idea. An illustration from fact will serve to demonstrate the difference:

Fresh in our minds is a newspaper account of a recent demonstration parade in the city of Paris. It seems that the group of one faction marched along the street and was observed by the individuals on the sidewalk with little of group emotion. They knew the motives behind the parade, they individually were for or against the factions thus represented, but their opinions were confined to their own reflections and they observed the marchers impassively. There was no demonstration made and they passed along many blocks without either opposition or encouragement.

However, near the goal of their procession a member of the opposite political trend stepped into the street and spoke derisively of their platform. Immediately the observers were separated into two violently opposing divisions. Each individual in the throng aligned himself with the group whose sentiments he or she believed correct. Individually they did nothing, but as a group they created a riotous mob, individual preferences being welded together by emotion and excitement. The difference between these people as individuals observing a parade and as a group standing staunchly for their own beliefs is evident. The action of one person was all that was necessary to immediately decide them upon the issues at stake, and that decision made they were carried away with enthusiasm for their faction and were actually ready to defend their position with violence.

None of these individuals would have attempted to attack the opposing force alone. Even the fanatic who hurled the challenge would not have spoken had he not sensed subconsciously the indecision in the crowd surrounding him. He but voiced a common opinion and in so doing cemented the emotional reaction of the entire body. His words were carried from mouth to mouth and the entire throng was bound in an electric charge of concentrated vibration. That spark was sufficient to turn several thousand individuals concerned with his or her occupation into a consolidated unit thinking of one thing, absorbed in one interest, and entirely oblivious to personal affairs. Emotion and excitement are the keys to this condition, as without them there would be no demonstration. We see that this consolidated vibratory or electrical force unites individual forms quickly, and it so happens can be dispersed with the same rapidity. We know that every force must be generated and must receive power from some source. In this case the force involved is derived from

an artificial elemental - that is a thought form - it may be from the individual auras of each one in the crowd contributing to it. Such a thought form is exceedingly forceful. Indeed so much so that it has the power to inflict emotional response even upon those who are not concerned with the issues involved. By-standers during such a riot feel the surge of emotion, feel a definite reaction, even though they may know nothing about the issues, and may care nothing whatever about the quarrel under way.

Such a Group thought form has a very definite power of its own. A Magician may build up the same kind of thought form when working with an audience, all concentrating upon the same objective. It is increased as time passes, being built up and bestowing the force obtained thru accretion upon its creators. They find their emotions aroused, the group as a whole being swayed by a force higher than that which could be built by any individual in the group.

As soon as a mob begins to separate the thought form disintegrates with it. Such a thought form receives power from consolidation, and is deprived of power thru separation. The individuals retiring from a demonstration experience a "let down" or relaxed, unfulfilled and unsatisfied feeling. Something definite has been taken from them in the way of emotional stimulus, and their enthusiasm rapidly vanishes.

We have a very definite example of the use of mob spirit and the thought form of a group in the many examples of war between disciplined and undisciplined armies. Untrained natives suffer just as much from lack of discipline when opposing a drilled, uniformed and synchronized army of disciplined regulars as they do from lack of equipment. As long as they are consolidated thru hatred or national patriotism they are fierce and vindictive fighters. With no higher command subjugating them to discipline, however, they come and go as they please, the thought form is thus readily broken up, and there is no guiding elementary force to push them onward against opposition. They are just as much affected by the cowardice of one individual in their ranks who breaks the line and retreats under fire, as they are by the loyalty and courage of another who dashes forward and attempts the impossible. The trained regulars, however, have entirely subjugated their own wills to the command of their officers; they are united as a body, not only thru objective training in the use of arms, but also thru the intense contribution given by each soldier to the thought form of the whole unit. They work together and discipline keeps them from disintegrating the thought form impelling them forward. Thus the disciplined army responds as much to the thought form which it itself has created as it does to the actual commands of its superiors.

Thus it is that many regiments in all countries have built up what we might term a permanent thought form, or group elemental, whichever we wish to term it. This thought form had received the contributions of each member of the rank and file over a long period of time, until it has actually assumed an identity of its own. It becomes more positive than any member of the group, it affects

them all, conditioning and governing their activity. This thought form may also be called the Group Mind, for it has passed a state of passivity, and has assumed a controlling position.

We have an example of it in the American Revolution. The colonies as we know, were dissatisfied with British rule, and over a long score of years, individually and sectionally minor thought forms were built up, indicating dissatisfaction and a desire for liberty. These were consolidated into a greater Group Mind when the desire for liberty was openly discussed and positively supported. It was so powerful that it communicated its purposes to all those living on American soil. Individuals who had never thought of the subject before and who seemingly had little personal interest in the situation were moved by it, even to the extent of pledging themselves and their property to its support. This power of the Group Mind endured during the actual fighting of opposition, it endured thru the long months of privation and discouragement, it was the guiding spirit which perpetuated the cause of the colonies thruout months of greatest difficulty, which gave vision to timid souls, and which did more to win the victories of the young Republic than the actual leadership of the American soldiers.

The Group Mind is a forceful elemental, it must be taken into consideration when dealing with work of this kind, for we meet it in all walks of life, in its major or its minor forms. Thus we see that the more permanent an Institution has become or the more permanent a political party has become in its successive platforms or the more unified any group has grown thru the passage of years and the intensity of concentration, the harder that group, that political party or that institution is to change. Individually each one within the group may be swayed, but when they again associate as a body their opinions are once more cemented into a whole, and are impervious to change.

Then too we must take into consideration the support of Cosmic Force which operates with those movements which are organized along the lines of evolutionary progress. Thus the Group Mind functioning in a progressive way receives substantiating vibrations from the Cosmos, and all of these work together to build up a decidedly important power. There is no stopping the momentum of a movement coinciding with evolution. Likewise no matter how important the faction may be, nor how wide and all-inclusive its interests may be, if it is moving counter to Cosmic Law it will gradually disintegrate. There will be no force to cooperate with it, and it will lose its power in battling against all of the Cosmic powers aligned to repress it. In fact its very force may sometimes be the agency to bring its downfall. Perhaps you have watched the waves of the sea during a storm, battling against a stone cliff. The power of the water is such that it forces the waves high up the rocky slope, it reaches a higher level than is possible during a calm sea, but likewise its fall is more forceful and disastrous. The wall of water will drop suddenly and violently back again into the depths, thus illustrating the fate of a Group Mind set upon counter-evolutionary activity.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

It is time that we talk over together a subject which we have mentioned a good deal in the past but have never gone into very deeply; that is, the subject of Magic. Remember this; Magical Science is the Absolute Science of equilibrium. True Magic is essentially religious, highly spiritual and deeply moving. Before history actually began, Magic directed the consciousness of the first human beings to believe in God, to adore Him without seeking to define Cosmic Elements.

Magic is the exact and absolute Science of Nature and her laws. Mathematical exactitude, the absolute rigor of natural laws, their harmony and simplicity suggest to many an inevitable, eternal, inexorable mechanism. For such as these providence recedes behind a veil of uncertainty and doubt. Those who look upon the operation of natural law as something unintelligible and incapable of being explained, fail to take into consideration the freedom of thinking beings. Always consider the fact that man disposes of the things about him at his will. He can ensnare fish in the water, wild animals in the forest, birds in the air and is capable of cutting down or burning an entire forest. He blasts rocks or changes the course of rivers; in fact, he can effect the recognition of his presence upon all things about him. And yet, to a large extent, in spite of the supreme analogies of nature, he refuses to see that other intelligences might at their will disintegrate and consume worlds, extinguish suns by a breath, or reduce them to starry dust. It is quite possible that they be so great that they are too immense for our faculty of sight, just as we ourselves are unseen by the small insects and worms because we are so large as to make no impression upon their field of vision.

It also follows that if such beings exist exterior to our Universe, having within their power the ability to control and wield the Cosmic Forces as they choose, that they must be limited by an even higher authority. There are many things which we have within our power the ability to destroy, but which we are forbidden to destroy and which we protect with our strength rather than bring about willful annihilation. The beasts of the field, the birds of the air, the trees....all living things are subject to the will of man; but these we do not deliberately persecute, rather we use our strength and superior wisdom to utilize their properties in the service of mankind and the evolution of the Cosmos. Remember that the Magus - that is, the Magician - is deeply conscious of this supreme power manifesting thruout the entire Cosmos. He understands something of these Higher Laws; he uses them, making himself a part of the Cosmic Action, and finds himself in turn protected by the instruments of eternal justice.

We have pointed out that Magic is the operation of equilibrium. Harmony, or equilibrium, results from the analogy of contraries, the balancing of opposites.

After all, Magic is not so far divorced from average thought as it might at first seem. We, for two thousand years, have followed the religion of the Nazarene, the Nazarene whose birth was heralded by the three Magii following the Star to the Babe of Bethlehem. We often regard these three Magicians as Kings, because in Truth the Higher Initiations do confer that superior rank upon those who satisfactorily pass the tests assigned. Likewise, the great art of the Holy Magii is also known in the sacred circles as the Royal Art, as preparation for entry into the Holy Kingdom.

Magic is the Science which has been used by all of the great Avatars. It is the Science employed by Abraham, by Buddha and Zoroaster. The Magical Laws were those followed by Enoch and Hermes Trismegistus. Moses restated them, revised them in simple form when he gave us the Tablet of the Law. The Ten Commandments are the outer teaching, and the Cabala is the inner teaching which he has reserved for those of special privilege.

The Absolute, the great All-in-One, is found only by the wise. It is the actuality of Universal Equilibrium. Such equilibrium is the harmony which proceeds from the analogy of opposites. Shadow is the equilibrium between light and darkness; poise is the equilibrium between motion and inertia; authority is the equilibrium between liberty and power; wisdom is the equilibrium in thought; virtue is the equilibrium in affection; beauty is the equilibrium in form. Whoever is true is beautiful - all that is beautiful should be true. Heaven and Hell are the equilibrium of moral life, just as good and evil are the equilibrium of liberty.

The Science of Moral Equilibrium will eventually put an end to religious disputes and philosophical blasphemy; men of understanding will also be men of religion, when it comes to be recognized that religion does not impeach the freedom of conscience. In that future time those who are truly religious will respect Science, which will on its own part, recognize the great religious tendencies, the spiritual verities, so that a rejuvenated Science will flood philosophy with a new light. Indeed, philosophy in that day will be exactly like mathematics, for ideas will be so ordered that there will be a Science of Reality combined with reason and justice, so that knowledge will be free from self-deception.

In that day we shall know the utmost limit of the power of man, who is after all, created in the Image of God. He also shall know that he is a creator in his own sphere, and that his own just purposes are directed by eternal reason. Religion in that time will have nothing more to fear from progress, and will follow an awakened and enlightened evolution.

Unfortunately, when Magic is mentioned to the average person, their thoughts travel immediately to the magical practices of the Left-Hand Path; they know nothing of the constructive Magic which builds, uplifts and inspires. It is this magic that is truly

helpful to the human race and it is this sort of magic which the Brotherhood intends to assist you in mastering as you continue with your studies. The White Magician is the servant of humanity; he is the reflection of his Avatar, using the tools of Spirit for the release of human shackles, just as the material plane scientist uses the properties of his laboratory for progressing the future of mankind.

Motive is the key to the difference between the Right and Left Hand Paths. As long as man was addicted to the practices of the Black Magician rather than the White, the Church necessarily forbade its use. Just as it is true that a man's faults are known before his virtues, so it is true that the lesser elements of every movement influence the higher elements. Rapidly we are reaching the place, however, where we cannot neglect to recognize this great phase of religious experience, for White Magic is in complete accord with the Inner Doctrines and in it lies the hope for a resurrected and revised theological future. May religion and science, united once again, thru a practical working knowledge of Divine Science, offer help to each other, and build up a progressive future embracing the best and highest aspects of each.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

As a prelude to this discussion, I am going to suggest that you turn to lesson #117, and glance over it once more. You will remember that this is the lesson dealing with the subject of the Group Mind. There is a bit more information that I would like to share with you on this subject, and feel that this is an appropriate time to take it up once more.

The psychologist, you know, is interested in group reaction, but he does not go into the subject as deeply as does the Occultist; nor, in every case, does he employ his knowledge to good advantage. The Occultist, however, thru his ceremonies and rituals, employs the group mind to direct the attention of every individual within radius of influence. In fact, there is nothing more helpful in producing a powerful group mind, than the comparative secrecy of the traditions surrounding the Arcane knowledge and the special rituals, ceremonies, instruments and costumes of the various dedicatory and initiatory services. All of these serve to help concentration, for they set apart that individual from the rest of humanity and group him with others of similar intent. Thus the group mind is augmented. The further from the rest of mankind a ritual places an individual, the more potent the group mind thus formed.

We might point, as an example, to the Jewish Race. They are not only set apart by their own Racial history, by their particularly characteristic religious ceremonies and by their racial temperament, but they have also been set apart from mankind by persecution. This latter is perhaps the strongest agency of all in the formulating of a united spirit. In the same way, the blood of matyrs might be said to be the foundation upon which the group mind of the Church has been built.

So we see that there is a very logical explanation for the secrecy of the Higher Occult studies. You have often read that there is much in the study of the Caballa, for instance, that may not be communicated by word of mouth. That inviolate kernel of Truth must be apprehended by each ascending and struggling soul if it is to bring true Cosmic perception, and Illumination. It is this constant concentration upon the simple Truths which unites the group, and has the effect of producing an invulnerable group mind. .

That which sets the Initiate apart from the rest of mankind is usually his knowledge - in other words, he has manifested the Will to know. Unlike the average person, he has become interested in that which lies beyond the obvious and the material. Consider Zanon as described in the immortal tale of Bulwer-Lytton. His education was no greater than that of other men; his knowledge of languages did not exceed that of various other cultured linguists, nor did his knowledge of chemistry surpass that of the discerning scientists of his day. What made him what he was was nothing more or less than the knowledge of Inner Truths which he possessed. Knowledge he had not acquired from anyone - knowledge that he was incapable of passing on to others - knowledge which he himself had earned thru striving, seeking, struggling, by sacrifice, patience and perseverance. That knowledge, when found, united him with a great group mind of extraordinary power; contacting it he had not only his own intelligence to guide him, but he had also recourse to the fund of inspiration which had been built up thru the centuries by other inquiring seekers.

So we see that the potency of the ceremonial, when performed thru a ritual, does not rest entirely in its appeal to the entity sup-
licated. Its chief benefit rests in the effect it has upon the par-
ticipants. The Initiate, when working alone, will perform the ritual
on the Astral Plane without moving from his meditation posture. How-
ever, the same Initiate, when entering into the work for the benefit of
others, will make use of the great group mind so that those of lesser
development than himself, may feel the impingement of a superior power
and respond to its uplifting vibrations. Such a reaction has the ef-
fect of transforming the consciousness of those sharing the exercise.
Just as a mob will go to extreme lengths while under the control of
the mob spirit, perpetrating disasters and perhaps crimes, which as
individuals they would never have considered, so does the group in wor-
ship reach a super-human state of consciousness, their reaction, how-
ever, being directed along purposefully constructive channels rather
than destructive channels. The individual thus absorbs something from
the group exhilaration which alone they would never have been able to
accomplish.

Emotion is definitely not passive - it is positive in the
highest degree. When it is directed toward an object, a tremendous yet
subtle force proceeds to that object. When the emotion is strong and
unwavering, it is formulated into a dramatic mental picture. In other
words, a thought form is produced, is ensouled by this outpouring force
of emotion, and becomes an actuality upon the Astral Plane. Thus im-
bued with life, it begins to exude force of its own generation. This
is produced by the law of sympathetic induction of vibrations. This
outflow of power finds lodgment not only in the individual who contrib-
uted to the building of the thought-form, but also it impinges upon the
consciousness of others, giving rise to similar emotional reaction.

Now we can see how clearly this explains the procedure of
auto-suggestion, and also telepathy. When you embrace these three, the
law of sympathetic induction of vibrations, auto-suggestion and telepa-
thy, you have the key to the secret of effective ritual, and its
association with the Occult Orders.

In many of the religions where the Gods or the Saints are pre-
sented in pictorial or image form, each of the worshippers thinks of
those individuals in terms of the Image with which that Saint or that
God has constantly been associated. Consequently when a number of such
worshippers are gathered together, each concentrating upon the same
pictorial image, a simulacrum of their thought is produced, and they do
actually receive the impact of outpouring force from that created pic-
ture. The form thus built up in its imagination will be a channel thru
which the actual force which they are mentally picturing, will manifest.
Thus, when the process has been repeated again and again, an image
actually is created on the Astral in that particular form, and a Habit
Track, or a Track in Space, is produced thru which concentrated vibra-
tions flow. Thus, such worshippers need only to think of their imagi-
native Saint and immediately they receive the evidence of his benedic-
tion and descending Force. It is in that way that all of the pictures
of the various Gods and Saints have been produced.

If we think deep enough on the subject we will see that the
Holy Ghost itself is not actually a dove, nor a flame; however, those
who are accustomed to thinking of the Holy Spirit in those terms are
not to be criticized when they claim that the form of the dove or the
flame has actually produced an exhilaration of spiritual insight within

them. In their case, because of their concentration and the association of a picture generated many centuries past, that Image is potent, living, and operative. No doubt neither Osiris, Isis, the Virgin Mary, Buddha, or any of the familiar images we have in mind for these personages are actually representative of their true appearance.

But you may ask - is it ethical for me as an Occult worker, to encourage another to build up a mental Image of some particular Cosmic Power if I know that in all probability the Image thus created will not be correct? Certainly you need have no apprehensive fears on this particular point. It is quite similar to the method used in Christian countries at the Yuletide season, to develop a spirit of good cheer, goodwill and friendliness. You will remember the fable of Santa Claus, and how this personage is discussed as though there were actually a being of that name, who personally bestowed his gifts and remembrances upon each and every child at the Christmas season. The children are taught to accept that picture, each of them thinks of their beloved benefactor in such a way as to present the consolidated group picture of him. Indeed, not only are the children affected by the Spirit of Santa Claus at Christmas time, but the older persons are as well. Perhaps adults have more cause to believe in the Astral presentation of Santa Claus than the children have in the physical being of the same idea. So you might ask in this connection - is it ethical to teach the children along these lines? We respond by pointing to the group picture of this fabled being as it exists on the Astral and as it receives the contributions of thousands of thought waves each year, and we also point to the service which this fable has been in producing a spirit of cheer and friendship. From visualizing an actual personage, the child gradually develops into thinking of the spirit of the Season. He perceives that the spirit of Christmas, and the spirit of service is greater than any single individual. It is an expression of Universal Love itself, and as such, is permanent and enduring. In other words, the juvenile mind has been lead from the personality to the abstractions of service, and it is this more mature viewpoint which is held thruout the entire lifetime.

Our religious practices are not so very different from that. The barbarian, like the young child, cannot understand the existence of a Cosmic or Logoidal Force. He can but understand the existence of a man-like God. From that first conception, he is gradually lead, thru many avenues of truth, to a broader vision, and he perceives the power of the group mind behind his individual picture, and knows at last that the Logos is far more than an exalted human being. Thus we see that knowledge and the group mind in operation, especially thru ritual, lead us from the limitations of the elementary perception, thru the many fields and by-paths of misunderstanding, into a new and broader field of limitless awakening.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

In this lesson I shall give you one of the most uplifting and certainly one of the most sacred Rituals in the Western Traditions. Where there are two, three, or more gathered together, this opening Service may be used, or it may be employed as a dedication preceding talks and lectures. Alone and in your Sanctum, you may use parts of it for the Invocation of power and understanding, the attunement of Mind, and the building up of the importance of reverence as a part of your Occult work.

We open the service (assuming that it is to be used for several persons, repeating the words in unison) with this beautiful and profound Prayer: "May we be a Channel whereby thy Holy Ones may approach the world, may we be a center for the radiation of thy power.

Teach us to travel light, as do all who travel on the Path.

Break the bonds that bind.

Teach us to give ourselves entirely to thy service, to attune ourselves to thy will.

Teach us to suffer gladly for thy sake.

Teach us to lie down the small personal life for the great Cosmic life, and to love with the Love of God!"

The leader, then, standing before the Altar, raises his hands in the Sign of the Chalice, which you have had described in one of the previous lessons, number 98. Standing in this position, he repeats the same prayer, "O Holy Jesus, Master of Love and compassion, we thy little children, dedicated to thy service, approach with Faith in the living Christ, the Unseen Companion of the Heart. Prepare us O Lord, to drink of the Living Waters of life soon to be made manifest unto us. Open our eyes that we may see and our hearts that we may understand. Make the way plain, O Lord, that we fail not in thy service." This Prayer, when used as a meditation has a very deep significance. As I have said, it is the Prayer of those great ones who undertake to carry thru special missions of service and consecration.

In order that you may appreciate something of the esoteric significance alluded to, let us analyze the Prayer to observe just wherein lies its potency. Each Prayer opens with a different phrase of Invocation. This is because each Prayer is designed to call down a different aspect of Divine force. Thus the ceremony of the true Occult service builds up the ascending vibrations very much as a symphony unfolds its varied motifs and weaves them into a sublime climax.

So in this Prayer we have the Invocation of Jesus, as the Master of Love and compassion. We who approach in humility, as little children, recognize our helplessness and our need for compassion and assistance. We approach God from the aspect of Mercy, and our liability to error. This honesty and humility is not only the beginning of wisdom, it is also the beginning of strength, for it causes us to cast aside all that which is unsound and meretricious in our characters and to plant our feet firmly upon the Rock of actuality. The Prayer of humility brings those who are of high estate into a position of honesty and self-knowing. It raises the lowly and meek of heart, giving them strength and confidence. Both have cast themselves upon the mercy of the Master of love and compassion; He knows of needs they cannot utter, and answers to them with his own unfailing love.

It is this attitude of confiding Love which is the surest Invocation of the Christ-Force, it is the bed-rock of mystical attainment. Intellect does not take us far on the Path of Bhakta-Yoga, we have to find God thru the heart; but even for those of intellectual capacity and vigor of character, this Prayer is most needful. For "the night cometh when no man can work," and there comes a time for all when Life has beaten them to their knees, and they have found the limit of their own strength. This is one of the Tests of the Path, and none who set out on that Road can hope to escape it.

Of course, one meek and lowly in heart, meets this Test at the outset; he is easily brought low and shaken in his self-confidence. For him to come to the Master of love and compassion, is to find rest for his soul; he escapes onto the Path. But the strong and positive natures do not find it so easy, secure in their own strength they evade this Test until the evening, perhaps, is far advanced, and the dark night of the soul closes about them. It is now that they need to know how to change their Polarity, and come to the Master of Compassion as little children, for no one else can help them. Until we have been thru that experience, and found that Master, we cannot hold that we have advanced far along the Path.

So, then, in this Prayer, we bring the soul to its knees, for that is the starting place of the Path. The soul does not remain upon its knees, but at the bidding of the Angel which God sendeth to them who cry for Light, it stands upright upon its feet and grows strong. Just as it is necessary for the soul to come to its knees at the threshold of the Path, so it is needful that it should rise to its feet in firmness and resolution, if it is to tread the Path, for it is not our concept that the soul should grovel before its God but that it should arrive at the right starting point before it tries to set out on the journey.

And so, the Prayer goes on to invoke the Master under another name, and again this change of phrase is not fanciful, it has its exact esoteric significance. "We approach thee in Faith in the Living Christ, the 'Unseen Companion of the Heart' ". This is the Invocation of the Initiate who seeks his Master in the hidden Church of the Holy Grail. Esoteric Churches stress the slain Christ, the Christ crucified. It is in His Name that they call to the lost sheep, and seek to raise the submerged tenth, but in the Church of the Initiate, we seek to find the Risen Christ, the ever-living Master who comes to meet us on the Inner Plane, and shall be for us the Great Initiator, It is the Unseen Companion of the Heart with whom the Initiate seeks to make contact.

The Prayer continues with its plea for Divine aid in the heavy task of self-preparation for the Great Work, and concludes its first clause with the words, "Help make plain the way, O Lord, that we fail not in Thy Service."

And even with this Guidance, and with the best will in the world our unresolved Karma causes us to wander from the Path. Everybody has a blind spot in his soul; there are things that each of us will never face voluntarily; there are preconceived ideas that fit in with the bias of our temperaments, and which we defend at all costs, even the cost of relationship with Actuality. It is these disassociated complexes - nothing more - that give us our first test upon the Path.

Well-meaning people reiterate the assurance that if our intentions are right no harm shall befall. But is this confirmed by experience? We know only too well, that it is not. So long as our intentions are right, it is true that God will never lose touch with us, but if we make a mis-step and slip into the slough of despond, no miracle

is going to be performed for our benefit. Too many souls make such common-place mistakes. Even the Eastern Traditions speak truly when they speak of discrimination as one of the qualifications of the Path. The Christian faith lacks its Gnana-Yoga; it has an inadequate appreciation of the place of the Mind in the scheme of salvation. We do well to pray that the Way may be made plain to our Understanding, and that we fail not therein for if it is not plain, and we make mistakes, even with good intentions, we must bear the consequences of those mistakes and retrace our steps.

The opening Prayer might well be called the Prayer of those about to enter the Path; it is essentially a Prayer of Preparation, the cry of those whose hearts are illuminated, but whose eyes have not yet seen the Light, they are groping in darkness, yet resolute to follow the Gleam when they shall see it. This Prayer invokes the Gleam; it also asks for help to fulfill the conditions of the Path - the first simple requirements of character and outlook that are fundamental to the spiritual life. This Prayer, said at the very beginning of the service, fitly prepares the Way for what is to come; it attunes the hearts of the people to the ideal of real spiritual achievement, and calls to all to follow the Master.

You have studied and gone far in the deeper and more sacred aspects of Occultism, and you will call upon that knowledge in order to render comprehensible the principles underlying this service and ritual. Naturally, being of the West, the Western Traditions have always had a definitely christian bias - not orthodox or organized Christianity, but Mystical Christianity.

Consequently, its members, when seeking to make contacts upon the Inner Planes with those Masters who take pupils, are constantly picking up those of their race and faith who have achieved Masterhood. In other words, these are what the Church terms "The Saints." But, as indicated, they may not be those Masters who worked thru any definite Church, but rather the Western Traditions, and included many of whom the world has heard little, because no one has outwardly proclaimed their praises.

As is well known to all esoterists, the souls of Just-Men-Made-Perfect by the discipline of Tradition, are associated together in Lodges or Chapters of the Great White Brotherhood, upon the Inner Planes. These Lodges have their points of contact with the physical plane. Such a contact is established thru the Western Traditions. This Group includes both laymen and ecclesiastics, leaders and law givers, as well as Saints, and is somewhat intimately associated with the Round Table and the Grail. I cannot go into these points in full detail, but some who have knowledge appreciate their significance.

You will understand, now, what manner of atmosphere this Prayer generates when used as the opening formula of a ritual such as this. It is exactly like tuning in on the radio to the wave-length of a given station. As soon as the words of this Prayer are vibrated thru the Sanctum, we are in immediate psychic touch with the group or chapter I have spoken of above.

Many points, many hints are hidden herein between the lines - Meditation will reveal much and be well worth the time and effort. The second part will follow and continue the work commenced tonight.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Tonight we shall continue with our discussion of the Ritual introduced in Lecture 120. The Opening Prayer is a formula for tuning in, psychically, to the contact of the Inner Planes; note what follows. Having prepared the consciousness of all present by the ideas presented in this lovely prayer, and having, by the vibration of its words, made a channel of manifestation for the forces whence it emanates, the Leader, with uplifted hands of invocation, says, "Lift up your hearts," calling forth from them the immediate response of the group, uttered in unison, "We lift them up unto the Lord." The Leader then reads the beautiful 121st Psalm, "I will lift up mine eyes unto the hills, from whence cometh my help."

But what is the result of this? The utterance in unison immediately forms the separate members of the group into a whole, and the group is at this critical moment of the service, built into the Ritual by being made to take an active part in it. Immediately the murmur of voices speaking in unison is heard, the Power which has been generated in the sanctuary, that is, at the altar, flows out over the room. The form it assumes is that of a Triangle of Light, its apex resting upon the altar, its sides being represented by the Leader on the one side and the assistant on the other, and its base by the back row of the group. Within this sphere is built up a very powerful Group-Mind, by means of the inter-action between the Leader, assistant and the group. The realization and the earnestness of the two who are conducting the service evokes a responsive emotion from those who are participating. Thus, it is important that those who take part in the service should be well instructed concerning what is being done, so that they may cooperate intelligently, and thereby enhance the efficacy of the service.

Now, you will note that while we avail ourselves of certain psychic and ceremonial mechanism, in this ritual, we do not rely upon these exclusively, for we know that, altho invaluable, they are only the means to an end, and not an end in themselves. It is for this reason that the contacting section of the service concludes with the Psalm which I have given you, "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord who hath made Heaven and Earth. He will not suffer thy foot to be moved, and He that keepeth thee will not sleep. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord, Himself, is thy keeper. The Lord is thy defense upon thy right hand, so that the sun shall not burn them by day, neither the moon by night. The Lord shall preserve thee from all evil. Yea, it is even He that shall keep thy Soul. The Lord shall preserve thy going out and thy coming in, from this time forth, forevermore."

With the recitation of these words, noble poetry as well as noble teaching, the Mind is drawn away from things psychic and directed back to things spiritual, for altho the esoteric technique is of the greatest value in the raising of consciousness, there is always the danger that it may be made an end in itself, and we shall be tempted to linger in the mansions of the Moon. This thought has been borne in mind when constructing the formula of the service, and so the consciousness, raised by means of the Esoteric technique, is immediately directed into those channels of spiritual consciousness which have already been traced in the Mind by childhoods' association. It is directed into these channels for the true realization of spiritual significance. Thus, they are deepened and broadened, until they are very capable of bearing the great galleons of Mystical experience and Metaphysical understanding.

Now, it is for this purpose, that in the service, with the exception of the Prayers of invocation, it employs the familiar words of the authorized version of the Bible for its expression and chooses its most familiar passages. These words, charged with true meaning by the powerful forces concentrated by the ceremony, rise up from the level of consciousness to which the Prayers of invocation have raised them, and bear us on strong wings of rhythmical words up to the very source whence they themselves issued forth.

You have already noted that a Prayer of invocation that has come thru from the Inner Planes tends to raise the consciousness of those who make use of it, and to put them in touch with the source whence it is derived. Equally do the great spiritual Messages received by the Prophets raise consciousness to the fountain head of all Illumination.

Now, you will see that the Ritual which is being assembled is a mosaic of Prayers of invocation, designed with an understanding of the nature of the invisible Forces, and the mechanism of the minds that respond to them. This mosaic is set in a framework of the noblest inspired writings of the Western race, familiar to you from childhood and therefore, associated with your first spiritual impressions, which are always the deepest, for they are stored when the mind is most impressionable, and when you are still surrounded by the clouds of glory from Heaven which is your home.

Herein we avail ourselves of a psychological principle, as well as an Esoteric one; we strike the key-note of invocation with a mantric Prayer, thus waking the heights of consciousness, and we link this newly-awakened realization with the deepest levels of subconsciousness by blending into the chord the earliest associations of the same type. Thus, the two levels of consciousness are linked together and the normal human personality is equilibrated between them.

Mystical realization, induced by this means, is correlated with normal consciousness, and built into the very foundations of our being, binding all into a harmonious whole. This is a most important point in the psychology of religious consciousness, for where this unifying of the different elements of the nature does not take place, there is serious danger of dis-association and mental unbalance. If, in rising to the heights, we take our feet off the solid earth nature, we are in a precarious condition; equally, if we lose sight of the spiritual end, in psychical means, are we in a parlous strait.

Every sound Occult formula commences with the invocation of God, and a declaration that He is Supreme over all of His creations. In the formula of the service, it will be seen that we observed this principle, and that immediately following upon the contacting Prayer of the opening, thought is directed to God as the ultimate and only Source of spiritual power. We have already prayed for strength and light to tread the Way of Initiation; and the beautiful 121st Psalm reminds us that the Way begins and ends in God.

The opening Prayer then calls down forces and contacts them with the sanctuary, at the same time exalting the Group-Mind of those present by means of the images and aspirations it invokes in their Minds; summons and response, passing from the Leader and the Group, linking them magically into the pattern of the ceremony; and the familiar words of the inspired Scriptures steady consciousness upon its spiritual level, and send it forth to yet higher flight.

The next step in the ritual is the purification of the group-consciousness of the group in preparation for the reception of the down-pouring of spiritual power in the Sacrament. At this point, therefore, the Leader, before the altar, supplicates the mystical Presence of the Christ, "O Lord Jesus, Most Holy and beloved Master, be with us in Thy Wisdom and Compassion, that that which we are about to do may be potent in Spiritual Power. Amen."

As in all true ceremonials, each word is chosen designedly, in order that it may invoke the precise aspect of the force it is intended to use. An Occult invocation is like a medical prescription, it is an exact formula. As our ritual proceeds, it will be observed that different aspects of the Divine Power are invoked, gradually working up to the climax of the invocation, in the supreme moment. In the opening prayer, we make ready each our own souls, we draw near to God as individuals. In this Prayer, the Leader invokes the descent of the Christ-Force into the Group-Mind made ready to receive it. We now come to an important point in our consideration of the principles of ritual, a point known to every trained Occultist, but of which the Uninitiated are unaware. I am emphasizing it to you, for in this service, all must share in the mystical experiences it is designed to bestow.

It is generally realized that in the performance of any ritual or act of devotion it is not enough to repeat the words parrot-fashion, it is necessary to realize them and pour into them strong devotional feeling, if the act is to be efficacious. It is not so generally realized, however, that the act of devotion is much more efficacious if it is accomplished by the formulation of a clear-cut visual Image, and the whole process pictured symbolically in the Imagination. The Occultist, of course, who works thru ceremonial is taught to do this with the utmost precision, and the working of an Occult ritual is accomplished by the formulation of a carefully arranged series of Astral Images built up by the participants. It is this which marks the difference between a Ritual done by a trained Occultist and the same Ritual performed by an untrained person who might have succeeded in obtaining it.

In the present case, the Leader is invoking the descent of the Christ-Force. For this, the appropriate symbol is the Chalice. Therefore, all present should visualize a mighty Chalice of God greater than the stature of man, suspended in the air, immediately over the center of the Sanctum, and at such height that a man, standing upright, could reach up his hand, to arm's length, and lay it upon its base; high enough, that is, to enable those moving about the Sanctum in the performance of the Ritual to pass beneath it and not thru it. This Thought-Form should be held steadily in the Imagination thruout the whole Service, when it has once been formulated at the appropriate point in the Ritual, and those who have psychic powers well developed will be interested in observe the astral phenomenon connected with it. It is not desirable to formulate the Cup sooner, therefore the Psychic atmosphere must be purified before any formulation takes place, lest we find ourselves working on a mixed contact.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

There is still a great deal more to be said on the subject of our last lesson, and so let us turn once again to the prayer we were discussing at that time.

You will observe that the Invocation of this prayer is to the "Lord Jesus". So, for the first time we find ourselves faced with the subject of the God names. You see the English language is deficient in words to describe the various qualities of God. We term Deity either Lord, Father or God, but that is just about as far as our English vocabulary will go. In the Hebrew, however, from which the Cabalistic studies are of course taken, there is no dearth of names for the qualities of God. So we find that there are ten definite God-names given which are hardly translatable in the English language. Therefore, thruout the English Pentateuch, for instance, there is scarcely any designation made between the various God-names from the original Hebrew text, and the average person is very much surprised to know that there is any other name for God in any language.

You are, of course, familiar with the seven planes, you know something of the various qualities of the planes, so it will not be difficult for you to think of the ten Sephiroth connected with the Tree of Life which we are to explain to you later on. These various ten centers of emanation which issued from the Logos may each be associated with one of the God-names. To the lowest of these Centers - the sphere of Malkuth, the Earth - is associated the God-name Adonai. Now, in this prayer it is the word Adonai which is used. The only way we can translate that is to say the Lord Jesus, and that is the term employed in the English form. Therefore, we are supplicating the Lord of the Earth Plane, or in other words, in bringing the Christ Force into manifestation on the Physical Plane in that ceremony, we are about to invoke Him as Lord. On the other hand, when we desire to have the Christ Force manifest in our own Higher Selves, then we invoke Him as "Master", for He is to us at that time the great Initiator. You will see that this is very different from the method employed by a medium, who seeks to call the departed one into manifestation on the Lower Astral Plane. We are not seeking to impede the progress of the Christ by demanding His materialization, but we are, on the contrary, raising our own vibrations to a higher level that we may understand Him better and contact Him thru an association on His own plane. That is progress.

But with the Invocation to the Lord Jesus is coupled another term "Most Holy and Beloved Master". At first glance it may seem that there is a contradiction here in view of what has been said. But this is not the case. We must bear in mind the fact that although this particular service, or ceremony, can be attended by everyone, it nevertheless is a ceremony similar to that used by the Initiate. In fact, the prayer as we have explained it to you thru these various discussions, has a double meaning. To the uninitiated, it is simply an inspiring service. But to the Adept and to those who are travelling the Occult Pathway on its higher stages, the prayer has a very deep

spiritual significance. So when the word "Master" is employed in this respect it actually is the equivalent of saying, "O great Initiator, we, Thy initiates, are about to celebrate Thy rites; be Thou with us in that form under which Thou hast taught us to know Thee." This naturally cannot be revealed to the uninitiated.

To continue - we observe that the prayer refers to the Triune mode of manifestation of the Divine Presence, by mentioning Wisdom, Compassion and Power. In the West, religion tends to divide itself into various sects, and offers devotion to only a single aspect of the God-head, excluding all others. The God-head must necessarily consist of as many aspects as does creation itself. So we find God as a Trinity - a Father, Son and Holy Spirit - representing the qualities, power, love and wisdom. Likewise, within each of these aspects we find the original trio represented.

For instance, in the Father aspect of God, the Creator and sustainer of our Universe, whose nature conditions the existence of the Universe, we have qualities represented by power, love and wisdom. Nevertheless, power dominates. In the Son, we have the same three qualities, but instead of power being paramount, we find that in the Son Love is paramount, because He is the saviour and the equilibrator. In Him these qualities are all three represented, for the Son is neither mindless nor powerless, although He functions thru Love. Now, in the Holy Spirit we have also three qualities, with the highest one represented as Wisdom, for the Holy Spirit is the great Illuminator. Initiation is best conducted under the Holy Spirit aspect of the God-head. So we have here the Key to the great Three in One. Whichever manner we look toward God, we see Him manifesting thru one of these aspects. There are times when we have occasion to call upon the Holy Spirit, times when we have occasion to call upon the Son, and still other times when the Power Aspect of the Father is necessary. So we can see that in this prayer it is fitting that we called upon the Son Aspect - that is, the manifestation of Divine Love.

You can now understand one of the major defects of the Orthodox Church - that is, the Church practicing the outward precepts of Christianity. It perceives only one side of the Trinity. Therefore, it is capable of initiating only one type of temperament. You understand that we are not condemning Christianity; we are simply pointing out the defects in the practices which have been incorporated and grafted upon the original Christ teaching. The smallness of man's understanding has in every way greatly limited the wealth of the Nazarene's message. We see many practices of the Church not as the inspired and original teachings, but as the distorted remains of what He actually gave to humanity. There is nothing unusual in our viewing things in this light, every great reformer has felt a certain lack and has done what he could to ameliorate these circumstances. However, we are not approaching this matter with the same policy as that of many reformers. We do not seek to exterminate the Church, we simply seek to expand the student's knowledge of true Christian principles that when he has advanced to the state wherein a higher understanding is possible, he may

have the advantages of a deeper insight.

The concluding part of the prayer has one final lesson for us. It says, "Be with us that that which we are about to do may be potent in spiritual power". Now, that is certainly significant-it does not throw the weight of the entire ceremony upon the Inner Plane Masters; it does not say, "we are waiting, do something for us". It says, "stand by and help us do something". Having made the invocation we proceed to live up to it, relying absolutely upon the Master's promise that He will abide with us and assist us at the proper time. Thus you see the nature of the true ceremony of the Adept. He does not feel himself a helpless creature adrift on a stormy sea of circumstances but he sees himself as a Master-to-be, and is eager to work with the Master just as an apprentice learns his trade thru actually working at it.

In the last analysis the sacramental aspect of Orthodox worship, especially in the Catholic Church, is magical, although it is not termed by that name. The church knows this well, and uses magical practices of the ceremonials for various occasions with great effect, but they do not impart their knowledge to the laymen. Unfortunately, the Protestant Church has deleted the sacramental features of its services and is suffering greatly in the present age because of its neglect. "Let us meditate upon the Master Jesus as the Risen Christ;" these words follow immediately upon the first prayer of Invocation. At this time the leader of the service is kneeling, and he remains in that position, inviting the members of the congregation, or the audience, to join with him in the meditation which shall take place. In that way all present have the opportunity of coming into contact with the presence associated with them there. It is not enough that the priest himself shall contact this Power and none other. Each one must raise his own consciousness at this time if he is to receive direct personal benefit. The priest cannot bestow that benefit upon any member of his congregation any more than a doctor can take the medicine he prescribes for his patient. It must be a personally experienced influx of power to be of helpful use. That is why a brief period of meditation should always follow the Invocation Ceremony.

Also, the meditation itself should follow certain definite lines. It is not enough that we should simply aspire to receive something of that period; we should aspire to receive a definite quality. If we are invoking the Son aspect, as in this particular prayer, then let us be prepared to receive an influx of Divine Love. That is what we have invoked, and that is what we are seeking from the Son Aspect of the Trinity. Wisdom and power are present, naturally, but the Love Aspect predominates. Our state of mind is quite different when invoking the Father or the Holy Spirit aspects. Then we are seeking these particular qualities, and have prepared ourselves especially for them.

Now, just a word of explanation here in regard to what has previously been said concerning the various churches. We recog-

nize the fact that not everyone is ready for the higher teaching. Therefore, we might very well say that all churches may be classified as belonging to one of three general groups. We have the Exoteric Church, the Mystical Church and the Esoteric Church. One of these three will be found to be the ideal affiliation for each individual. It is our purpose to find that group which best suits our needs. The very young soul understanding nothing but the outermost principles of the Faith, will turn to the Exoteric Church; the one wherein morals, perhaps, are stressed more than anything else. For the deeper Teachings are scarcely alluded to, but a strict observance of various laws and principles is the paramount issue.

The Mystical Church is one of purely spiritual value - it is the Church in which the Love Aspect predominates. Finally, the Esoteric Church to which the Occult orders belong, is that wherein the best qualities of the former two are incorporated together with teaching regarding the Higher Principles. Thus we see that the Esoteric Church acts, the Mystical Church aspires, and the Esoteric Church knows. In the latter we have these three combined - action, aspiration and knowledge, making the ideal group for those of high calibre understanding.

The Occult Church knows that it is not enough to give a suffering man a comforting message. It is not always enough to give him some simple law to follow. When he reaches a certain stage he wants to know "Why?". He can only grow, develop and mature when he has that knowledge, and it is furnished by his affiliating himself with the group who do understand his need and who do furnish the message to satisfy it. It is the Church leading to Mastership, and it is hoped that thru these few brief explanations on the subject of ritual and invocation you may be lead to a better understanding of the possibilities of Esotericism and a more thorough spiritual life.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

As an introduction to this discussion, I would like to have you turn back to Lesson #106, and read it thoroughly, as it will give you a general picture of Caballistic Tradition. From this point on your work is going to be concerned almost wholly with the Caballah, and so it is my desire to give you a very definite and thorough foundation upon which to build your understanding of this subject.

We must accept the fact that the Caballah originated at some remote time, albeit that its exact source has been lost in the unrecorded ages of antiquity. It is actually the Jewish Mystical Teaching concerning the Hebrew Scriptures and it has been the guide whereby a long list of distinguished personages have sought and found the Higher Understanding. It is a system of philosophy for the Initiate, the great organizer and synthesizer of Arcane Knowledge.

Now the chief works associated with the Caballah and the delineation of its Inner Principles are the Zohar and the Sepher Yetzirah. The popular transcription of the Zohar was prepared in the 13th Century by Moses de Leon, from manuscripts which he established as having been originally prepared by Rabbi Simon ben Jochai in the 2nd century A.D. The Sepher Yetzirah dates from the 6th century A.D. Other works associated with it are the Sepher Hab-Bahir, a commentary on Genesis, and the Hekhaloth.

In the Brotherhood lessons you will find it not necessary to actually come into contact with any of these works. We shall give you their substance, discuss it with you, analyze it and explain its ramifications so that the entire system of Caballistic knowledge may become familiar, and assume a practical aspect in the functioning of your life. This study is not only followed by English speaking people of Esoteric advancement, but it is well-known to the great Scientists and Philosophers of all races. Especially does it hold interest at the present time, for the great scheme and plan of the Universe is revealed in it, and the wise ones are seeking instruction for the laying of plans in the New Age.

Because of the superior premises of the Caballah, it could not have originated elsewhere than in the mind of the Logos. It bears a completeness untouched by any other system of thought; it is a system in which all others are included. Each one may, regardless of creed or sect, find himself in its teachings. The date of its being recorded is no witness to its age. Verily, these teachings must have circulated orally among Adepts for many centuries prior to the preparation of a written record. Its rational concepts and principles have met every test, and you will find an increasing delight in studying it as you proceed from lesson to lesson.

We have reason to believe that the account given by Rabbi de Leon is authentic in every detail. It is therein revealed how the Caballah was first taught by the Logos to a company of angels, later the priests of the Mystery Temples of Egypt were invested with the responsibility of its interpretation and preservation, so that Moses, an Initiate of the Egyptian Temple, learned of it thru that source. We find indications of a complete accordance between the Caballah and the Pentateuch which could have come about no other way than through the com-

plete knowledge which Moses possessed.

But to continue with the narrative of the Zohar - when threatened with persecution and death, Rabbi Simon ben Jochai fled to a subterranean cave with his son. Here he occupied himself, completely and entirely, with the study of the Caballah, and was brought into close rapport with the Inner Plane Masters and Guides. Much of that which is recorded in the Zohar is the result of his illuminated conferences with the Masters of the Inner Planes, the Prophet Elias being the principle intermediary. At the end of the learned Rabbi's twelfth year in solitude, his spirit turned to the Inner Planes and he died with the discourses of the Masters on his lips. All of the work which he had prepared on this subject was collected by his son, his secretary, and a few disciples, all of whom were imbued with the conviction of its perfection. Thus the Zohar was interpreted to mean "The Splendor", and its revelations do indeed acquaint us as never before with the magnificence of Logoidal perception.

The study of the Caballah is accomplished thru relating the teachings with a diagram termed the Tree of Life, or the Otz-Chiim. In discussing a subject as abstract as Cosmology, it is very much easier for us to follow a diagram than to speak eternally in intangible terms. So the Tree of Life furnishes us with a necessary point of focus for we can then understand how a physical plane association between the centers on the Tree can be compared with Inner Plane associations along more abstract lines. Thus the Tree might be subtitled the Cosmic Filing system.

Accompanying this Lecture you will find a diagram of the Tree of Life which you will appreciate from its symmetry and completeness, even without a knowledge of the interpretation of the various centers. You will observe how well-knit and how perfect this diagram is. Each center is connected with every other center. If we think of point #1 as God (to use a very loose interpretation of the term), and point #10 as Man, we will comprehend the relationship between these two very much better. It is hoped that you have secured the indexed notebook suggested in Lesson #106, for you can prepare for yourself a very fine Caballistic dictionary thru jotting down in it the terms to be given to you with their brief explanation. As there is no such dictionary in existence you will find your own a source of ready help and information as you continue with your work.

The centers indicated by the circles are the ten Holy or Divine Sephiroth. Each Sephira represents a definite aspect of Consciousness. Now, the interesting thing about the Tree is its wide versatility. We can think of one variation of the Tree applying to our own individual lives. We therefore see in ourselves all of the qualities which God possesses; we see our highest traits and our lowest ones and all those intervening. We see how they correlate with each other, swaying the emotional and the intellectual man. We may also think of the Tree as connected with God, as explaining God and God alone, separating His highest and most abstract qualities from those closest in association with man himself. In another way we can think of the Tree as connecting God and Man and as exemplifying the Cosmos as a whole. In any case, we do not wish to overlook what is termed the "Three Veils of

Negativity", the Unknown, uncharted regions beyond the first Sephira. These are the Forces behind God, for just as man looks to the Logos as his source, so must the Logos look to a Higher Power of which we, with our finite intelligence, can know nothing. We acknowledge that source, however, thru indicating the Three Veils of Negativity, beyond which the consciousness of man cannot go.

As you proceed with your study, it will be interesting to associate various religious beliefs and various philosophies with the Tree, setting them upon the centers concerning which they are chiefly interested, and observing just exactly what they lack, and in what they excel. Thus you can place upon the Tree the theories of the Scientists, you can locate the teachings of the East, compare them with those of the West, you can comprehend the vices of many religious practices, and you can also analyze the philosophies of all ages. The Tree will therefore help to unravel many of the Mysteries of Life, for everything in existence, both abstract and finite, can be associated with the proper center, or its proper Path, and once assigned correctly, can then be associated with other qualities of that Path, and an explanation thereupon being immediately obvious.

So the Ten Sephiroth act as the medium thru which God is known to man, thru which man is known to himself, and thru which God knows Himself. These Sephiroth are connected by the Paths, which are twenty-two in number. The Rabbis constantly speak of the "thirty-two paths" in order to confuse the unwary and to conceal the fact that after all, the Sephiroth are ~~the~~ ~~first~~ Ten Paths.

Of course, the Tarot Cards are also associated with the Tree. Indeed, a true appreciation of the Tarots cannot be had until one first understands the Caballah. Furthermore, you will find on the Paths the signs of the Zodiac, and the relationship between the Sephiroth and the Planets.

As inferred above, the ancient Rabbis delighted in setting traps for the unwary seeker. For instance, in relating the Planets and the Signs of the Zodiac together with the four elements with the Tree, we find a problem which has been very neatly solved. There are twelve Signs, seven Planets and four Elements, making twenty-three symbols in all. How are these to be fitted into twenty-two Paths? This is but a blind - the solution is simple. Upon the Physical Plane we ourselves are of the element of earth, therefore that Symbol does not appear upon the Paths which lead to the Unseen. Remove this, and we are left with twenty-two Symbols which fit accurately, and correctly placed, are bound to correspond perfectly with the Tarot trumps. Incidentally, giving the interpretation to the study of Esoteric Astrology, and also to Tarot divination.

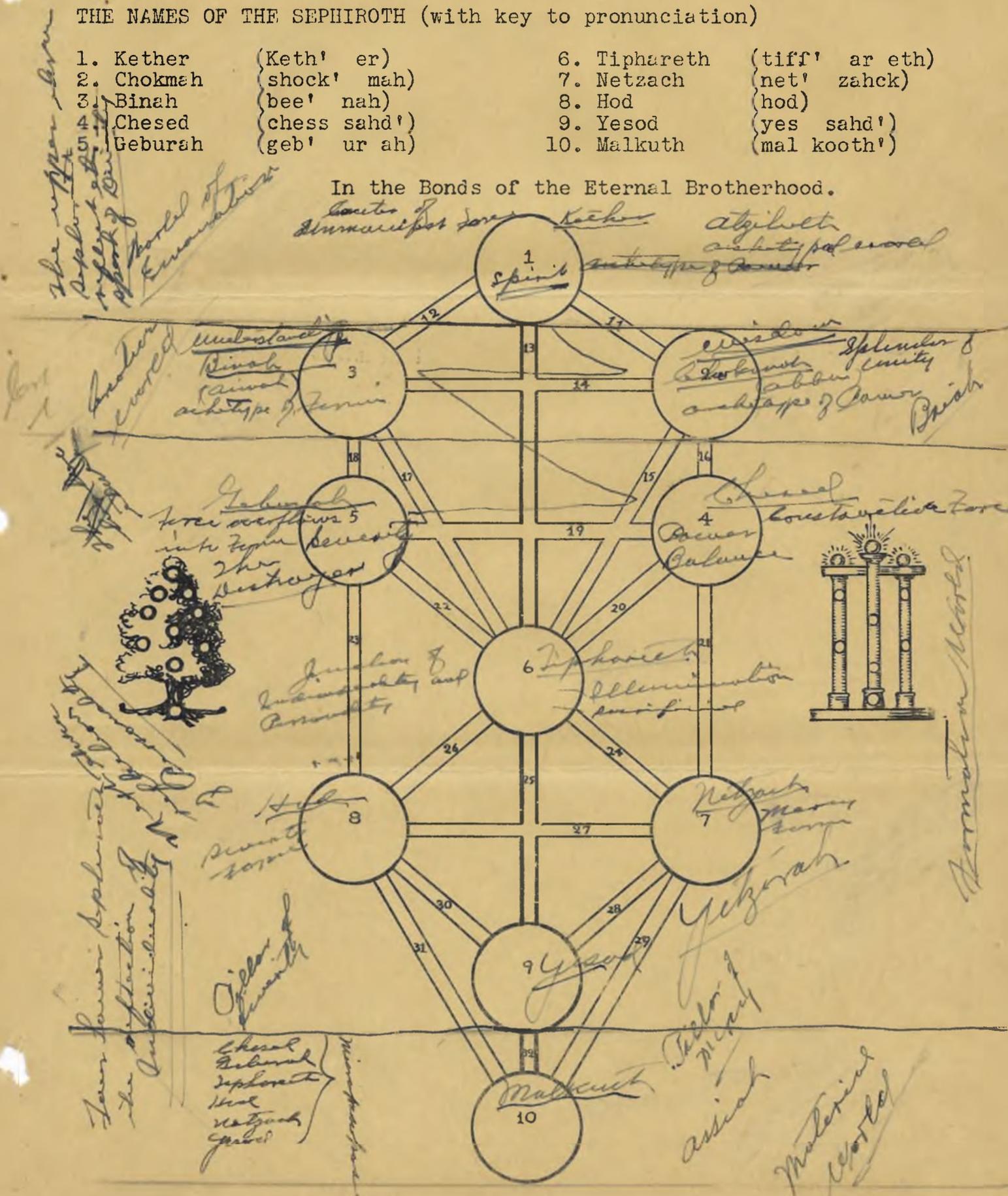
But we are not going further into the study of this particular subject now. We wish you to familiarize yourself with the arrangement of the Tree and with the names associated with the various Sephiroth. The Paths are not known by name; they are designated by number only, although each Path has a set of correspondences which will be revealed to you later. During the time elapsing between this period and your next study hour, memorize the arrangement of the Tree, and the names of the Ten Sephiroth. Once this has been firmly fixed in your mind, so that you can repeat them without error and know exactly to which center we are referring when we mention them in the text, you

will then be well started on your study, and will find the time thus spent to be well worth while in the appreciation of future work which it will make possible.

THE NAMES OF THE SEPHIROTH (with key to pronunciation)

- | | | | |
|------------|---------------|--------------|----------------|
| 1. Kether | (Keth' er) | 6. Tiphareth | (tiff' ar eth) |
| 2. Chokmah | (shock' mah) | 7. Netzach | (net' zahck) |
| 3. Binah | (bee' nah) | 8. Hod | (hod) |
| 4. Chesed | (chess sahd') | 9. Yesod | (yes sahd') |
| 5. Geburah | (geb' ur ah) | 10. Malkuth | (mal kooth') |

In the Bonds of the Eternal Brotherhood.



The upper seven spheres reflect the world of Emanation

Sanctus of Annunciation does Kether atqibeth activity of moral archetype of Cosmos

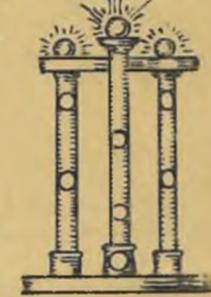
Binah is the mother of the world of formation

Chesed is the mother of the world of formation

Geburah is the father of the world of formation

Netzach is the father of the world of formation

Yesod is the mother of the world of formation



Formation World

Lower seven spheres reflect the world of formation

Chesed is the mother of the world of formation

Yesod is the mother of the world of formation

Malkuth is the father of the world of formation

Material world

Beloved Companion:

By this time I presume you have familiarized yourself with the general arrangement of the Tree as given on page 4 of lesson 123. At least I believe that you will know something of the names of the Sephiroth and perhaps have written them into the circular spaces representing their relative positions. On the left of the diagram we gave you a brief sketch showing a living Tree, and how the branches reach upward to the apex, the roots extending downward into the soil. The Tree of Life is very much like that. The upper reaches of the diagram represent the ethereal qualities, whereas Malkuth is firmly established on the material plane.

Likewise one further interesting and significant arrangement is the three column diagram on the right of the Tree. These three columns have a special significance of their own. The right column is that of Mercy, its correspondence in the Hindu description of the three qualities of the spinal column is Pingala. In the Chinese system the right-hand column is called Yin. The left-hand column is the column of Severity. The Hindus relate it to the spinal fluid called Ida, and the Chinese Philosophers to the quality of Yang. Furthermore, the right-hand column is male; the left-hand, female, being respectively positive and negative. The center column reaches directly from Malkuth to Kether. This is the "Path of the Arrow" up the Tree. The Hindus say that when Sushumna ascends the spinal column then Kundalini is awakened and illumination follows. The Chinese call the same column Yoni. This is also Tao, the Way, which figures so widely in the Philosophy of the great Oriental Philosopher, Lao Tsu.

We have said that the center column represents the Path of the Arrow. There is also one other Path, and that is "The Lightning Flash", so-called because it descends from Kether numerically thru the Sephiroth, reaching down to Malkuth. In other words, it zig-zags across the Tree touching every one of the centers, resembling a lightning flash in its brilliant descent. Let us pause and see just exactly what these two Paths or processes of development mean. The Adept, the one who is striving directly for Spiritual Illumination and for nothing else, travels the Pathway of the Arrow. Perhaps the most familiar exponent of this method is Buddha, the secret of whose process of development you will remember lies in subjugating the material self completely. The Buddha method of development is based upon a one-pointed concentration, upon the awakening of the Spiritual Centers. You will recall his many experiences in meditation, and how he looked upon the attainment of a Nirvanic state as the height of the desirable in Spiritual study; Nirvana being a state of complete cessation of consciousness, a complete absorption into the Great Unknown, the Absolute.

Now the Path of the Arrow is difficult. It not only means limiting consciousness to the Spiritual and the Spiritual alone, but it means the crowding of all of the experiences of many incarnations into a few incarnations. It means the attracting of difficulties, the attracting of problems that they may be hastily solved once and for all, and set aside. We all to a certain extent follow this

Pathway, that is we are influenced by it the moment we enter into Occult study; we find problems pressing down upon us immediately, and perhaps are a bit inclined to rebel because we think that a declaration for Truth should be sufficient to protect us from all evil. But it cannot be so, we are not on the Pathway to rest, we are on the Pathway to work. The man in business who succeeds is not the man who accepts the easiest post and then falls asleep over it. The man who succeeds is the one who accepts every opportunity he can possibly get, who performs each one of them well, who accepts those responsibilities which other persons neglect and shun. We know this is true of business. Let us not forget that it is also true of Occult progress.

The Lightning Flash, however, is in many ways the most logical, the most fair and the most desirable for all purposes. In a general sense of the word it is the Pathway of the West, the Pathway of the Nazarene. It brings us into contact with all forces of creation. We pass thru the experiences representative of each Sephira, our development is then balanced, we are not shaken to the depths with experiences crowding in upon us to accelerate our progress beyond the strength of human endurance. We develop more slowly perhaps, nevertheless more efficiently and with a greater breadth of understanding.

Now the Sephiroth are further related into "Four Worlds", that is they are grouped according to certain levels in which they have a common association. Now let us see exactly of what these four Worlds consist.

1. Atziloth is the first and highest. It consists of Kether alone, the Archetypal World, or World of Emanation, the Divine Plane. Its element is fire.

2. Briah includes Chokmah and Binah. This is the World of Creation, associated with the element of air.

3. Yetzirah consists of Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod. This is the World of Formation, perhaps more definitely represented by the Astral Planes, and of course associated with the element of water. We know that water represents emotion; likewise the Astral Plane is a plane of emotion. Therefore the connection between these is very clear.

4. Assiah. This is the World of Action, and consists of Malkuth alone. Naturally its element is the earth.

Perhaps you are wondering what our connection may be with these Four Worlds. In the early part of your study work you were told that the Seven Planes were further sub-divided, each Plane into seven sub-Planes. In other words, that within the first Plane or the Physical World for instance, there were certain qualities representative of the Spiritual, the Mental, the Astral and the purely Mundane, that these seven divisions within the physical Plane were possible for every Plane.

Now it is the same way with the Tree. The World of Kether, for instance, is a highly developed abstract reflection consisting of Ten Holy Sephiroth which thru their maintaining of an individual balance and equilibrium of their own, make possible the manifestation of Kether as a unity. So it is with each of the Four Worlds. Each of the Four Worlds manifests thru ten Qualities, ten Entities or ten Beings, linking that World with the adjoining one. Thus the highest division of Briah is very closely associated with the lowest division of Atziluth, just as in the study of the Planes we found that the highest manifestation of the Upper Mental Plane might very well be close to the lowest pure representation of the Spiritual Plane. You will remember that in a former lesson we spoke of the three Veils of Negativity lying beyond Kether. These Three Veils are Ain, Ain Soph and Ain Soph Aur. Now out of the three Veils issues the Ten God Names, or the Ten Qualities of God, which together make up the World of Atziluth and define Kether. From the last of these God Names issues the second Crown, establishing the World of Briah. Briah manifests thru the Ten Archangels, from the lowest or last of which issues the third Crown defining the World of Yetzirah. The manifestations of the Yetzirahtic World consist of the Hierarchies, from the last of which issues the fourth Crown, in which are included the Primum Mobile, the Zodiac, the Planetary Kingdoms and the Sphere of the Elements. We shall not go into detail giving the names of these various ones at this time. This is just a general resume to give you something of a "bird's eye view" of the possibilities of the Tree and its wide ramifications. It will help you to synthesize and classify all that has been previously given you in the lessons. It touches upon every phase of consciousness, from the remote abstractions of the Absolute down to the finest aspect of daily life.

There is just one suggestion I wish to make, and that is when thinking of Assiah, the lowest World, we are not strictly speaking, from the Sephirothic standpoint, of a world of Matter only, but we are speaking of that background of etheric substance which forms the foundation of Matter, and which manifests as Matter. The stresses, for instance, which go to formulate the purely material. For centuries this knowledge has not been circulated widely. It has been confined to the perusal of a chosen few, but with the enlightened tendencies of the modern age the need for control by ignorance has passed. Those who wish to know, those who are prepared to know, may illuminate the dark recesses of their consciousnesses and enjoy the Light of Cosmic Understanding.

If it is your desire to relate the Seven Planes with the Four Worlds you may do so in the following manner:

1. Assiah corresponds to the Physical Plane.
2. Yetzirah corresponds to the Upper and Lower Astral Planes.
3. Briah corresponds to the Upper and Lower Mental.
4. Atziluth corresponds to the Upper and Lower Spiritual.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Tonight I want to talk on the Mystical Caballah, giving you what has been formulated concerning a Negative Existence. As you think and study and analyze, hidden here and there are thoughts and ideas, which, like seed sown in fertile ground aid in bringing Illumination on many hidden points. The Master, when endeavoring to formulate His Philosophy for communication to others, is confronted by the fact that His Knowledge of the Higher Forms of Existence is attained by a process other than thought, and this process only commences when Thought is left behind. Consequently, it is only in that region of Consciousness which transcends Thought, that the highest form of Transcendental Ideal is known and understood and it is only to those who are able to use this aspect of Consciousness, that he can communicate his ideas, in their original form. When he wants to communicate these ideas, to those who have had no experience of this mode of Consciousness, he must either crystallize them into form, or fail to convey an adequate impression.

Mystics have used every imaginable simile in the endeavor to convey their impressions. Philosophers have lost themselves in a maze of words, and all to no purpose, insofar as the unilluminated Soul is concerned.

The Caballah, however, which we are studying, uses another Method. These Cabbalists do not try to explain to the Mind that which the Mind is not equipped to deal with. They give us a series of Symbols to meditate upon, and these enable us to build a stairway of Realization, step by step, and climb where we cannot fly. The Mind can no more grasp transcendent Philosophy than the eye can see Music.

The Tree of Life, as cannot too often be emphasized is not so much a System, as a Method. Those who formulated it, realized the important Truth that in order to obtain clarity of Vision, one must circumscribe the Field of Vision. Most philosophers founded their Systems upon the absolute, but this is a shifting foundation, for the Human Mind can neither define nor grasp the Absolute. Some others try to use a Negation for their foundation, declaring that the Absolute is, and must ever be, unknowable.

The Cabbalists do neither of these two things. They content themselves with saying that the Absolute is unknown to the State of Consciousness which is normal to Human Beings.

For the purposes of their System, therefore, they draw a Veil at a certain point in Manifestation, not because there is nothing there, but because the Mind, as such, must stop there. When the Human Mind has been brought to its highest stages of development, Consciousness can detach itself therefrom, and as it were, stand upon its own shoulders, we may be able to penetrate the Veils of Negative Existence, as they are called, but for all practical purposes, we can understand the Nature of the Cosmos, if we are content to accept the Veils as Philosophical Convention and realize that they correspond to Human Limitations, not to Cosmic Conditions. The origin of things is inexplicable in terms of our Philosophy. However far we push our inquiries back into origins in the World of Manifestation, we find a preceding existence. It is only when we are content to draw the Veil of Negative Existence across the Path that leads back to beginning, that we get a background against which a First Cause becomes visible. This First Cause is not a rootless origin, but a First Appearance on the plane of Manifestation. Thus far, and no farther can the Mind go

back, but we must always remember that different Minds go back different distances, and that for some the Veil is drawn in one place, for others in another. The ignorant man goes no further than the concept of God as an old man with a long white beard who sits on a Golden Throne and gives order to Creation. The Scientist will go back further than he will, because he is compelled to draw a Veil called the Ether. The Philosopher will go back yet further, before he draws a Veil called the Absolute, but the Initiate will go back furthest of all, because he has learned to do his thinking in symbols, and symbols are to the Mind what tools are to the hands, an extended application of their Powers.

The Cabbalist takes for his starting point, Kether, the Crown, the First Sephira, which he symbolizes by the Figure 1, Unity, and by the point within the Circle. From this he traces backward three Veils of Negative Existence. This is quite a different matter than regarding the Absolute and trying to work forward into Evolution. It may not yield immediately accurate and complete knowledge of the Origin of all things, but it enables the Mind to make a start, and unless we can make a start, we have no hope of a finish.

The Cabbalist then starts where he can, at the first point that is within the reach of Finite Consciousness. Kether, then, is equated with the most transcendent Form of God that we can conceive, whose name is Ehieh, translated in the authorized version of the Bible as "I am," or more explicitly, the Self Existing One, Pure Being.

But these words are words, and nothing more, unless they convey an impression to the Mind, and in themselves, they cannot do that. They must be related to other ideas before they have any significance. We can only begin to understand Kether when we study Chokmah, the second Sephira, its' emanation. It is only when we see the full unfoldment of the Ten Sephiroth, that we are ready to approach Kether and then we approach it with the data that gives us the Key to its Nature. In working with the Tree, then, it is wiser to keep on going over it rather than to concentrate upon a single point, until it is mastered, for one thing explains another.

And it is out of the perception of the relationship between the different Symbols that enlightenment arises. Again, I say the Tree is a Method of using the Mind, and not a system of Knowledge. At the moment we are not engaged in the study of the Emanations, but of the Origins, so far as the Human Mind may hope to penetrate them, and paradoxical as it may appear, we shall penetrate further when we draw the Veils across them, than when we try to pierce the Darkness. We will, then, sum up the position of Kether in one sentence, a sentence that can have but little significance for the student approaching the subject for the first time, and which must be borne in mind, for its significance will begin to dawn presently. In so doing, we are adhering to the Ancient Esoteric Tradition of giving the Student a Symbol to incubate until it hatches in his Mind, rather than explicit instruction which will convey nothing to him. This seed sentence then, which we cast into the Subconscious Mind, is this: "Kether is the Malkuth of the Unmanifest." Mathers says "The limitless Ocean of Negative Light does not proceed from a center, for it is centerless, but it concentrates a center which is the Number One of the Manifested Sephiroth, Kether, the Crown, the first Sephira."

These words in themselves contain contradiction and are unthinkable. Negative Light is simply a way of saying that the things described, having certain qualities in common with Light, is nevertheless not Light as we know it. This tells us very little

about that which it is intended to describe. We are told not to make the mistake of thinking of it as Light, but we are not told how to think of it as it really is, for the very good reason that the Mind is not equipped with any Images under which to represent it, and must therefore let it alone until Growth takes place. Nevertheless, although these words do not tell us all that we would like to know, they convey certain Images to the Imagination. These Images are taken into the Subconscious Mind and then are evoked when Ideas enter the Subconscious Mind, which are related to them, thus Knowledge grows from more to more, when the Cabbalistic Method is given its practical application of the Yoga of the West.

The Cabbalists recognize the four Planes of Manifestation, and three Planes of Unmanifestation, or Negative Existence. The first of these is called Ain, Negativity; the second Ain Soph, the Limitless, and the third Ain Soph Aur, the Limitless Light. It is out of this last that Kether is concentrated. These three terms are called the Three Veils of Negative Existence, tending back from Kether. In other words, they are the algebraic Symbols that enable us to think of that which transcends thought and which at the same time, hide that which they represent. They are the masks of transcendent Reality. (To be continued next week.)

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

This week we are going to talk about the qualities of the Sephiroth. In other words, something of the character of each one.

Now, the Sephiroth are sometimes called the "Divine Centers of Emanation." Emanation means an effluence or out-flowing. That action implies the proceeding of Divine Essence from the central source which in our previous lesson we pointed out as being Ain, Ain Soph, and Ain Soph Aur. Therefore, we see that each World of the Tree is the result of the overflow of force from the World higher above it. I want you to imagine an immense circle, think of the central point of that circle as the Three Veils of Negativity, and imagine waves of emanation issuing from that central point, just as the ripples of water recede from the point at which the lake's surface is disturbed by a dropping stone. The ripples of water will flow to the outermost reaches of the lake; in the same way the forces of the Three Veils of Negativity expand and overflow into one another, making possible the Four Worlds.

Thus Kether gives birth from himself to the nine lesser Emanations of which he is both the cause and the sum-total. Therefore, out of Kether comes Chokmah and Binah, the first is known as the Great Father and the second as the Great Mother. Or, to be more explicit, as Abba and Aima, the first two examples of pure positive and pure Negative force, the prototypes of the forces of Polarity which find their expression on all Seven Planes in different forms characteristic of those planes. These two establish the World of Briah. It is significant that Binah and Chokmah are equal, establishing the balance of the Sexes which must be recognized if harmony is to be maintained. As we consider these three -- Kether, Chokmah and Binah -- we see that there is another way of associating them. Kether may be regarded as the Great Father, Chokmah as the Son and Binah as the Mother. In this relationship, Kether is termed the Crown; Chokmah, Wisdom; and Binah, Understanding. Thus, the quality of wisdom becomes the Creator of the lower spheres. When using this interpretation the Avatars are oftentimes related with the forces of Chokmah. Binah then has for its symbol the Dove, depicting the constancy and the maternal proclivities associated with this Center. The Wisdom of Chokmah is the Absolute Wisdom of Briah, not the Intellectual so-called "Wisdom" of the material plane. It is the Wisdom which sees perfect justice in all things, the Wisdom which views not from the mental sphere but from the spiritual sphere, thus connecting the Abstract and the Concrete. It is a Wisdom not born of one lifetime, nor born of one cycle, but it is the All-Knowing Consciousness, which has absorbed the knowledge of the Cosmos as transferred to it thru Kether.

Now these Three standing at the Head of the three columns, define and limit their respective columns in a very definite way. The qualities of Kether become the keynote of the central column, establishing perfect balance and neutrality. It represents pure force, and its effect upon the three centers immediately below it (Tiphareth, Yesod and Malkuth) is noticeable.

Chokmah being sometimes termed the Father and some-

times termed the Son, promotes the qualities of the positive or male pole, the right-hand column of the Tree; Binah, on the other hand promotes the Negative or female qualities thru the left-hand pillar. For purposes of comparison, turn to Brotherhood Lecture number 62 wherein is described the alternation of polarity upon the Planes. Study this lesson carefully and keep its principal thoughts in mind when considering the qualities of the left and the right-hand columns of the Tree. Ordinarily, our understanding of the positive force is one including such attributes as strength, determination, courage, and in fact, all of the qualities which we normally associate with manhood. The characteristics of the Negative Pole we usually term as beauty, adaptability, kindness, in short, the ideal qualities of womanhood. These, as I say, are our standards as far as the material plane is concerned.

However, in Lecture 62 you perceived how these qualities alternate and change as progress up the planes is continued. This is even more definitely brought out in the study of the two columns of the Tree, for we do not find Binah representing the qualities usually associated with womanhood, but rather the characteristics of feminine Binah and of the entire left-hand column is that of Severity. Likewise, Chokmah and the right-hand column assume the qualities of Mercy. At first, you may think that these two should have been reversed, but that would be impossible. Remember that the Tree represents balance; it therefore, expresses that which will equilibrate the known and accepted standards of the Earth Plane. The qualities of manhood over-emphasized would precipitate destructive power. Likewise, the qualities of womanhood over-emphasized would precipitate a futile negativity. So Chokmah exemplifying Wisdom and Mercy tempers the impetuosity of the positive column. It injects that which is necessary to create the ideal. Binah, on the other hand, representing Understanding and Severity nullifies a dangerous subjectivity in the Negative column, giving endurance and determination to those forces which otherwise would be passive.

Let us continue with the remaining Centers -- Chesed is defined by the term "Mercy." You will see that it is the Central Sephira of the right-hand column; therefore, it distinctly reflects the pure qualities of Mercy and magnanimity. Directly across from it is Geburah which also reflects the primary qualities of its column, being defined by the term Severity. It is pure Justice and Strength, that force which, if left to itself would bring about war, strife, and conflict. It is Power unleashed, just as opposite in its character from Chesed established across from it, as black is from white. Can you not see the divine discrimination in placing this quality in a negative column? It is restrained because of the dominating vibration of Negativity just as Chesed finds its passive qualities animated and accentuated because of the positive forces surrounding it. Had they been reversed, had Justice, Will, Strength and Severity been inculcated into the virile vibrations of the right-hand pillar, their destructiveness would have been increased and chaos would have resulted.

Tiphareth is one of the most interesting centers of the Tree, and as might be expected from its position, it borrows more from the qualities of Kether than any other one Sephiroth. To it has been associated "Beauty." No word could more concisely explain its

character. When we think of God as the benign Benefactor of life, in reality we are thinking more in terms of Tiphareth than we are in the terms of Kether, which is remote and abstract from daily life. It also serves in the capacity of a connecting link between the Divine and the Material, for where the Sephira above it are related to the abstract forces, the Sephira below it are more closely associated with the Mundane Life.

We have first, Netzach for instance, magnificent in the Victory which it symbolizes, for indeed, he who has so far advanced himself upon the Path to attainment as to have reached Netzach, has been victorious over the Lower Self, and is close to a realization of his true divinity. Here we come closer to a mundane understanding of the positive pole than is portrayed in either Chesed or Chokmah. Chesed is a lesser reflection of Chokmah, just as Geburah is a lesser reflection of Binah, but in Netzach we have more than a reflection of Chesed, we have a different note included which is more mundane and more understandable from the standpoint of terrestrial life. We may think of Netzach as portraying the victor in conquest, portraying all of the glorious qualities of manhood fulfilled in accomplishment. Here is depicted the supreme moment of exhilaration which is accomplished only thru attainment, the justification of life thru the ascendancy over all opposition. Fittingly we find Hod opposite, for Hod represents "Splendor," the radiant presence of a queenly perfection, just as Netzach represents all that is indubitably associated with the ideal in the right-hand path, so does Hod represent the highest attributes of femineity.

In the following Lecture, we shall deal with the remaining Sephiroth. Consider the instruction which has been given to you thus far, and permit the classification of the Sephirothic centers to assist you in understanding more of life and its affairs. Below is a summary of the qualities, and the Sephira associated with each.

Right-hand Column	Left-hand column
	KETHER The Crown
BINAH Understanding	CHOKMAH Wisdom
GEBURAH Severity	CHESED Mercy
	TIPHARETH Beauty
HOD Splendor	NETZACH Victory
	YESOD Foundation
	MALKUTH Kingdom

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

We have already touched upon the qualities of the first several Sephiroth, but as yet have gone deeply into the Esoteric significance of none of them. However, it is my intention to furnish you with as comprehensive a general outline of the entire Tree as possible, that you may at the earliest opportunity become aware of its limitless possibilities. With that end in mind, let us continue with the brief summaries of each Center, in preparation for more comprehensive work later on:

Descending one step further, we come upon Yesod. This is the Center associated with the Moon and with the Astral World. Inasmuch as it is the closest one to Malkuth, it is likewise the most material of the higher centers of emanation. The Astral Plane is but one step above the material plane, and thus it is thru Yesod that development proceeds when attention and thought are directed upward from the material plane. Yesod lacks the beauty and strength of Tiphareth, but its importance lies in the fact that it is the candidate's first introduction to the abstract and the Worlds which lie beyond. Thus it is termed the "Foundation" as indeed it is, for thru its gates every candidate must pass. Distinctly are its two phases emphasized, for it reflects the qualities of both the lower and the higher astral planes. Because it is the Foundation, it is not complete; or in other words, it does not produce that illuminated satisfaction which perfect development bestows. Astral journeys are characteristically vague, fragmentary, illusory and curiously inconsistent. The unknowing soul, when reaching the stage of the Astral, finds himself satisfied with the meagerness of that plane. The more discerning seeker, however, chooses to advance by way of the higher astral. He looks beyond the sphere of Yesod and seeks to absorb into his consciousness something of the qualities of the Higher Centers which alone can bring him true Illumination.

With the sphere of Malkuth we are of course, more directly familiar; but, as pointed out in a former lesson, we are not to make the mistake of interpreting Malkuth as meaning the actual physical world. It is but the state of emanation which conditions the physical plane, and makes its manifestation an actuality. Malkuth is the World of the Elements thru the focussing of which terrestrial existence is manifest. Its Caballistic title is the "Kingdom", so it is thru this center that the perfect equilibrium of the Tree proceeds. Assiah and Malkuth might be called the Nadir of the Tree. The Divine Essence, in other words, emanating from Atziluth overflows in successive waves to Assiah, comes into fruition thru Malkuth and the forces of the Elements, becomes objectively defined in Human consciousness, and flows back again unto its source thru the evolutionary activity of each soul carrying forward its own share in the self-realization of its affinity with the God-head.

Study carefully these attributes; fix them in mind so that each Sephiroth will assume a living personality in your understanding of it.

As the Candidate progresses ever forward, he becomes increasingly aware of the fact that knowledge is achieved thru a process other than Thought. He realizes that Illumination comes about thru the awakening of certain subtle senses of perception within himself which when stimulated, diffuse a radiance of perfect understand-

ing thruout his entire consciousness. Direct Thought illuminates the intelligence, but spiritual awakening depends upon other and more potent means of enlightenment than can be induced by direct concentration.

Therefore, in following the system of the Caballah, let us memorize this sentence, permitting its meaning to sink into the subconsciousness, gradually assisting conscious awareness to that higher realization which lies beyond: "Kether is the Malkuth of the unmanifest." It is not expected that the full import of that statement shall be felt immediately, but it is a starting point from which much can spring. These words do not reveal all that we wish to know, but they do suggest certain ideas which study and meditation will cultivate as time passes.

In many ways, the Sephiroth are like algebraic symbols, they are a link with the Unknown, they represent that which is indistinguishable in the realm of Thought. The mathematician will employ his symbols just as tho they were actual figures, he reaches his conclusions thereby, and arrives at a definite solution to that which previously was a mystery. So the Sephiroth conceal the great Truths from the unsympathetic, and at the same time, with assurance, point the Way to consecrated and observant Seekers.

Hence the value of the Tree, the Otz Chiim; it is a symbolic method suggestive of Divine Truths which cannot be transmitted by the written word. It carries consciousness beyond the realms of objective Thought into the regions of the abstract. In fact, the Tree furnishes the Seeker with a series of potent symbols upon which to meditate, and thus be led step by step to a more clear Vision.

In the Bonds of the Eternal Brotherhood.

SPECIAL NOTE:

Various authorities employ several different systems of spelling in discussing the Caballah. The word Caballah, itself, for instance, may be spelled Cabala, Qaballa, Kabalah, to state only a few. Likewise, the names of the various Worlds and the Sephiroth occasionally vary in spelling. Inasmuch as these words have come originally from the Hebrew, it is easy to perceive why these differences occur. The Hebrew written characters are phonetic, one sound has perhaps several possible English equivalents. For example, K, C, and Q are almost identical in sound, and so any one of them can be rightfully used in translating the Hebrew into English. There have been few attempts to standardize these terms, altho the Brotherhood has, after much research and deliberation, been guided to select those spellings which we feel are the most natural for English pronunciation.

In ancient books of reference, Chesed was sometimes referred to as Gedulah, but because of the similarity of this word to Geburah, we will employ the modern name of Chesed thruout the entire series of Lectures on this subject.

Beloved Companion:

We are now to take into consideration one of the most important subjects relative to Caballistic Philosophy ... the Tetragrammaton. The Tetragrammaton (a word which you will have occasion to use many times in the future) is the mysterious four-lettered Name of God, the Holy Word which cannot be pronounced orally, but whose significance is embodied in the four Hebrew letters. Their names are Yod, Heh, Vau and Heh. (In reality there are but three characters, as Heh is repeated.) From them has been derived the name "Jehovah."

In future Lectures, the complete Hebrew alphabet will be discussed in detail, for it is important in esoteric study, but at present the study of the Caballah cannot proceed further without this reference to the Tetragrammaton, for from these four letters are derived the colours of the Sephiroth. The Tetragrammaton also is associated with the Elements (Fire, Air, Water and Earth) as well as with the four Worlds of the Tree. These four are further connected with the four Tarot Suits and with many other associated ideas, all of which will be discussed in due time.

Briefly, the four letters may be interpreted thus: YOD, the beginning, the point, the origin from which all has sprung. The symbol for this letter is a small, gracefully extended dot, representative of a flame. This same symbol, enlarged and combined with straight lines, is employed in the writing of all the Hebrew letters. Thus their teachings are as though written in fire, each flame-point telling its own story. Numerically, its number is ten, which when reduced, produces One, the first number.

HEH represents the first manifestation of duality. VAU is the "link", or in other words, the figure representing the affinity between Yod and Heh...it completes the Trinity, and thus produces the Holy Three in one Name. The second and final Heh, which repeats itself, indicates another phase, the transition; or, looking at it in a different way, the earth plane. Thru it, the Holy Trinity becomes operative as this character makes possible the transference of force from one World to another.

Our chief interest in the Tetragrammaton at this time is its relationship with the colours of the Sephiroth. As you may wish to prepare for yourself a large diagram of the Tree, one that can be placed in your Sanctum and reserved for reference, a knowledge of the colours involved will be useful. So we find that the Tetragrammaton governs the four colour scales in this way: each letter of the four is identified with one of the Court Cards in the Tarot which in turn represents a complete scale of color.

THE KING in the Tarot indicates the active principle.

THE QUEEN indicates the passive principle.

THE KNIGHT indicates the neuter principle.

THE PAGE indicates the sphere of action, thru which the influence of the preceding three may be transferred to the common suit-cards below it.

The King corresponds with Yod, the Queen with Heh, the Knight with Vau, and the Page with Heh. (Crowley designates the Colour Scales as those of the King, Queen, Emperor and Empress. Inasmuch as the latter two actually belong to the Major Trumps instead of to the Court Cards, this is misleading. We have employed the true Court Card titles.) The colours connected with each are as follows:

SEPHIRA	THE KING	THE QUEEN	THE KNIGHT	THE PAGE
Kether	Brilliance	White	White	White & Gold
Chokmah	Pastel blue	Grey	Pearl-Grey	White & Red
Binah	Crimson	Black	Brown	Pearl-Grey
Chesed	Violet	Blue	Purple	Azure Blue
Geburah	Orange	Red	Scarlet	Red
Tiphareth	Pink	Gold	Peach	Golden Brown
Netzach	Light Brown	Emerald	Olive Green	Gold & Green
Hod	Purple	Orange	Rust	Dark Amber
Yesod	Indigo	Violet	Purple	Deep Green
Malkuth	Yellow	Mixed: slate, olive, russet and black	Mixed: dotted with black	Black & Yellow

It so happens that the King, the Knight and the Page Scales are rarely ever used. The Queen Scale is generally meant when colour is mentioned in Caballistic work, and it does indeed contain an arcane significance. Consider the colours of the Supernal Triad, White, Grey and Black. Here are three neutrals, White characterizing the brilliance of the Unknown, the First Cause, scintillating in its purity. The scientist has recently proven what White is actually the perfect balancing of all other colours concentrated in harmony. As a test, whirl a colour wheel around before your eyes, as soon as the sense of motion is lost, the colours will be seen to fuse into white. White then, is the perfect colour for Kether, for it is the All, the union of everything which proceeds from it. Black, associated with Binah, is void of all colour, it is the negative principle of life, awaiting fecundation and bestowing its possibilities upon the Sephiroth following. Chokmah, the Son, is naturally grey, a tone formed of black and white blended. It is a sympathetic shade, quietly representative of the harmony which springs from perfect balance.

The second triad consists of the three primary colours, those which when mixed, formulate the remaining colours of the spectrum. The Supernal Triad is neutral in both its lack of actual colour and its

inclusion of all colour, for it both withholds and bestows force. The remaining Triads, however, are positive in their natural characteristics, they represent one set of correspondences, and no other. Hence their colours are definite. After White, Black and Grey, Blue, Red and Yellow are the most simple colours, and the most productive. Blue is the intellectual colour, rightfully assigned to Chesed. Red, the colour of the emotions, correctly reveals the nature of Geburah. Yellow, the colour of spirituality, defines as no other could, the qualities of Tiphareth.

The third Triad is representative of the secondary colours, those which are mixed from the primaries. Green is produced of yellow and blue (Chesed and Tiphareth). Both Blue and Green are "cold" colours; associated with the positive column, they receive impetus from the active charge instilled in them. Orange, a combination of Red and Yellow (Geburah and Tiphareth) defines Hod. Both Red and Orange are known as "warm" colours, and their qualities are needed modifiers of the austerity of the negative pole. Purple is a blend of Blue and Red, thus uniting Chesed and Geburah, and focussing their joint power in the central column.

Finally, we have Malkuth, containing within itself the Tertiary colours. For instance, Russet is a combination of Orange and Purple; Olive is formed of Green and Orange; and Slate is made of Green and Purple. Black of course, in this case represents the void of the Material plane, and anticipates the Qliphoth, of which we shall speak later. Thus Malkuth has within itself all of the colours in a highly polluted form. For the Earth colours are twice removed from the Primaries and three times removed from the purity of the Supernal Triad. In identically the same way, objective consciousness is actually much distorted. "Now we see through a glass darkly", for purity of perception lies far beyond the material plane. As all three of these colours are exceedingly vague and deceiving, possessing none of the definiteness of Red, Yellow and Blue, nor the tonal qualities of Orange, Green and Purple, they are indistinct. So even the most exalted qualities of Assiah, are actually only dimly reflective of that which lies above, just as Russet is but a very shallow imitation of Red. The Rays descend the planes, their light dimmed, their radiance softened to the accustomed limited capacity of the Earth Plane. Until we have perfected our sight, we cannot bear the impact of pure colour, but gradually, thru devotion and unflagging aspiration we may disperse the muddiness of Malkuth, and casting aside the darkened glass, see the Cosmos as though "face to face."

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Man is a creature wonderfully and fearfully made... he is a fusion of God and Mammon, a joining of two when but one may conquer. His work is to prove himself master of the animal and servant of the Spirit. There are battles to be fought, victories to be won, defeat to be sustained....all in the process of life and living. But must all this be clothed in ignorance? Is there no key, no way of truth by the utilization of which the intricacies of life may be unraveled and a pattern of beauty and harmony spun out of hitherto tangled threads? Wise is he who seeks, for unto him who knocks shall the gates of Illumination be opened.

When man realizes that the material body is insufficient unto itself, when he perceives that much lies beyond the eye, the ear and the hand, when he dimly senses a power motivating his actions, imbuing his consciousness with life and purpose, he at the same time understands that his life is imperfect. He sees that spiritually blindfolded by the material self he has blundered without pattern or comprehensive reason into error after error, wasting time, energy, opportunity and health; for a glimpse of the Beyond demonstrates by contrast the inconsistent biases of a purely material existence, and in addition imparts a new zest, a new ambition to attain, to reorganize, to unbind the shackles of existence thru a patient untying of many complicated knots.

In a world of chaos the Caballa offers stability, in a world of cynicism and profane doubt the Tree stands majestically for those incontestible, eternal verities which no antagonist can shake, and no atheistic concept can confound. The Tree grows in the valley of the soul; it is nourished by the light of a Celestial Sun, it is fed by the flowing waters of Eternal Life. With roots in Man's consciousness it transmutes the dross of the material plane into the golden elixir of understanding.

William Westcott has stated in seven concise principles the ideals of Caballistic Doctrine. We will do well to observe that which he has written:

"1. That God the Holy One, the Supreme incomprehensible One, the Ain Soph, the Greek Apeiros, was not the direct Creator of the World; but that all things have proceeded from the Primordial Source in successive emanations, each one less excellent than the preceding, so that the Universe is 'God manifested,' and the last and remotest production is matter, a privation of perfection.

"2. That all we perceive or know is formed of the Sephirothic type.

"3. That human souls were pre-existent in an Upper World before the origin of this present world.

"4. That human souls before incarnation dwell now in an upper hall or treasury, where the decision is made as to what earth body each soul, or Ego, shall enter.

"5. That every soul after earth life or lives, must at length be so purified as to be reabsorbed into the Infinite God.

"6. That one human life is seldom sufficient; that two earth lives are necessary for almost all to pass; and that if failure result in the second life a third life is passed linked with a stronger soul who draws the Inner upward into purity: this is a form of the scheme of reincarnation, transmigration of souls or metempsychosis.

"7. That when all the pre-existent souls who have been incarnated here have arrived at perfection the evil angels are also to be raised, and all lives will be merged into the Deity by the kiss of love from the mouth of the Holy One, and the Manifested Universe shall be no more until again vivified by the Divine Fiat."--

Unhesitatingly, I think that each of us will concur with the above outline, for as each human being is but a reflection of a higher force, so then must God represent a remoter Power. Bound by the limitations of evolution, Human consciousness cannot transgress the Veils of Negativity. We cannot then understand nor perceive that which lies beyond God, although logic and reason convince us of the correctness of our surmise.

Even so little as we have yet given in regard to the Sephiroth is indicative of the truth of the second premise. Of the third we are also convinced, both thru observation and personal experience. Likewise the fourth. As for the fifth, that is a teaching the true significance of which will be revealed later. Sufficient is it now that we understand our affiliation with God-Consciousness and realize that our destiny is one of Logoidal propensities.

The sixth may cause some confusion and discussion. The key to this revelation lies in the fact that the first life is those series of incarnations which the young soul faces in his primary endeavor to release himself from the shackles of the animal self. The second life, figuratively speaking, is actually that series of lives wherein man overcomes his emotional self. Should these two series be accomplished in due time a total release from the material and the lower astral is assured, and evolution continues upon the Spiritual Planes beyond. Should this series, however, be insufficiently undergone then the intervenient assistance of an initiated Dedicant is necessary.

Number 7 is concerned with the negative forces of the Cosmos which, when their work has been finished, when the last soul has been raised from the death of ignorance, will be merged into the perfect and an equilibrium of positive balance will be established.

Now when the Caballa teaches us that thru successive emanations Assiah was produced, we are not to believe that the manifestation of Malkuth was the end of all creative activity. Malkuth is forever and always but the lowest point in the circle of evolution. Thru involution it was created, but thru evolution it is raised. That

means that the material world is akin to the animal, unregenerated self in man.

Malkuth is, then, the battle-ground or the stage of action, upon which the Cosmic drama is performed. We know from the ancient schools that "that which is above is like unto that which is below, and that which is below is like unto that which is above, for the performance of the miracle of the One Substance." We know that Kether is representative of perfect balance; Malkuth is quite the opposite. Therefore it is always in a state of adjustment, for it is in the Becoming; in other words, material life is but the process of transmitting the imperfect into the perfect that Malkuth may ultimately be a true reflection of the Superior Planes.

This system of reflective power is none other than that of the Microcosm and the Macrocosm. The latter is the Great Universe, and the former represents man, or the Little Universe. Now the man of the Microcosm is symbolized by the Pentagram, the five-pointed star; but the Macrocosm, God, is represented by the Hexagram, the six-pointed star.

The system of Angels is one of the most interesting upon the Tree. "God animated every part of the Firmament with a separate spirit, and forthwith all the Heavenly Bodies were before Him." Thus said the Mystic. In the 33rd Psalm it states, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Just as there are two forces in every phase of existence, so there are two types of angels, good and evil. The highest of these angels is Metatron, "the angel of the Presence"; he governs the world of Briah and is described as being the garment, in other words the visible manifestation of Deity. When the word, "Lord", is used frequently Metatron is actually meant. His work is the preservation of harmony in the visible world. The organization of the Planetary System, the revolution of the Planets and all Heavenly Bodies, as well as the government of the Angelic Hosts connected with the Spheres.

However, the term "Macrocosm" refers not to Metatron, but to Kether, or in other words the World of Assiah. In the Macrocosm all is light and brilliancy, and this illumination gives birth to the Microcosm just as the reflection of a tree in the placid waters of a lake finds its actual life and substance in the growing organism.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

The Tetragrammaton holds the Key to the study of man's Inner nature. We know that the outward form of the Tetragrammaton conforms with the outer body of man -- viz.; the symbol of Yod corresponds with the Head, the first Heh with the shoulders and arms; Vau with the body; and the final Heh with the limbs. Likewise, the Tetragrammaton is related with man's inner self.

Now in reality the Inner Self is actually a triple formation, the highest or fourth division of Self being that which is common to all higher creatures. It is that part of the personality which remains forever in the Logos, inseparable and abiding eternally in Universal Mind. It is related to the symbol Yod, the single Flame, the perpetual light of the world.

The names of the four aspects of consciousness are as follows: first Chiah; second, Neschamah; third, Ruach; and fourth Nephesch. Chiah in the soul is equivalent to the Archetypal form or the Macrocosm. The remaining three therefore, are more intimately connected with the personality, or the three phases of human Consciousness. Of these, Neschamah is the highest. It conforms with the world of Briah, the world of Creation, the world of the Supernal Forces.

The Ruach is comparative with the Yetziratic world. This is the Formative world, that which is characterized chiefly by Tiphareth, which is the Key Sephiroth of this region. It is the seat of good and evil, the moral world.

Nephesch is variously related with Yesod or with Malkuth. In our opinion its identity with Malkuth and the world of Assiah is the more logical of the two conclusions. It represents the animal life and desires; or, in other words the material, sensuous world.

Eliphas Levi speaks of them thus: "The soul is a veiled Light. This light is triple;

Neschamah	--	the pure spirit;
Ruach	--	the solar spirit;
Nephesch	--	the plastic mediator.

The Veil of the Soul is the shell of the Image. The Image is double because it reflects alike the good and the evil Angel of the Soul. Nephesch is immortal by renewal of itself thru the destruction of forms; Ruach is progressive thru the evolution of ideas; Neschamah is progressive without forgetfulness and without destruction.... The body is the Veil of Nephesch, Nephesch is the Veil of Ruach, Ruach is the Veil of the shroud of Neschamah."

Analyzing these three from a different viewpoint they may be said to relate with the higher mind, the intellectual mind and the animal mind. In the Scriptures, three bodies of man, or three aspects of consciousness receive attention, and may also be related with the Tetragrammaton in this way. These are the spiritual body, the psychic body and the physical body. The Upanishads refer to them as the Causal, the Subtile and the Gross bodies.

Now, it is evident that these three bodies or qualities work in harmony with one another for the purpose of bringing man's consciousness in more close attunement with the first and highest quality of the soul, Chiah. Concerning the mystery of this

unification, E. J. Langford Garstin has written, "Body is the name given by the ancients to the fixed nature which resists the action of heat. Furthermore, it is said to have the power of retaining the essential, incorporeal and volatile, namely the soul, which attempts to volatilize it. The spirit on the other hand, constitutes the link or bond between the soul and the body, and can compel the former to return to the latter.

"The Caballistic System which deals with Nephesch, Ruach and Neschamah corresponds therefore, far more accurately with the ideas of the Alchemists than the ordinary terminology of today, which in most cases is loose and misleading. With the Caballist as with the Alchemist, Body, Soul and Spirit are regarded not as three things, but as different aspects of one thing.

"Among our Sages the Spirit in its capacity is that which unites the soul and body, is said to be pre-eminent in magistracy from start to finish; the Soul is the substance for so long as it is volatile and fleeing from the fire. When however, it is able to withstand the fire it is known as body. This is the fixation aimed at, and is the explanation of Hermes in the Tractatus Aureus. 'Take the flying volatile and drown it flying....draw it forth and repel it from itself that it may live and answer thee, not by flying away into the regions above, but by truly forbearing to fly.'

"The force of the body therefore, is to be understood as prevailing over the Soul, so that the latter remains with it, the spirit being joined with both in an indissoluble union which is the crown of the work.

"Seeing then, that the body as it were, perfects and retains the soul, imparting to it and the whole operation a real being; and since on the other hand the soul manifests its power in the body and that all this is brought about by the meditation of the spirit, the body and the form are spoken of as One and the same thing, while the other two are called substance."

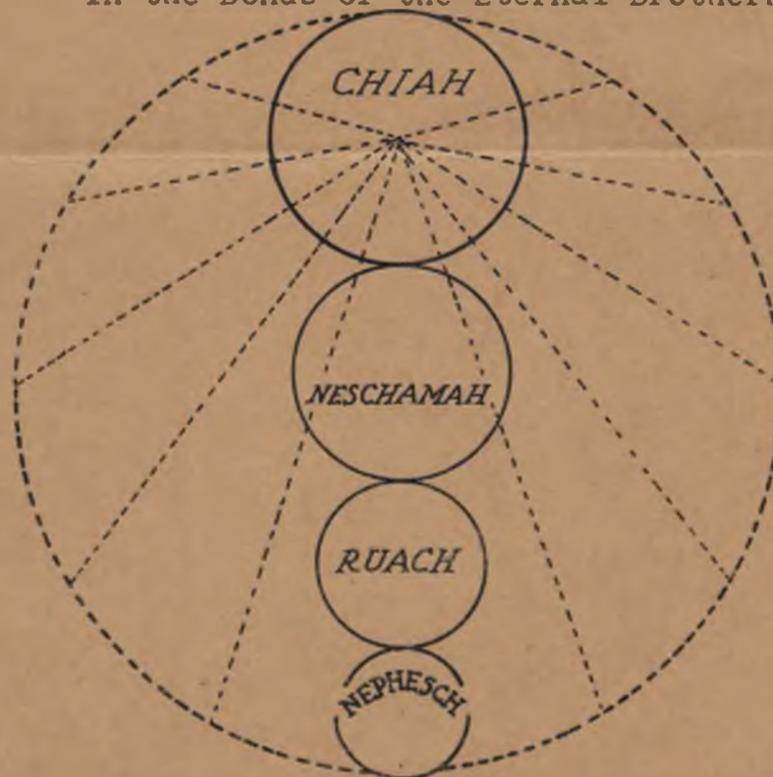
In other words, the subtle aspects of consciousness need the vehicle of the Nephesch in order to realize their destiny. It is true that knowledge can be communicated to the spirit on the Inner Planes without a physical plane body, but only when this knowledge is proven to be of practical worth, having been utilized thru a series of incarnations by the body of the sphere of Malkuth, does such superior knowledge become the eternal possession of the Spirit. So we can understand the previously quoted statement of Levi when he said that the body is the Veil of Nephesch, Nephesch is the Veil of Ruach, and Ruach is the Veil of the shroud of Neschamah, for all are connected by indissoluble bonds and the purpose of life is to endow each with a more conscious functioning.

When these three aspects have become perfect in their balancing of one another, they will then be polarized with Chiah, becoming absorbed in this Higher World. The balancing of the three is Illumination, the absorption into Chiah is that which transpires at the end of the Day of Brahm. There are none who have proceeded into the higher regions thru their contacts of a spiritual nature who have not the memory of an abiding calm and a rejuvenated vision, for the temporary stilling of the impatient material self will have given an opportunity for the Higher Selves to impress the nature of their

inherent character upon the consciousness. In the young soul these three are separate and apart from one another; invisible threads bind them, but they know not their unity as three in One. On the contrary they strive against each other, Mind endeavoring to corrupt the body, body endeavoring to quell the urge of spirit, and spirit endeavoring to belittle the importance of all else. The undeveloped individual therefore, who has had a vision of the spiritual world, who has been transported above remembers that, and that alone. Fanatically he seeks to deride mind and body, he seeks to live in the Neschamah and subjugate the Ruach and the Nephesch. Another type of undeveloped soul has discovered the power of Mind, the door of Knowledge has been opened thru the cultivation of his intelligence. So overwhelming is the vision of power, thus opened unto him, that he derides spirit, just as he laughs at the world of Assiah. To him the intelligence is paramount, his mind dominates all else. And then we have also the animal creature who, chiefly thru the sins of ignorance and indolence, relishes only the animal self. He has opened no door save that of the sensory self, and he exists within the limited realm of his own objective body. All three of these different types are wrong.

When they realize that as a Unit they are supreme they will join hands that each may become the servant of the other; not the Master. The spiritual Consciousness will see that only the faculty of mind and intelligence makes it possible for the spiritual world to have actuality in his consciousness. The Intelligent man will at last understand that only thru the service of his objective body can he reach the mental heights which are his delight. He will also realize that these heights would never exist were they not reflected from the spiritual plane; and the animal creature at last realizing how poorly he has used his talents, will employ those faculties of consciousness with which he was formerly a stranger. Upon the invincible Three will thereupon descend the Light of Understanding, and each advancing step will lead them as a Unity toward the fulfillment which lies in Chiah.

In the Bonds of the Eternal Brotherhood.



Beloved Companion:

One of the most important books of reference regarding the Tree is the Sepher Yetzirah, or The Book of Formation. It is a highly condensed treatise, a lucid, if laconic, outline of the Arcane formation of the Cosmos. We realize that such a book of reference can be of great help in the study of the Tree, but that not always is it possible, or convenient, for the student to procure such a volume for their personal use. So it is our intention to include a few excerpts from it occasionally in the Caballistic Lessons, that the principle points of interest and information may be shared with you.

There are several translations from the original Hebrew. The quotations included here are not taken directly from any one translation, but are a simplified and revised arrangement of several. In other words, we shall select a few "high lights" giving you the substance of the passages, that you may become familiar with the general style and contents of this work.

FROM CHAPTER ONE:

1. Through an arrangement of thirty-two Paths of Wisdom did the Lord of Hosts, King of the Universe, the Omnipotent, the Almighty, and Merciful God; He who is exalted and dwelling eternally in the Heights, whose Name is Holy, create His Universe and use therein three expressive modes: Numbers, Letters and Words.

2. These thirty-two Paths consist of ten ineffable Sephiroth and twenty-two letters which are the Foundation of all things. Of the last, three are "Mother" letters, seven "Double" letters, and twelve "Simple."

3. The Ten Sephiroth correspond to the ten fingers, five against five. In the center of them is the covenant (with the Only One God). Spiritually, the covenant is the Word (Voice) and temporally it is the circumcision of the flesh.

4. The ineffable Sephiroth number ten, not nine and not eleven. Absorb this Wisdom, apprehend the Knowledge. Be diligent in inquiry, search out the mysteries and ponder them. Place the Creator upon His Throne by comprehending the Word. He alone is the Formator and no one exists but He. His attributes number ten, and have not limits.

5. In the totality of the ten ineffable Sephiroth are ten infinities:

The infinity of the Beginning and the infinity of the End;
 The infinity of Good and the infinity of Evil;
 The infinity of Height and the infinity of Depth;
 The infinity of East and the infinity of West;
 The infinity of North and the infinity of South;

Over these is only one Lord God, and he rules them from His Holy Dwelling.

6. The ten Sephiroth appear as a flash of lightning, without beginning or end. His Word accompanies them in going out and

in returning. At His command they hasten as a whirlwind and prostrate themselves before His Throne.

7. The end of the ten Sephiroth is in their beginning, just as flame is joined to burning coal. The Lord is the Formator and to Him there is no second; what canst thou count before One?

8. Seal your lips and guard your heart as to the number of the ineffable Sephiroth, and if thy mouth should open for utterance or thy heart for thought, control them. Therefore it is written (Ezekiel 1:14) "And the living creatures ran and returned, as the appearance of a flash of lightning." Thus was the covenant made.

9. These are the ten emanations out of Nothing:

- One - The Spirit of the living Elohim, His name be blessed and praised, the God of Ages, eternal and forever; His Voice, His Spirit, His Word are Holy. Neither beginning nor ending has He.
- Two - From Spirit He produced Air: He established twenty-two sounds, the letters; three of them were fundamentals, mothers; seven were double, and twelve simple (single).
- Three - From the Air, He produced Water, forming therein twenty-two letters establishing them out of mire and clay. He designed them as a border, constructing them as a wall, He covered them as a rampart. Over them He poured snow and it became earth.
- Four - From the Water He produced Fire (ether). The Throne of Glory He established thereby. He fashioned the Seraphim, Ophanim, the Holy Creatures, the Ministering Angels; with these He founded His dwelling. Therefore it is written (Ps. 104 - 4): "Who made His angels spirits; his ministers a flaming fire."
- Five - Three of the simple letters he chose (a secret belonging to the three Mother letters A, M, Sh, air, water, fire), and He put them in His Great Name. He sealed them with His spirit, and sealed with them six extensions. Turning upward He sealed the Height with IHV.
- Six - He turned downward and sealed the depth with IVH.
- Seven - He stretched forward and sealed the East with HIV.
- Eight - He stretched backward and sealed the West with HVI.
- Nine - He stretched to the right and sealed the South with VIH.
- Ten - He turned toward the left and sealed the North with VHI.

10. These ten are the ineffable Sephiroth; from the Spirit of the Living God emanated Air; Water from the Air; Fire (ether) from the Water; from the Fire, Height, East and West, North and South.

FROM CHAPTER TWO:

1. Of the twenty-two basic letters, three are mothers, seven doubles and twelve simple. The three mother letters A, M, Sh, Aleph, Mem, Shin, are based on the principle of balance; on one hand is merit and on the other hand is vice, the tongue balancing the two. Of these three, M, Mem, is mute like water; Sh, Shin, is sibilant like Fire; and A, Aleph equilibrates the two.

2. The twenty-two letters having been formed, He purified, weighed and exchanged them so that by means of them He made the whole of that which is in existence and which will be to come.

3. The twenty-two basic letters are designed in the voice, formed upon the air by the breath. He set them to be made in five parts of the mouth, thus:

A H Ch O	in the throat,	Gutturals
G I K Q	at the palate,	Palatals
B T L N Th	with the tongue,	Linguals
Z S Tz R Sh	at the teeth,	Dentals
D V M P	with the lips,	Labials

4. The twenty-two letters He fixed in a ring or sphere, like as a wall with two hundred and thirty-one portals. The sphere turned forwards indicates good; reversed it signifies evil. For example, there is nothing better than Ayin, Nun, Gimel (O N G) joy or pleasure, and nothing more evil than Nun, Gimel, Ayin, (N G O), the plague.

5. This was all accomplished how? He combined, weighed, and exchanged the letters; The A (Aleph) with all the other letters in rotation and with Aleph; B (Beth) with all other letters in succession and with Beth; G (Gimel) with all other letters in rotation and with Gimel; and thus with the whole series of letters, each with the others. Thus, the combinations go thru the whole series of two hundred and thirty-one portals, or from two hundred and thirty-one formations, the power of the letters going forth in that way. Hence it is seen that the whole of creation and of language proceeded from the One Name and the combinations.

6. Out of Nothing He created existence. Colossal pillars did He create out of intangible air. All of this He beheld exchanged, and brought forth by combining the letters -- Aleph with all the others, and all the others with Aleph. Thus, as all creatures were created out of the twenty-two letters, it is evident that all creatures are part of the one body of twenty-two parts.

We can understand from these few excerpts the importance of the Hebrew letters in the study of the Tree. For Hebrew is not simply a language and nothing more, but it is regarded as actually the language and token of God, Himself. So its significance is deeply esoteric; insofar as the Caballah is concerned, Hebrew is a sacred language, its characters are written as though in flame, testifying to the eternal Truths.

Later we shall continue with the Sopher Yetzirah. For the time being, study the material contained herein. The Hebrew alphabet itself will be contained in a future lecture. This material will serve as an introduction to the language, assisting you to appraise it at its true worth. We shall not attempt to teach Hebrew, nor delve into its mysteries any more than is necessary for an appreciation of the Tree; but it is well that we know something of it, and so an occasional lesson on the subject will be included in the Caballistic lessons that you may have certain information on hand for reference.

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Beloved Companion:

At this time we must consider the importance of the WILL in the life of the Occultist and in his work for it is of very great importance to him and to his success.

It is true that he must cultivate the power of keeping his WILL ONE POINTED, but of course he must realize that one-pointedness is a thing that comes and goes as does the tide of the Sea. The Occultist must learn if first of all his undertaking is lawful and according to the best conception of magical knowledge and practice. This is the point of which he must be very sure and he also must have the ability to judge truly whether it is Black or White Magic. Sorcery, Black Magic and Witchcraft have naught to do with the members of this order. We expect, and rightly so, that the Occultist has the ability to judge truly whether it is Black or White Magic, to control his Will and his Desires, and that he will not use this knowledge unlawfully, nor shall he use those ceremonies and practices except in their right and proper sides. To do this he must learn to control his Will at all times and also his emotions with that Self-Control which masters all. Having once made up his mind and set his hand to the plow, he must let nothing deter him from the accomplishment of his purpose and he must remember that;

"A strong Will is the master of the body.

"The right Will is lord of mind's several faculties.

"The perfect Will is high priest, (and Occultist) of the moral self.

The Occultist must know the proper use of the Subconscious and the Conscious Mind, as well as the use of the Super-Conscious Mind to assist him in his work.

He must remember that the strong will is ever the master of the body, soul and spirit and that thru it the Occultist is ever truly the master, according to the dictates of the directing desire or reason.

He must remember that health, sickness, wisdom, happiness, success and failure are all things in fact and are brought into being thru the Ego's use of the Will. "As a man thinketh in his heart" is a trueism, but the thoughts of that man are controlled and made thru the use of his Will just as are all his actions and his movements in life and in society.

The Occultist must be persistent at all times for it is not always the action that counts in attainment and in ends gained, but also much more can often be done by quietly waiting. This waiting takes a greater power than action and it is the ability to await results that makes the success of many men possible. This is one of the tests of the Occultist upon which many of them break, for the patience and the persistence is broken and all the work of attainment may be lost in a moment, or thru one foolish and impatient action.

The Occultist must not direct his mind too readily to this or that, he must be willing to wait, consider and meditate and to pray over the problems that confront him and then after he has chosen his way of action he must move Heaven and Earth, if need be, to carry it thru.

This is another weakness of the multitude in the use of their Wills and it is the reason so many unfortunate things are done by

the crowd; things which the individual would not consider alone for a moment.

Most men and women do not concentrate, or know how to concentrate, and their Wills, like their minds and desires, hop, as it were, from bush to bush, usually following after he who makes the loudest noise and the greatest hurrah for the moment. Hence, the great influence of popular preachers and political speakers who are out to tickle the ear but who care little to really assist or direct another to better things and better modes of thought.

The Occultist, in his work and in the attainment of the great work, must let nothing deter him and must learn to have a Will which is elastic and which, while steadily advancing, will yet be willing to await the proper time and season for the action in that particular work. This he can do quietly and say nothing to any one and in Magic it is always wiser to remember that one of the promises you must now make is to keep silent. In the ability to keep quiet is the strength of the Occultist to be found. You have never known any one to succeed in life, or in the use of their Will, if they were forever talking. One reason of the failure of those who talk too much is that by their speaking out of turn that they immediately set in motion against themselves the very thing they most fear and the opposition of others begins its work against them before they have perfected their Will and their plans in the undertakings they have in mind. Silence is indeed golden, for in silence is strength and in the silence God speaketh and He gives His servant strength likewise.

Thru the magic use of the Will, the ability must be cultivated to use it when needed with all the powers you can attain and then when that work is done, rest, and let the mind turn to something else. In physics we learned that action is equal to its reaction and this is true in Magic Science for the mind must rest; as the scripture and all religions teach us that God himself rests after His labors.

You have already been reminded that impatience is one of the great stumbling blocks in Magic and how often sadly is the Aspirant caused to give up his work because he wishes to attain, in a moment, what it has taken years for others to accomplish.

Balance, equilibrium, Will, are the attributes of the Macrocosm and must likewise be found within the Microcosm if the Occultist is to use the Divine Power of Kether, who, thru his Will in action known as the Aged of Aged, and the ancient of days has brought this world, with the assistance of the other Nine Sephiroth into being in this manifestation.

At this point it is necessary for us to give some thought upon the subject of the INTENTION of all acts and thoughts and deeds as used in the practice of Magic Science.

We find great stress laid on intention or premeditation before and after the fact in the practice of the Law. The ending of all testimony in the case and its outcome is directly or indirectly based upon just what the prisoner intended to do and what was his mental attitude in the matter, when the crime was committed.

In theology we find in some quarters great stress laid upon what is called the Doctrine of Intention for upon what is intended in the rite of ordination to the priesthood, or in the consecration of a bishop may depend all the regularity of that line of Apostolic descent.

In the practice of medicine much can be done to heal the

patient by just what the physician intends to do with the medicine he gives and with the verbal suggestions he gives to the patient. Of course, here we are really working with the power of sympathetic magic, which returns us again to our selected talk on the practice of the Intention in Magic Science.

Psychology in this sense is a part of Magic, especially in its applied and practical fields for the operator in psychology usually has the same Magic conception and intention in mind that would the true Magician. This is one of the dangers in the ignorant use of psychology and the ignorant use of Magic.

The more you study all phases of magic, the better you will understand, the more easily will you see that it is the use or the misuse of this power which will make you a Black or a White Magician. The separation is so fine and the changing of the intention must be handled so carefully that there are many who are good students of Magic Science, who will not acknowledge that the two great parts of Magical Science exists as Black and White procedure. This matter is really of morals and the use of Magic Pabulum and often the dislike of Magic is based upon fear which has been engendered by long study or the influence of the theology upon the mind of man.

The Occultist must have and use his imagination, but he must always keep the Will stronger than the imagination, for in so doing, according to the rules of Mental Magic, he can always drive away the unwelcome Spirit. This is why the ceremonies of Magic must be obeyed, why the sacred names must be properly used, why the proper talisman must be used at the proper time and season, and why the Occultist in his evocations and invocations must always be sure to close the gate of his circle after him, especially is he is practicing Goetia. Never, by any means, use any kind of invocation or evocation unless you are fortified with the proper and correct instruments of your art. To be prepared is wise, and to be unprepared is only to be found in the courage of the unwise. Before undertaking any ritual always know well what is expected to happen and never mix rituals, or try experiments, when you are invoking a being whom perhaps you have not known before.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

In the lecture before last we were discussing the Sepher Yetzirah, the Book of Formation, and as that lecture was concluded we promised to carry further something of that work in order to prepare you more thoroughly for the work which you will be doing later on with the Caballa and the Study of the Tree. As we have previously said, the study of the Tree goes very deep indeed; it brings us much which cannot be gained in any other manner. Of course, philosophically speaking there has been a great deal of what might be called 'rubbish' which has accumulated around the roots of the Tree of Life, somewhat withholding the knowledge and understanding desired from some of those who would participate in this knowledge. We shall therefore, keep our discussions upon this topic as clear, as much to the point, and as free from extraneous matter as it is possible for us to do. Let us proceed therefore, from the point of lecture 131.

1. Three Mothers: A M Sh. Founded upon the scale of merit and the scale of Guilt, with the equilibrating law of the tongue between the two.

2. Three Mothers: A M Sh. This is a great, a deep, a hidden and a most precious secret, sealed with six seals and from these (A M Sh) proceeded Air, Water and Fire. From the Mothers were Fathers produced, and from the Fathers descend the generations.

3. Three Mothers: A M Sh. We find them designed, formed, purified, weighed and exchanged by Him, and by means of them were brought forth by Him three Mothers in the Universe, Three Mothers in the Year, Three Mothers in Man, male and female.

4. Three Mothers: A M Sh -- Fire, Air, and Water. Fire produces the Heavens; Air produces the Winds; Water produces the Earth, water below and fire above, the air being an equilibrating law between those two; by them were the Fathers brought forth, and by them were all things produced.

5. (This correlation is sometimes omitted) Three Mothers: A M Sh in the Universe being namely Air, Water and Fire. In the beginning Fire produced the Heavens; Water produced the Earth; Air produced the Wind which thus equilibrates the two.

6. Three Mothers: A M Sh in the Year -- the cold, the heat and the temperate state. Fire produces the heat; water produces the cold; and air the temperate state which thus equilibrates the two.

7. Three Mothers: A M Sh in Man -- the head, the belly, and the chest. The head was produced from Fire, the belly from water, and Air produced the Chest which thus equilibrates the two.

8. He caused the letter A to reign in Air, bound a crown upon it and fused them together. By them He produced the atmosphere in the Universe, the temperate state in the year, and the chest in Man, male and female.

9. He caused the letter M to reign in Water, bound a crown upon it and fused them together. He produced by means of them the earth in the Universe, the cold in the Year, and the belly in Man, male and female.

10. He caused the letter Sh to reign in Fire, bound a crown upon it and fused them together. He produced by means of them the heavens in the Universe, the heat in the Year, and the head of Man, male and female.

Referring back to lecture 131, we find from chapter two that of the Twenty-two basic Letters, three are mothers, seven doubles and twelve simple. We have covered those three letters which are Mothers and turn now to chapter four which gives us the seven doubles.

1. Seven double (letters: equals B G D K P R Th.) Their foundation is: Life, Peace, Wisdom, Wealth, Beauty, Fruitfulness and Dominion.

2. Seven double: B G D K P R Th. They are pronounced in two ways: B B, G G, D D, K K, P P, R R, TH TH: according to the form of the soft and hard, the strong and weak breathing.

3. Seven double: B G D K P R Th, according to pronunciation and permutation: contrary to Life is Death, contrary to Peace is Misfortune, contrary to Wisdom is Folly, contrary to Wealth is Poverty, contrary to Beauty is Ugliness, contrary to Fruitfulness is Devastation, contrary to Dominion is Slavery.

4. Seven double: B G D K P R Th, Height, Depth, East, West, North, and South, and the Holy Palace in the middle which sustains them all.

5. Seven double: B G D K P R Th, seven and not six, seven and not eight; examine and search out by means of them, bring the subject forth into light and place the Formator on His throne.

6. Seven double: B G D K P Th. He designed, formed, purified, weighed, and exchanged them; He produced by means of them seven planets in the Universe, seven days in the Year, and seven gateways in Man; and by means of them also He designed seven heavens, seven earths, and seven weeks. Therefore, of all things under the heavens did He love the Heptad.

7. These are the seven planets in the Universe: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. These are the seven days in the year; the seven days of the week; seven gateways in Man -- two eyes, two ears, two nostrils and the mouth.

8. He caused the letter B to reign in Wisdom, bound a crown upon it and fused them together. He produced by means of them; (the Sun) in the Universe, Sunday in the Year, and the right eye in Man, male and female.

9. He caused the letter G to reign in Wealth, bound a crown upon it and fused them together; He produced by means of them: (the Moon) in the Universe, Monday in the Year, and the left eye in Man, male and female.

10. He caused the letter D to reign in Fruitfulness, bound a crown upon it and fused them together. He produced by means of them: (Mars) in the Universe, Tuesday in the Year, and the right ear in Man, male and female.

11. He caused the letter K to reign in Life, bound a crown upon it and fused them together. He produced by means of them: (Mercury) in the Universe, Wednesday in the year, and the left ear in Man, male and female.

12. He caused the letter P to reign in Dominion, bound a crown upon it and fused them together. He produced by means of them: (Jupiter) in the Universe, Thursday in the Year, and the right nostril in Man, male and female.

13. He caused the letter R to reign in Peace, bound a crown upon it and fused them together. He produced by means of them: (Venus) in the Universe, Friday in the Year, and the left nostril in Man, male and female.

14. He caused the letter Th to reign in Beauty, bound a crown upon it and fused them together. He produced by means of them: (Saturn) in the Universe, Saturday in the Year, and the mouth in Man, male and female.

15. Seven double: B G D K P R Th. There were designed by means of them, seven earths, seven heavens, seven continents, seven seas, seven rivers, seven deserts, seven days, seven weeks, seven years, seven fallow-years, seven jubilees, and the Holy Palace; hence, under all the heavens did He love the Heptad.

16. Seven double: B G D K P R Th. How did He fuse them together? Two stones build two houses, three stones build six houses, four stones build twenty-four houses, five stones build one hundred and twenty houses, six stones build seven hundred and twenty houses, seven stones build five thousand and forty houses. Make a beginning herefrom and calculate further what the mouth cannot pronounce and what the ear cannot hear.

We have, still, the twelve simples to cover, in this particular discussion, and we will proceed to them in the next lecture, for I know that you are deeply interested in all these phases of preparation for later study.

In the Bonds of the Eternal Brotherhood.

Beloved Companion;

In the last lecture, it was suggested that at this time, we should take up the twelve simples. In going back over those recent lectures, however, there is some rather deep material, and therefore, suggest that we leave them for a few weeks of study, meanwhile turning to a subject which is of prime importance to each of us, that of Prayer.

Prayer, first of all, is an act of the mind for whether we use such devices as litanies, ceremonies, or set forms of verbal prayer to aid our devotion, it is the mental attitude that matters, for there are vain repetitions of both the lips and the heart. We must not think that when we have said 'Our Father' and asked God for what we want that we have done all that is possible by means of prayer. Protestant Churches seem to be lamentably ignorant of this all-important subject, but the Roman Church studies it closely and teaches it carefully, and we can learn from her with profit, even if we do not subscribe to her dogmas. For the technique of prayer is a matter of psychology, and when robbed of its verbiage, has little enough to do with theology.

In order to understand prayer, we must first consider the devotional work of the mind as a whole, for prayer is but a part of what is done by those instructed in the spiritual life.

First and foremost, there is meditation, so essential a preparation for prayer, and so potent for the development of the soul and the leading of a good life. In meditation we take a subject and think it out, thus arriving at understanding. The intellectual aspect of meditation however, is not its most important part; for by dwelling upon an idea for some space of time we impress it firmly on the mind and the mind is there by modified. Our mental attitude is different after a period of meditation to what it was before and this change of mental attitude can produce far-reaching results in our lives.

Meditation thus passes over without any hard and fast dividing-line, into the sphere of auto-suggestion. Auto-suggestion has its own technique. Unless we understand the psychology of auto-suggestion we shall be liable to fall into superstitious practices in the matter of prayer and devotion, for we shall fail to realize the enormously important part played by prolonged attention and its effect on character. Realizing this, however, we shall look upon the ethical use of auto suggestion as a very important part of Christian practice and of the utmost importance in the leading the good life. An act of contrition for sin may with great advantage be supplemented by an act of auto-suggestion for its overcoming.

Meditation and auto-suggestion are the subjective aspects of the mental work of devotion; they are performed consciously and deliberately by the mind, and the doing or not doing of them is a question of the application of the will and judgment for which we must take responsibility. In prayer, however, we are dealing with the not-self, and other considerations come into the problem.

To what do we pray, and for what? 'O God, if there is a god, save my soul, if I have a soul' is the prayer of the agnostic. Altho the simple soul may be satisfied with simple forms of prayer, those who wish to worship with understanding soon find themselves confronted by difficulties.

The more one tries to define God, the less one is satisfied with the results, and for all practical purposes, the less good one gets from the results. Let us therefore be content to say that God is the Great Unmanifest, the root of all being, Whose nature transcends our limited powers of comprehension; and Who is the all-good the all-true and the all-potent. In the manifested universe His nature is shown forth and from it we can deduce the laws of His being. When we pray, we reach out to the Source of All Being and call down upon ourself Its influence.

We cannot conceive that prayer will in any way alter the Source of All Being, or in any way influence Its dealings with us, which are the impersonal dealings of natural law; but by means of the prayer of supplication we do unquestionably open ourselves to exceedingly potent spiritual influences, and this is not a matter of metaphysics, but of experience. These influences energise and harmonise the soul in a very remarkable manner, and the soul, thus uplifted and made powerful, is able to deal with life and its problems with insight and power. It is not the problems that are tempered to the weaknesses of the soul, but the soul that is strengthened to overcome its problems, and this is a nobler as well as a more rational concept of prayer.

For the effectual use of prayer after this manner it is necessary that we should surrender ourselves unreservedly to the good law, and will as God wills. We cannot use this method of prayer to bring about the fulfilment of our desires -- if, indeed, we can use any method of prayer for this purpose - so perhaps by facing the fact frankly we shall save ourselves from disappointment. Our Lord, who could raise the dead and walk upon the waters, could not obtain the answer to His prayer when He prayed that His cup might pass from Him: He had to qualify his prayer by the words, 'Not my will, but Thine be done'. If we use prayer as a means of escape, we shall find it futile; if we use it as a means of elusion, we shall find it futile; if we use it as a means of strength, we shall find it all-powerful.

The prayer of supplication, then, is a means of opening our souls to the influx of spiritual power, and as such it plays a very important part in the inner life and should by no means be neglected. Let us never neglect the prayers that call down strength and understanding, purity of heart and a loving spirit, for we need them. Nevertheless, let us realize the limitations of this type of prayer, lest we travel down blind alleys by its aid and meet with disappointment. God will not cause a cup to pass from us, but He will unquestionably give us strength to drink it; such prayers never lack their answer.

There is, however, another and higher type of prayer, which is carefully studied by the Roman Church and is extensively practised under the name of Raja Yoga in the East. Concerning this higher prayer, Protestant Christianity is utterly and disgracefully illiterate. It is for the pursuit of this higher type of prayer and the experience of the results it yields that Catholics enter the enclosed Orders, of which the Carmelite is the most notable. Protestants wonder what they find to do all day long behind their high walls, and consider that they are wasting their lives and their time; as a matter of fact they are pursuing a very strenuous discipline designed towards certain well-understood ends, and they succeed according to their capacity as one succeeds in the study of music.

In the Roman Church the pursuit of the higher states of prayer is looked upon as a full-time occupation; to my way of thinking, this is unwise; we are placed in this world to learn by it, not to leave it, and over-indulgence in the mystical states indisputably induces an unbalanced condition of mind in which the faculties are completely discoordinated and their possessor

unfitted for the living of life. I have never believed that it is good to do violence to nature, but rather to strive towards the perfecting of our characters in equilibrium. The man who was so afraid of something happening to the talent wherewith he was entrusted that he carefully buried it, got no thanks.

All the same, there can be no question but that experience of the higher states of prayer liberates enormous energy in the soul, and the religious life is incomplete without it.

The Catholic writers recognize very clearly that these higher states of the soul are not to be produced at will, but depend upon what they call in their terminology the intervention of divine grace; they tell us that we can go a certain distance down the road, but there we must wait for God to come and meet us.

Be this as it may, God is ever more ready to give than we are to receive, and the Source of All Life being impersonal as we understand personality, we must not expect from It personal and individual attention. It is the blight of the old idea of God as the tribal chief that corrupts our understanding in this matter. I certainly agree that the higher states of consciousness are not obtainable by any deliberate action of the will, or even by prolonged attention to the point of auto-hypnosis - but rather to a concentration of emotion focused upon spiritual things which causes the mind to turn inside out, as it were, so that that which was subconscious becomes conscious, and that which was subjective appears to be objective; by this means we transcend the limits of our three-dimensional consciousness and make contact with reality.

From such an experience as this comes an enormous influx of energy, and a permanent change in the attitude of the whole personality. We know from personal experience of the existence of another kind of reality than that which our five senses are adjusted to cognize, and our attitude towards the subtle planes of causation is for ever after entirely different to that which we had when we only accepted them hypothetically. Whatever ups and downs of the spiritual life we may have thenceforth, we never question its reality.

To have had such an experience as this is an incalculable boon; it is, in fact, really the beginning of the spiritual life, all else being but preparatory thereto; this is indeed the Christian initiation. In our devotional life, therefore, and in the spiritual discipline we impose upon ourselves, we should aim at preparing the conditions for this transcendent experience of reality; we should realize quite clearly that it is there to be had, and we should not rest content till we have had it.

Because the experience of the higher states of prayer is invaluable to the inner life, we must not make the mistake of thinking that it is impossible to have too much of a good thing; it is quite possible to have an overdose of mystical experience that disorganizes the whole nature, and a great many mystics show unmistakable signs of having had this. The pursuit of the daily round, the common task will save us from all such excesses; let us therefore realize, that we should not make it our aim to lead the religious life, but to live our religion.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now that you have had a week or two to review lecture 133 and the preceding lecture, in order to affix the matter contained in them more firmly in your mind, we will turn back to the discussion of the Sepher Yetzirah, and the material which it contains. We had discussed the Paths, the ten Sephiroth, the Three Mothers, the Seven Doubles, and now will turn to Chapter 5, and the Twelve Simple letters.

1. Twelve simple letters: H V Z Ch T I L N S O Tz Q. Their foundation is: Sight, Hearing, Smell, Speech, Taste, Coition, Work, Movement, Wrath, Mirth, Meditation, Sleep.

2. Twelve simple: H V Z Ch T I L N S O Tz Q, twelve and not eleven, twelve and not thirteen. Their foundation corresponds to the twelve oblique angles (or directions): The North East angle, the South East angle, the above-East angle, the below-East angle, the above-North angle, the below-North angle, the North West angle, the South West angle, the above-West angle, the below-West angle, the above-South angle, the below-South angle. And they stretch out and diverge into infinity; these are the arms of Universe.

3. Twelve simple: H V Z Ch T I L N S O Tz Q. He designed, formed, purified, exchanged, and weighed them, and produced by means of them twelve zodiacal signs in the Universe, twelve months in the Year, and twelve chief (members) in Man, male and female.

4. Twelve Zodiacal signs in the Universe; Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces.

5. Twelve months in the Year; Nisan, Ijar, Sivan, Tamuz, Abh, Elul, Tisri, Marhesvan, Kislev, Tebeth, Sebath, Adar.

6. Twelve chief (members) in Man, male and female; two hands two feet, two kidneys, the liver, the spleen, the gall, the stomach, the colon and the bowels. He made them according to the order of a battle, even one against the other made God.

7. He caused the letter H to reign in Sight, bound a crown upon it and fused them together; He produced by means of them; Aries in the Universe, Nisan in the Year, and the right hand in Man, male and female.

8. He caused the letter V to reign in Hearing, bound a crown upon it and fused them together; He produced by means of them; Taurus in the Universe, Ijar in the Year, and the left hand in Man, male and female.

9. He caused the letter Z to reign in Smell, bound a crown upon it and fused them together; He produced by means of them; Gemini in the Universe, Sivan in the Year, and the right foot in Man, male and female.

10. He caused the letter Ch to reign in Speech, bound a crown upon it and fused them together; He produced by means of them; Cancer in the Universe, Tamuz in the Year, and the left foot in Man, male and female.

11. He caused the letter T to reign in Taste, bound a crown upon it and fused them together; He produced by means of them; Leo in the Universe, Abh in the Year, and the right kidney in Man, male and female.

12. He caused the letter I to reign in Coition, bound a crown upon it and fused them together; He produced by means of them; Virgo

in the Universe, Elul in the Year, and the left kidney in Man, male and female.

13. He caused the letter L to reign in Work, bound a crown upon it and fused them together; He produced by means of them; Libra in the Universe, Tisri in the Year, and the liver in Man, male and female.

14. He caused the letter N to reign in Movement, bound a crown upon it and fused them together; He produced by means of them; Scorpio in the Universe, Marhesvan in the Year, and the spleen in Man, male and female.

15. He caused the letter S to reign in Wrath, bound a crown upon it and fused them together; He produced by means of them Sagittarius in the Universe, Kislev in the Year, and the gall in Man, male and female.

16. He caused the letter O to reign in Mirth, bound a crown upon it and fused them together; He produced by means of them; Capricorn in the Universe, Tebeth in the Year, and the stomach in Man, male and female.

17. He caused the letter Tz to reign in Meditation, bound a crown upon it and fused them together; He produced by means of them; Aquarius in the Universe, Sebeth in the Year, and the colon in Man, male and female.

18. He caused the letter Q to reign in Sleep, bound a crown upon it and fused them together; He produced by means of them; Pisces in the Universe, Adar in the Year, and the bowels in Man, male and female.

19. He made them according to the art of warfare, arranged them as a wall, and armed them as for battle.

FROM CHAPTER SIX

1. There are three mothers, that are three fathers; from them proceed Fire, Air and Water. Three mothers, seven double, and twelve simple.

2. A M Sh, B G D K P R Th, H V Z Ch T I L N S O Tz Q. These are the twenty-two letters by means of which the Holy One, blessed be He, the Lord, the Lord of Hosts, the Living Elohim, the God of Israel, hath founded everything. He is great and exalted, the One Who dwelleth in the Heights eternally. His name is exalted and holy; He is exalted and holy.

3. A proof of this and true tokens are: The Universe, the Year and Man. Twelve are beneath, seven upon these, and three upon the seven. From the three, He founded His dwelling and everything proceeds from one. This is a token that He is One and hath no second (beside Him). He is the only King in the Universe, He is one and His name is One.

4. The numbers of the Universe are ten (and twelve); a proof of this and true tokens are: The Universe, the Year and Man; Fire, Air and Water, seven planets and twelve zodiacal signs. The numbers of the Year are ten (and twelve) cold, heat and the temperate state, seven days and twelve months. The numbers of man are ten and twelve; head, belly and breast, seven gateways and twelve chief members.

5. These are the three Mothers; A M Sh; from these proceeded fathers, and from the fathers descend generations. Three fathers and their generations, seven planets and their hosts, and twelve oblique angles. A proof of this and true tokens are: the Universe, the Year and Man.

6. A law is; the dodecad, the heptad, and the triad; their

commissioners are; the dragon, the celestial sphere, and the heart.

7. Three mothers, A M Sh--Air, Water, and Fire; Fire above, Water below, and the Air is an equilibrating law between the two. The token is; the Fire carries the Water; M is mute, Sh is sibilant and A is the equilibrating law between the two.

8. The dragon in the Universe is like a king on his throne; the celestial sphere in the Year is like a king in a province; the heart in Man is like a king in warfare.

9. God hath also set one thing against the other; the good against the evil and the evil against the good, good from good and evil from evil; the good marks out the evil and the evil marks out the good; good is reserved for the good ones and evil is reserved for the evil ones.

10. Three; each one stands alone for himself; one merited, one loaded with guilt, and one equilibrating between the two.

11. Seven are divided, three against three and one is equilibrating between the two groups.

12. Twelve are in warfare, three friends and three enemies, three life-givers, three destroyers.

13. Three friends; the heart and the ears; three enemies; the gall, the tongue and the liver; three life-givers; the two nostrils and the spleen; three destroyers; the two (lower) apertures and the mouth; and God, a trusty King, ruleth them all from His holy place in all eternity.

14. One over three, three over seven, seven over twelve, and all are joined one to the other, a token of which is twenty-two objects in one body.

15.

A M Sh

B G D K P R Th

H V Z Ch T I L N S O Tz Q

These are the twenty-two letters by means of which AHIM, IH, IHVH, ALHIM, ALHIM IHVH, IHVH TzBAVTh, ALHIM TzBAVTh, AL ShDI, IHVH ADNI, hath designed all; He made three numbers of them and formed His whole world of them; by means of them He formed the whole creation and all that shall yet be created.

16. And when our father Abraham, Peace be with him, had come, he beheld, contemplated, studied, and understood this; he formed and designed till he had reached it, then the Lord of the Universe, blessed be His name, appeared to him. He took him to His bosom and kissed him on his head and called him Abraham His friend; He made a covenant with him and his children, therefore it is written; "He had faith in the Lord." This was ascribed to him justly. He (the Lord) put the token of the covenant between his (Abraham's) hands, that is, the tongue; and between the feet, that is, the circumcision. He bound the twenty-two letters of the Thora to his tongue, and the Holy One, blessed be He, unveiled to him His secret. He let them (the letters) soak in Water, burn in Fire, and sway in the Air; He let them shine in the seven stars and lead in the twelve zodiacal signs.

Now, this completes the first six chapters of the Sepher Yetzirah. With the next lecture, there will be a group of charts which will make these correspondences more understandable. I understand that as we first take up these subjects, it seems to be very confusing, and to have little beginning or end, but a bit later on, the additional lectures, as well as the charts, will bring out the correspondences of the Tree, the various steps in Creation, and the Hebrew letters more clearly.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

This lecture is to be comprised of charts accompanying the points brought out in lectures 131 thru lecture 135, making clear the correspondences stressed in those lectures. These charts should be pasted upon a card-board back, so that they will not wear out, for you will be using them for frequent reference.

In checking over the last lecture, no. 135, we find that a few copies went out which must be corrected. It may be that you have received one of them. The corrections have been made, but there were some that went out before they had been completed. Check back on your lecture 135, therefore.

Page 1, no. 5 should read "Twelve months in the Year; Nisan, Ijar, Sivan, Tamuz, Abh, Elul, Tisri, Marhesvan, Kislev, Tebeth, Sebath, Adar." If your lecture reads "Twelve months in the Year; January, February, March, April, May, June, July, August, September, October, November, December," change it to the first reading in this paragraph, giving the Hebrew names, instead of the English.

If your lecture 135 is one in which the changes must be made from the English to the Hebrew, change the following also:

No. 7, substitute Nisan for January, and so on thus: no. 8, Ijar for February; no. 9, Sivan for March; no. 10, Tamuz for April; no. 11, Abh for May; no. 12, Elul for June; no. 13, Tisri for July; no. 14, Marhesvan for August; no. 15, Kislev for September; no. 16, Tebeth for October; no. 17, Sebath for November; no. 18, Adar for December.

After these changes have been made, you will then turn to the charts in this lecture, and you will find that the correspondences are exact.

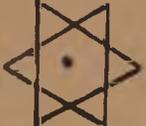
=====**THE 3 MOTHERS ACCORDING TO "SEPAER YETZIRAH"**=====

	M.	A.	Sh.
	<i>The essence of Water.</i>	<i>The essence of Air.</i>	<i>The essence of Fire.</i>
Their Foundation:	Merit. (note) (Guilt.)	The equilibrating power.	Guilt. (sibilant) (Merit.)
Universe (M):	Earth.	Atmosphere.	Heavens.
The Year (A):	Cold.	Temperate State.	Heat.
Man (Sp.):	Belly.	Chest.	Head.

THE 10 SEPHIROTH ACCORDING TO "SEPHER YETZIRAH"

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
Infinity of Beginning.	Infinity of End.	Infinity of Good.	Infinity of Evil.	Infinity of Height.	Infinity of Depth.	Infinity of East.	Infinity of West.	Infinity of North.	Infinity of South.
Trans- cendental Spirit.	Trans- cendental Air.	Trans- cendental Water.	Trans- cendental Fire.	Trans- cendental Height.	Trans- cendental Depth.	Trans- cendental East.	Trans- cendental West.	Trans- cendental North.	Trans- cendental South.
	22 Foundation Letters.	Trans- cendental Matter. <i>(The essence of Ud.)</i>	Trans- cendental Life. <i>(The essence of Vitality)</i>	IHV.	IVH.	HIV.	HVI.	VIH.	VHI.

THE 7 DOUBLES ACCORDING TO SEPHER YETZIRAH

	B	G	D	K	P	R	Th.
							
Their Correspondence in space:	Height	Depth	East	West	North	South	The Holy Palace in the middle.
Their foundation:	Wisdom. Folly.	Wealth. Poverty.	Fruitfulness Devastation	Life Death	Dominion Slavery	Peace Misfortune	Beauty Ugliness
Universe (M):	Sun.	Moon.	Mars.	Mercury.	Jupiter.	Venus.	Saturn.
The Year (A):	Sunday.	Monday.	Tuesday.	Wednesday	Thursday	Friday	Saturday.
Man (Sh)	Right Eye.	Left Eye.	Right Ear.	Left Ear.	Right Nostril.	Left Nostril.	Mouth.

THE 12 SIMPLES ACCORDING TO "SEPHER YETZIRAH"

	H.	V.	Z.	Ch.	T.	L.	L.	N.	S.	O.	Tz.	Q.
Their Correspondence in 12 parts:	North-East.	South-East.	Height-East.	Depth-East.	Height-North.	Depth-North.	North-West.	South-West.	Height-West.	Depth-West.	Height-South.	Depth-South.
Their Foundations:	Sight.	Hearing.	Smell.	Speech.	Eating.	Coition.	Work.	movement.	Wrath.	Mirth.	Meditation.	Sleep.
Universes (M):	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.	Libra.	Scorpio.	Sagittarius.	Capricornus.	Aquarius.	Pisces.
The Year (A):	Mar 21 - Apr 19 Nisan.	Apr 19 - May 20. Iyar.	May 20 - Jun 21. Sivan.	June 21 - July 22. Tamuz.	July 22 - Aug 22. Abh.	Aug 22 - Sept 23. Elul.	Sept 23 - Oct 23. Tisri.	Oct 23 - Nov 22. Makhe-Svan.	Nov 22 - Dec 21. Kislev.	Dec 21 - Jan 20. Tebeth.	Jan 20 - Feb 19. Shebat.	Feb 19 - Mar 21. Adar.
Man (Sh):	Right Hand.	Left Hand.	Right Foot.	Left Foot.	Right Kidney.	Left Kidney.	Liver.	Milt.	Gall.	Stomach.	Rennet-bag.	Bowels.

Beloved Companion:

Tonight we will continue the discussion of Angelic Invocation, one of the Phases of the Science of Magic. You have now been instructed in the accepted practices, and are ready to commence, if you so desire.

It is to be presumed that you have arranged a place which can be kept pure and uncontaminated and undisturbed for the Lunar Period. It is to be presumed that one has so arranged their affairs that there will be no exceptional strain or unusual matters during the period. In this Western World one must conduct their usual duties, whether of business or of the home, but they must make sure that Harmony has been established in these things, so that there will be no unusual strain upon the mind, no unusual worry or anything of that kind, and then, the first night of the New Moon having arrived, one is to first bathe, and not make of this bathing a mere matter of cleansing the physical, but with the thought in Mind which makes it a Ritual of Purification, so that it be performed with that idea and as a preparation for a contact with the Divine. Attending to this matter, and unshod, and also clothed in a plain white cotton garment of some kind, made perhaps along the lines of the Meditation Robe, (It might be well to prepare fasteners on the front so that it will be closed against accidental opening, for the figure must remain concealed thruout the Ceremony). Then enter the Sanctum and perform the banishing Ritual of the Hexagram, as given you previously, repeating the words and phrases firmly, with confidence and as a Magus of Power. You may either draw the figures in the air before you, with the first two fingers of the right hand with the others folded into the palm, with the thumb laying across them, or you may use a small pointer and for this purpose it is better to secure a small limb from a tree, perhaps as large around as your little finger, and perhaps two feet to thirty inches long. Do not remove the bark. This is preferable to any other form of wood, because it is virgin, not having been used before for any other purpose. As you finish your recitation at each station, sprinkle a little of the Holy Water in the air with the fingers, dipping them in a cup which can be filled and carried in the left hand. Instructions for preparing this have been given you.

Having performed the Banishing Ritual of the Hexagram, you may now turn to your Altar. Upon this you have placed the Lamens which you have previously prepared, upon the clean linen cloth with which the Altar is covered, placing your right hand open with the palm down above the Lamens, consecrate it for the benefit of Humanity and the Glory of God's Laws. Use your own words, use the Conventional attitude of Prayer, and commence, saying "I hereby consecrate this most Magical Invocation of the Great Spirit Jupiter, declaring that my purpose is pure, just, unselfish, for the furtherance of Knowledge, the benefit of Humanity and the Glory of God's Laws," or whatever little prayer you want to make, using your own words and having it prepared in advance, sufficiently so that you can repeat it with Power and Meaning, and do exactly the same over the Sacred Oil, again over the Holy Perfume, and the Wand, if you are to use a Wand.

Having now consecrated the articles, having given the Banishing Ritual, now perform the Greater Ritual of the Hexagram of Earth, for the Spirit you are invoking, we will say Jupiter. Tracing His Sign of Invocation, either with the fingers or with the Wand, and at the same time, mentally see it in Fire, trace His Symbol in the center, and mentally see that Symbol there.

Now, turn to the Altar, light the charcoal, one or two pieces, place them in the Burner, and kneeling, on the Western side of the Altar, facing the East, place a pinch of the perfume on the burning coals, and as the fragrance manifests, commence your invocation, using the form which is given by Barrett, or compose one of your own. If you use the one which is given in the previous lesson, simply follow the Name Tetragrammaton with the other Names of God, that is, of the Solar Logos and ending your list of Names with "Holy God, the Father," then go thru the rest of it, You must remember that there must be fervor, there must be real thought, real emotional response in order to build up gradually an overwhelming force that will bring about the contact.

Having completed your Prayer, place more of the Holy Perfume upon the Fire and continue kneeling in Silence for several moments after which, quietly withdraw from the Sanctum.

The Morning Convocation should be commenced as nearly as possible, fifteen minutes before Sunrise, and if it is impossible, then earlier than that will do, but it must not be done after Sunrise. Again you must carefully bathe, mentally thinking of it as a Symbolical Purification, enter the Sanctum, wearing the Robe, and unshod, kneeling on the West Side. Prepare the Fire, cast the perfume upon it, and immediately invoke the Name of God, thank Him for the Grace which He has granted unto you, thruout your life, and confess unto Him entirely all your Sins, both of Ommission and Commission, supplicating Him to pardon you and remiss them, also supplicate Him that He will be willing and pleased to grant to you the Grace and Goodness of sending the Holy Guardian Angel, as a Guide, and lead you ever into His Holy Will, so that you fall not into Sin thru inadvertance, thru ignorance, or thru human frailty.

Having concluded the Prayer to God the Father, you cast yet more Perfume upon the Holy Fire, then repeat with deep feeling and emotion, the Invocation of the Good Spirit. Having completed this, replenish the Fire with Perfume and remain quiet for several minutes, then quietly withdraw. At evening after Sunset, you shall again enter your Sanctum, perform this same Ceremony, bathing as before, placing the White Robe upon yourself and entering the Sanctum unshod. This is to continue until the night before the next New Moon, after which, the following night, that of the New Moon, additional Ceremonies will be given.

Now, perhaps, one of the most important adjuncts to this Ritual, which you will notice has been simplified until it is possible for almost anyone to perform, is the matter of the conduct during the day. Here there must be a rigid adherence to the God Form of the Master Jesus, not according to Orthodoxy, but as a Master of the Cabala, according to the standard of Life and Character He has given us. It must be carried out absolutely in your contacts with others, your business affairs, all the duties of the day, your thoughts and mental view-points.

Now, you will see something of the difficulties involved in materialization. You will realize why it is that the Occultist as a rule, having his Psychic Senses developed, does not trouble to make his Phenomena visible on the Physical Plane, but rises in Consciousness to a subtler Plane, and works thereon, as in the experiments which have been given you heretofore. There is no question but that the Spiritualists are far more adept at invoking visible appear-

ances than the average Occult student, for the Spiritualist is concerned merely with an evocation, and he cares not, practically speaking, who responds, tho it is usually Souls awaiting incarnation, or forms of lower inter-Plane life. The Occultist, however, desires contacts only with the graduated intelligences of the Planes, those who know and have the proper perspective thru the development they have passed thru or the Angels as Over-Lords and hence, they are more difficult to contact. The requirements are far more strenuous, and when it comes to a matter of materialization, the one who attempts to invoke the Great Angelic Forces, must be worthy and must conform to a strict Ritual, designed to keep out all who are not willing to make the sacrifice involved.

You have a choice of two methods, the method of Vision, rising up the Planes, and the use of the Invocative Hexagrams, summoning the Presence you desire, after the method I have just given you, for materialization into form by the Holy Angel you invoke.

In another lesson, I will give you something of the correspondences to aid you in this matter, or with the questions you may wish to ask. Problems upon which you may wish solution, will be properly classified under the Ruling Spirits so that you will know whom to summon.

In the Bonds of the Eternal Brotherhood.

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 may be 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 Sephirothic 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 Tetragrammaton.

The Door is situated behind and to the left of the Throne of the Hierous, and is called the Gate of the Declarers of Judgment. Its symbolical form is that of a straight and narrow Door-way between two mighty Pylons. Now in your sketch of the Sephirothic 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 Hierous, 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 Thamist, 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 Goddesses 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 Hiereus 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 the Eternal Brotherhood.

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 Brethren, 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 condescends to superintend the operation, thus symbolizing that it is the Presider of Equilibrium who is to administrate the process of Initiation by the equilibrium of the Forces in 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 if 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 Hiererus 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 inviolate 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, under 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 Symbolic Darkness."

The Candidate is then placed in the North, the place of the greatest Symbolic 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 then 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 Hieres 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 Hieres with his sword pointed at his breast. Slowly sinking the blade, the Hieres 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 Hieres stands on the left of the Candidate and the Hegemon on his right, once again completing the formulation of the Triad of the Three Supernals.

The Hierophant and Hieres 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 Candidate's 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.

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 Hiereus, 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 Hiereus 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 Hiereus 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 Hiereus now advances between the Pillars unto the visible station of Harpocrates.

Having explained the Sign, the Hiereus 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 Hiereus 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 says "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 formulation, 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.

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 follows 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 belongs 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 returns 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 Hiereus 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 of 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 the Eternal Brotherhood.

Beloved Companion:

Our last lectures have dealt with Ritual and a Ceremony which the student is to carry thru, if he is in sympathy with that aspect of the work. Here let me stress again, that this phase of the work is not necessary, if the student prefers not to use it. Even in that case, however, the student should have an intellectual knowledge of Magical Ceremonies and their uses.

If we seek initiation by this path of Ceremony and Ritual, the words and signs of power appropriate to any particular grade are not conferred upon the candidate haphazard, but are withheld until he has earned the right to function in that grade, or, in other words, until he has earned the freedom of the particular plane to which the grade is related. Other considerations apply, however, to the aspirant who earns the right to function in the plane of Christ Consciousness by virtue of purification of character, dedication and devotion. Should a person take the name of the Master Jesus or of Christ in vain, then whether aware of it or not, he is invoking to his own undoing. If, however, he uses the Sacred Name of Jesus and makes use of the Sign of the Cross with humility, reverence, and intention, then he is safe, for purity of motive is adequate protection in respect of this particular sphere, as the Christ power is both the harmonising and the protecting power. Christ by parable taught that to the feast provided by the Heavenly King all could be invited, even outcasts from the highways and byways. "Whosoever will may come," He said. The only one to be denied and cast into the outer darkness was he who lacked the wedding garment of spiritual aspiration. Thus the word and sign of power to secure entry to the Christ plane are not withheld, but given to all and sundry to make use of if they care. The work of Jesus gave us all the freedom of the Christ Plane if by purification and dedication we are able to elevate consciousness to it. This was symbolised by the Veil of the Temple being rent asunder.

Thus it will be found that the ritual of the use of the Name and the Sign is sufficient to draw down Divine Power. But if power is drawn in, or down, then to complete the operation an outlet must be found for it that it may complete the circuit and return whence it issued. What, then, are the means by which return is accomplished, for this may be regarded as the climax of the entire ritual? The question of practical magic enters here. It may seem strange to write of magic in relation to mystical and devotional work, for the two are popularly regarded as being at opposite poles. We must remember, however, that there are two divisions of Magic; evocation and invocation. By evocation we seek to control certain natural forces and bend them to our will, or seek the cooperation of beings who embody or direct such forces. We may seek to bring certain entities normally functioning unseen on the Inner planes into visible manifestation. In other words we attempt to do something that will have an effect on nature external to ourselves. This is essentially the work of the occultist. The other division of Magic - invocation - is not concerned with calling something into outer manifestation, but of taking something that is from a higher plane. Whatever the intermediate stages of this process may be, the end result aimed at is a quickening of our own faculties, an expansion of our own consciousness. We thus invoke a higher power to enter into our being and raise our consciousness to a higher plane.

In the scheme of the Caballah, that plane is the sphere of Tiphareth, i.e., of the Christ consciousness. Thus the effect is not on external nature, but on ourselves. This is the aim and end of the Mystic Repast, in which certain acts are performed with intention, that is, with power.

The elements of the Mystic Repast, therefore, are used as focal points upon which to concentrate power, and also upon which to concentrate the consciousness of the participants in the Repast. When the two meet, when the power and the consciousness are linked, a channel is formed thru which energy may flow. The consecration of the elements is designed to increase their potency for this purpose. In this connection it may be remembered that some time ago a bishop of the Established Church challenged scientists to distinguish between an unconsecrated and a consecrated wafer. If the challenger had had any intuitive perception, he would have been chary of throwing out any such challenge. In occult terminology he was confusing the planes. In other words he was asking for the objective standards of the physical plane, valid for that plane, and for that only, to be applied to something native to a higher plane, where subjective standards are required. The scientist could no more determine the proposed issue by laboratory tests than the bishop could weigh an atom with a pair of grocer's scales. Any scientist might justifiably have retorted to such a challenge - "Each man to his own trade. We take the domain whose boundary is atomic structure and energy. Beyond that it is for our spiritual advisers or the psychologists to probe any issues that arise." Indeed, who but members of the episcopate ought to be able to distinguish between a consecrated and an unconsecrated wafer, to determine whether or not the fundamental sacrament of their Church had been effective in potency? A well known London minister when visiting the country walked into a strange church. Shortly after his entry he was able to sense that the church held the Reserved Host. Enquiry confirmed this impression. If a bishop could be found who was as sensitive as that to the subtler influences of the spirit, his sermons ought to be worth hearing, and a confirmation service or celebration of the Eucharist by him ought in very truth to be a potent ceremony.

Without in any way invalidating the efficacy of consecration, we may frankly admit that it does not effect any change in or transformation of the physical constitution of the elements. Whether any change takes place in the etheric structure is a question of more interest, but need not be considered just here. What is of prime interest is what takes place on the inner planes. The consecration of the bread and wine is an effective method of making them the focus of attention of the intending communicants. By this means a composite thought form is built up, and is thus partly ensouled by the aspirations of the worshippers. They are not alone, however, in using the physical elements as focal points. The same is being done by workers on the inner planes cooperating in the service. Into the thought form built up by worshippers is directed energy by the inner plane workers, thus completing the ensouling process and contributing added potency. The real transmutation or transformation, therefore, is of the inner planes, and not the physical plane at all.

By invocation therefore, the bread and wine become focal points of the subtler vibrations of the inner power we desire to contact. The administration of the elements by the Ministrant is the

climax of a ritual designed for the exaltation of consciousness. At that stage the constituents of the Mystic Repast are in the etheric sense impregnated with the subtler vibrations of the power that is the objective of our aspirations. We partake of them with intention as a symbolic act indicating our desire to become energised by the same power, to open up ourselves to its influence, indicating also our aspiration to raise consciousness to the plane from which the force emanates. Here again it is well to emphasise that though much depends upon the sincerity, earnestness, and capacity of the celebrant, as much is also dependent upon the attitude and intention with which we go to the altar rail to partake of the Repast.

Having participated in the holy mystery of the sacrament, we then offer up our adoration and thanks to the Father from whom comes every good and perfect gift, and whose regard for His children has provided the means of grace thru the Saviour holding the Christ office for our race. "Glory be to God on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee. We give thanks to Thee for Thy great glory, O Lord God. Heavenly King, God the Father Almighty." In doing this we in effect place ourselves in circuit so that the power which has been invoked and has descended may be provided with the means of return to its source, fructified by the use that has been made of it. Any attempt to retain the influx of power for ourselves would be selfishness, and would render the operation infertile. To provide a channel for the return of a force is no less important than providing one for its influx. Unless this is done, the force either leaks or chokes up the vessel in which it has been poured until the increasing pressure forces an outlet that will thereby be disruptive instead of constructive.

Finally the descent of the Holy Ghost is invoked: "O Holy Ghost, my soul inspire. Thou Flame of Fire descend on me." This has the effect of flooding the soul with the power that Christ promised would be sent in His name after His own withdrawal from the physical plane.

"But never begin to set thy hand to any work, till thou hast first prayed the gods to accomplish what thou art going to begin. When thou hast made this habit familiar to thee, Thou wilt know the constitution of the Immortal Gods and of men."

Pythagoras.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

In this lecture, I want to take up a slightly different aspect or viewpoint of Ceremony, something of the importance of sound and rhythm in connection with it.

In sound and rhythm we have a thing that makes an immediate and profound emotional appeal, irrespective of culture or conditioning, and which has the unique power of appealing to subconsciousness, consciousness, and superconsciousness simultaneously, and therefore, forms the most effectual method we possess of uniting them.

The power of music to stir emotion is too well known to need either stress or analysis, and I will content myself with dealing with the technical use of sound in magic. A good deal has already been written on this subject by various writers, some dogmatic and some superstitious -- usually it rather rashly attempts to interpret phenomena, in addition to describing it. We do not at any time attempt to interpret in this manner, knowing that any one symbol may mean something different to any given number of individuals. We will confine our work in this lecture, therefore, to describe rather than interpret.

Let us commence our study by classifying the different kinds of sound that are used for magical purposes. These are found in number -- rhythm, pitch, vowel-sounds, and consonantal sounds; and the two former can be rendered instrumentally as well as vocally.

In inducing emotional states, rhythm, in my experience, has far greater power than pitch. This may not apply strictly to those who are naturally musical, and who have cultivated their sensibilities, but for the average person, and for primitive peoples, I think that this dictum will be found to apply. It is easier to endure a steady noise than an intermittent one; and even the day-long hooting of cars at a cross-road is less trying than a barrel-organist who settles down under one's window.

Primitive peoples have a music which is pure percussion and nothing else, such as tom-tomming, and its effect on the European is truly devastating, showing that even in the most cultured of us there is something that reacts to rhythm, for the reaction of rage is just as much a tribute to its power as is pleasure. Folk not quite so primitive have a very lovely bell and gong music, in which rhythm predominates, but tune has begun. An effectual appeal to the primitive in the alleged civilized is made by a drum and fife band.

In syncopation, borrowed from the negro, we get a return to the tom-tom motif, wherein rhythm, and the break in the rhythm, are the most important factors in the tune. It is interesting to note, however, that the tendency of sophisticated poetry as well as music -- both rhythmical arts -- is to discard rhythm; and the more sophisticated they are, the less rhythmical they are, and therefore, the less they appeal to the popular taste, and are limited for their audience to those who are "conditioned" to their symbolism.

The part played by tone, pitch, and timbre is subtler, and it is a curious fact that there are sounds which speak effectually to the subconscious which consciousness does not reckon to be particularly pleasant, such as the nasal vocalization of the crooner and the lamentable bleatings of a jazz band. These things, which sound as if something had gone wrong with the works of an orthodox orchestra -- and syncopation, which sounds as if it were missing on one cylinder, are emotional irritants; and irritants, of which the homely cruets of condiments affords an example, are exceedingly valuable as stimulants,

and the more jaded the palate, or the more monotonous the diet, the stronger it likes them, for instance, the Anglo-Indian and his curries, and the Mexican and his chillis. It is the jaded pleasure-palates of the rich and the monotonous emotional diet of the poor that drive them to jazz.

Very little attention is paid to the phonetics of vocal music possibly for the good and excellent reason that one comparatively seldom has the opportunity to appreciate them, for vocalists give all their attention to timbre of their vowel sounds, and regard consonants as difficulties to be overcome. In poetry, however, the subtle music of the consonants plays an important part, and in prose the good writer, while not making play with sounds for their own sake as does the poet, avoids repetitions of dissonances. If poetry were chanted, as it ought to be, instead of being recited as if it were prose, all these factors would immediately become apparent, and the different arts concerned would in consequence take on a finer edge. The old Welsh art of penillion-singing, which is the chanting of poetry to a running accompaniment of harp-music, affords a very interesting example of the setting of music to words instead of the utilization of words by music; for in song-writing the words are simply a means of vocalization; and altho there is a point beyond which they may not outrage our sense of the ridiculous, that point is set a long way off. An interesting new art could be evolved, in which the music is used as a background to the chanted words, to emphasise their rhythm, and reinforce the imaginative response of the conscious mind by the instinctive response of the subconscious mind, thus attacking our emotions from two points.

All this excursion into the realms of music must not be treated as a digression from the subject of this lecture, which is alleged to be sound in relation to magic; it is, rather, a gathering together of the building materials upon the site; for if there is one thing above all others that we have striven to show in this work, it is that the magical powers, which are but the practical application of occult knowledge, are neither hocus nor miracle, but depend upon the development of skill in the use of certain little-understood capacities of the human mind. The power of the mantra or chant is simply a specialised application of the well known influence of music in general; it is music applied, not to pleasure, but to power, and has for its criterion psychology instead of aesthetics.

Having thus prepared our minds for a rational understanding of the matter instead of either scoffing or gaping, let us now consider exactly what is done when magicians get down to their rites. There are certain factors which bring power, and when these are not utilized, the power generated is minimal; as soon as these are used, up goes the psychic pressure at once, and the two most potent are incense and chanting. In speaking of occult rituals, it must be understood that I refer to what they can be, and what they ought to be, and not what they so often are; for there are very few who combine technical skill with an intelligent appreciation of first principles. However powerful a ritual may be, the power will not come thru unless it is adequately worked.

Leaving aside any minor defects, which are due rather to the frailties common to human nature, than to any faults inherent in the occult system of illumination, let us consider what can be done with a ritual, and what is done under reasonably good working conditions.

The principles of all rituals are the same -- first the

sealing and then the dedication of the place of working, and then the invocation of the power.

Inside this cleared and consecrated place the "Astral Temple" is then built by visualizing it in the imagination, and the work of the imagination is aided by descriptive ritual setting forth the various incidents associated with the tradition of the personality, whether mythical or historical, that is to represent the cosmic potency to be invoked. For an example of such workings, attend the three hour service on a Good Friday in any Catholic or Anglo-Catholic Church. Note especially the hymns by which it is punctuated at intervals, which are designed to bring the congregation into harmony with the ritual being used.

Various reforms have been introduced at various times into church music, -and many a well-intentioned cleric has tried to brighten his service with the help of new hymnals containing tunes to which modern, jazz rhythm has little or nothing to teach, but for building the true mystical atmosphere, the Gregorian chant with its curious barless beat is unequalled.

In certain rites the chants form a very important part of the ceremony because by means of them emotional tension of both operators and onlookers are worked up until effective invocation becomes possible. Such chants are adapted to their purpose in a very special way; these are, in the words of the Eastern Tradition, mantric, that is to say, sound as well as sense plays a part in their influences. This of course, is the case with all poetry, but in the case of the magical invocations certain psychological principles are involved, which we will now proceed to study.

The appeal of ritual, as cannot too often be made clear, is to the subconscious mind, evoking it to visible and conscious appearance; and it is the subconsciousness, thus energized and directed, that is capable of the feats that are commonly ascribed to supernatural causes.

In appealing to the subconscious mind we must always remember that its consciousness is of a very simple and primitive type, and that for anything to sink into it and take effect, reiteration is necessary, as Coue so effectually proved. Any ceremonial chant, therefore, to be effective, must be monotonous. But as the conscious mind rebels against monotony and withdraws its attention, the ideal chant, though consisting of a few very simple musical phrases, rises and falls by the simple expedient of the change of key; and because the subconscious mind is a primitive mind, the rhythm must be strongly marked, as it is in all folk-music.

The question of pitch is an important one. Modern music is built up around the pitch to which the pianoforte is tuned, which is popularly called concert pitch. Mantric music, however, builds up around the primitive pitch, which is half a tone lower than concert pitch, and consequently sounds abominably flat to cultured ears. It also rises and falls by quarter-tones. It can neither be played on the piano nor rendered in ordinary musical notation, and its effect is either to exasperate or fascinate according to temperament.

For its rendering the full singing voice is unsuitable; in fact mantric music, played in the ordinary pitch and sung with the ordinary voice, is ineffectual; but rendered as it is meant to be rendered, in the primitive manner, it is exceedingly potent for the induction of change of consciousness in both performers and listeners.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Leaving the subject of magic for a week, giving you an opportunity of going over the points just recently brought out, let us turn to the thought of the Religion of the West -- Christianity. There is a great deal of food for thought all about us, in contemplating those who are attempting to live by this religion, and the different methods each uses, as he, according to his understanding of it, uses it in his daily life.

Christianity is essentially a religion of love, mercy and mildness; whenever it resorts to persecution it is obvious to all men that it has fallen from its high estate and is shorn of its strength. The purest form of this aspect is probably seen among the Quakers; all other sections of the Church of Christ having always made use of various forms of the sword and scourge when in a position to do so.

Non-Resistance is a primary tenet of the Quaker faith. In the early days of the movement it was even carried to the extent of refusing to take legal action when wronged, or to put up a defense when prosecuted. Modern Quakerism does not proceed to such length, though refusing to do military service. Like the early Christians, who held all property in common, and were the first communists as Tolstoi frankly recognized, it has had to modify its principles to a point where they became workable in an imperfect world; literal and complete obedience to all that Scripture contains not being possible outside a monastery.

This brings us face to face with a vexed question: if, instead of accepting the whole of the Bible literally, as do the Fundamentalists, we begin to pick and choose among the Scriptures, where are we going to draw the line? What is incumbent upon us, and what may we ignore or modify?

It is obviously impossible to take the Bible whole and literally because it says different things in different places. Supreme authority naturally rests in the recorded words of the Master; but these are few and fragmentary, and many important aspects of life are not touched upon at all. Moreover, conditions of modern life differ so fundamentally from those prevailing in the days of the disciples that certain specific instructions are inapplicable.

The greater part of what we know as Christian ethics and social practice rests, not upon the teachings of the Master but upon the opinions expressed by the Early Fathers. These made no special claim to inspiration, but were men, even as we are; they were for the most part able and sincere men, doing the best they knew under the conditions of the age in which they found themselves. But no man can transcend his age; many of their most pressing problems have ceased to press; many new ones have arisen of which they knew nothing. The Roman Church deals with problems as they arise by means of Papal Bulls; but these are not binding upon any save their own communion; and indeed the members of other Christian communions, not having the grounding of dogma and discipline of that Church, would find little guidance or help from Papal pronouncements, which ever seem to be undertaking the hopeless task of the immortal Mrs. Partington, and keeping back the tide with a broom.

Those who cannot accept an authoritarian religion are

faced with the responsibility of making their own decisions in matters of conduct, even if they are content to leave questions of dogma in suspense. It would be difficult to conceive of any line of conduct, however repellent or impractical, for which some text, wrested from its context, could not be found to give authority. Therefore we must fall back upon the final court of appeal for each man, --- his own common sense; for when all is said and done, even if we accept the dictates of an authoritarian religion, we have got to exercise the judgment at least to the extent of deciding to accept them.

Among all the intricacies of textual criticism and doctrinal determination, two things stand out clearly --- the character of Our Lord and His attitude towards life; and these are not two things, but one thing being inseparable, for an attitude towards life springs from character. The Jesuits make use of a method called the Composition of Place for the energizing of faith --- they imagine themselves to be speaking to Our Lord and hearing His answers.

Now this is a very potent way of using the mind, and so long as we do not delude ourselves into thinking we are doing anything save employing a psychological technique for clarifying and concentrating thought, and are in no wise receiving special revelations, we can apply this method to the solution of our life problems with very useful results. We can dwell in meditation and imagination upon the character and attitude of Our Lord and endeavor to mould our own characters upon that model; and from character spring attitude and action. If the character be Christlike, and the head wise and the heart courageous, we shall not go far wrong in our ethical judgments provided we do not allow ourselves to be swayed by public opinion or private prejudice, but bring each problem afresh to the judgment bar of conscience and allow the facts to speak for themselves.

This is the best any man can do. No one can guarantee to judge righteous judgment in all the problems that come up to him; we are limited by our imperfect knowledge, and swayed by motives of which modern psychology has shown us to be quite unconscious. But we can at least be merciful and slow to anger; easily entreated and open-minded. We can put far from us such unChristlike things as pride, revenge, greed, and lack of moral courage. These things do not elude consciousness unless we wish them to. We know them well enough if we choose to do so; or if in doubt, will soon be enlightened by the comments of any impartial observer.

It is for the spirit of the Christ as a whole that we must seek, not for doctrines or rules of conduct to be deduced from individual texts. Circumstances alter cases profoundly; facts are not always easy to discover in their entirety; human beings are weak as well as wicked, and may find themselves involved in a coil of affairs from which they are powerless to extricate themselves; wide allowances must be made for the varying reactions of differing temperaments.

It has always been the teaching of the Western Traditions, that the Middle Way is the true way. This is the path of equilibrium between the pairs of opposites. There is no quality which can be named, which, in its right proportion and its right place, is not at some time or other needful; there is none, that, were it withdrawn from manifestation, would not be missed. There is no such thing

as innate evil in all God's Creation; evil is misplaced force, misplaced in time, because a particular form of activity has been left behind by advancing evolution or has not yet arrived at a state of development when it becomes practicable or applicable; or misplaced in space, being applied under conditions to which it is not applicable, just as the burning coals in the grate are one thing, but fallen out onto the hearth-rug are quite another.

What is required of us is to judge righteous judgment; and even if we shirk the responsibility of judging, we cannot shirk the consequences of not judging. Only by experience can we learn, and the best guide to righteous judgment is a spirit of humility that is open-minded, and of mercy that is eager to do and do the best.

Thou art to know that thy soul is the centre, habitation and kingdom of God. That therefore, to the end the Sovereign King may rest on that throne of thy soul, thou oughtest to take pains to keep it clean, quiet, void, and peaceable: clean from guilt and defects; quiet from fears; void of affections, desires, and thoughts; and peaceable in temptation and tribulations.

Thou oughtest always, then, to keep thine heart in peace, that thou mayest keep pure that temple of God, and with a right and pure intention, thou art to work, pray, obey, and suffer, without being in the least moved, whatever it pleases the Lord to send unto thee. Because it is certain, that for the good of the soul, and for thy spiritual profit, He will suffer the envious enemy to trouble that city of rest, and throne of peace, with temptations, suggestions, and tribulations, and by the means of creatures with painful troubles, and grievous persecutions.

Be constant, and cheer up thine heart in whatsoever disquiet these tribulations may cause to thee. Enter within it, that thou mayest overcome it, for therein is the Divine fortress which defends, protects, and fights for thee. If a man hath a safe fortress, he is not disquieted, though his enemies pursue him, because, by retreating within it, these are disappointed and overcome. The strong castle that will make thee triumph over all thine enemies, visible and invisible, and over all their snares and tribulations, is within thine own soul, because in it resides the Divine aid and Sovereign succour. Retreat within it, and all will be quiet, secure, peaceable, and calm.

From The Spiritual Guide.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

There is one matter that is bound to arise sooner or later with many, and that is the matter of an unreserved Dedication to the Masters. Many have taken this, but many again feel that as they say quite frankly, "I want to study along these lines, but I have many other interests, and I do not feel that I can give an unreserved Dedication; I am pursuing these studies, because they interest me, but not particularly because I want to make a life work of them." Such a person is deserving of respect, and our answer is always, you can go a certain distance on this basis, but you cannot enter the Sanctum Sanctorum. We, of course, in the Brotherhood, do not set any barrier in your way, but you will find that there comes a time when a Veil is drawn, past which you cannot see; it is not for us to say at what stage of the Path the Veil is drawn. You must go on and on as far as you can, until you do meet it. But it is our experience, and there should be encouragement in this, that in many, many such cases the Veil parts as they approach it.

To appreciate the real significance of Occultism one must realize that it is more of a Religion than anything else. Unless it is approached in that spirit, the Veil is never drawn aside. It is not merely a subject of study, but a way of Life, and it is not possible to advance far in study without following its way of Life. As I have already said, it is not an arbitrary, external regime, but an inner attitude, and a way of approach to all our problems and opportunities. Now read that again -- it is not an external mode or regime, but an Inner Attitude, a Manner of Approach, a Perspective to all our Problems and Opportunities.

A person who does not lead the life never sees Occultism from the inside, and therefore one who is merely making an intellectual study of Occultism is losing the real Keys which unlock the door, but we do not close the door. We say always, try conclusions with the Invisible Forces for yourself, go as far as you can, do as much as you can, and you may find in Occultism and in yourself more than you have ever expected was there.

It is not sufficiently realized that there is a very definite line of Demarcation in Occultism, between the Inner and the Outer; the more widely Occult Philosophy is spread the better, the more people realize that its Doctrines have immediate application to Psychic Hygiene, the better, but it is neither advisable nor possible to give the Arcana too freely; the formula of practical Magic cannot be in everybody's hands, and even if a person has a formula, he cannot use it properly unless he has the training of the Degrees to which it belongs. An Occult School with its method of unfolding Human Consciousness, far ahead of Evolution, is of course, founded for one specific purpose and one only, if it is of the Right hand Path. It is designed to train Human Beings in order that they may cooperate with those whom we call the Occult Hierarchies, in their service of God and Man. It cannot be repeated too often that no one is initiated into the Occult Knowledge for his personal benefit; if people follow the Path thinking that they are going to use it to make Life easier for them, they will surely be disappointed. The Path is very exhausting in its demands, and unless man has really in his heart a desire to lift the burden of human suffering, the way of the Path will be rough and hard.

People sometimes complain of the conditions with regard to Occult Instruction, but we do not make the conditions; we merely tell them what they will find the conditions to be. If I warn you it is going to rain, you do not blame me for the wet day; I have merely observed the signs of the sky and interpreted them in the light of experience, but I have found on many previous occasions that when the sky presents that appearance rain is not far off. And so we always caution, and say, if you do not do certain things you will not get results. But we do not remove the results from one's reach when we find that he is not doing as we have told him to do, for he learns by experience.

Sometimes the Investigator will say quite sincerely, "Why will you not show me some practical Occultism? Spiritualists will let me investigate their phenomena, why will not you? I am a sincere and open-minded inquirer, and if I am convinced, I can give you publicity which is bound to bring many students to your Organizations." Such a suggestion is always made in ignorance of the conditions under which we work, and of what we are trying to achieve. When Pasteur first published his works, well known Scientists repeated his experiments but did not get his results because they did not observe his technique, with the scrupulous care he knew to be necessary. Then they condemned him. It is a peculiarity of an Occult Experiment that those taking part must be of One Mind, for the success of the experiment depends upon the cooperation of all present. A certain amount of "dead weight," as it were, can be carried, but the amount is very limited. It must also be remembered that in most Occult work the experiment is not brought thru to dense matter in visible form; it is therefore necessary that those participating must have some degree of Psychism at least, if they are to share in the results. To introduce into Psychic operation a man who has no Psychic Faculties whatever is useless; he will not know whether he has succeeded or not. He is looking for things with his physical eye, but we are doing things that are not visible to the physical eye. If he does not see things he concludes there is nothing to see, but we say you do not see things because they are not visible, but that does not mean that nothing has been accomplished.

There is no question whatever but that Spiritualists are far more adept at evoking Visible Appearances than is the Occultist, for the latter having the Psychic Senses developed, does not trouble to make his phenomena visible on the Physical Plane, but usually rises in consciousness to a subtler Plane and works thereon. Therefore only those who can accompany him hither can participate in his experiment.

Many, after an Occult Operation will say, "I saw nothing and felt nothing, save perhaps a certain breathlessness, and difficulty in balancing, but from that moment my life began to change." Now it is obvious you cannot change a man's life unless his Karma is ripe for the change, for if you interfere with Karma arbitrarily either the resistance it offers is so great that you are thwarted, or the upheaval is so great as to be destructive. It is not possible to invoke a Cosmic Force into a Soul unless that Soul is in a condition to receive it. If you bring a powerful Cosmic Force to bear upon a man who is not properly prepared, you are more likely to harm him than to enlighten him. It follows, therefore, that when the Student

asks to see practical Occultism we reply, "We cannot show you this until you have worked up to the grade at which it is done, or if we did show, either you would prevent our experiment from coming off, or we would subject you to a severe Psychic Shock. You may be prepared to take the risk, but we, knowing the possibilities, are not."

Now as for the benefits that might accrue, we reply in the words of one who has a very good reason to know whereof he spoke, "Tho one rose from the dead, they would not believe." A man convinced against his will is of the same opinion still.

As to the particular propaganda of the Western Traditions, we of course, do advertise some, and make our work known, in order to set up a Sign Post for those who are seeking. We do not rely upon these means to bring us our students; those who need what we have to give can be picked up on the Inner Planes. The Physical Machinery is only the outward, visible sign of inward and Spiritual work, but it does not make it possible for people to find the Path at a lower grade of Psychic Development than they would otherwise be able to. Those who are Psychic can pick up the Trail on the Inner Planes and follow it Psychically, until they are brought into contact with us. But to do such a thing the Seeker needs to have a certain stage of Psychic Development, so that he can make definite Astral Journeys, but when we maintain the outer Sign Posts as well, it is only necessary for the Seeker to have a certain amount of Intuition to enable him to know whether this is the thing he is seeking or not, and consequently he can make contact with Occult Work at a much earlier stage of his development than would otherwise be possible.

I am utilizing this period to thus chat with you and bring out several points that are frequently asked, so that I may explain them in detail. I do not want the heavier lessons to come too close together, for I want you to have plenty of time to review, analyze and think over each of them, and so they will be interspersed with lighter discussions.

In the Bonds of the Eternal Brotherhood.

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 off 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 Planes, 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 and 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 very 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 subtle 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 itself 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 or even a Psychic method, but a Psychological 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 Atheist, "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.

Beloved Companion:

While you are practicing with the various invocations and visions, the ones of materialization which have been given to you, I am going to talk to you on various subjects, both to allow time for the practice work which is necessary, and that you may have presented to you, various points, the clear understanding of which is necessary in the higher work. In all Magical work, as we start developing the Super-Consciousness, we also stir up the Subconsciousness, because the two are so closely connected. As all the Primitive Instincts and Elemental things are in the Subconscious, there is a very good reason why Purification of the Character, and Equilibrium are required. If a person had no Spiritual Ideals of Self Control, and the Door was opened by Initiation, or any other means, to a great inflow of Spiritual Force the Force might run downward and manifest in the lower Levels of the Individuality in an unbalanced way, instead of being under the control of the Higher Self.

Initiation is often considered as a Second Resurrection. As the Consciousness is shifted to the Higher Self, the desires of the Individuality no longer have the domination. The Individuality is a servant of the Higher Self, instead of the other way about, as is usual. At some point on the Path, before Initiation, we have to come to the Cross of Sacrifice. Personal desires must be crucified, not that there is anything wrong with an Individuality, as such, but only that we cannot serve two Masters, - we have to choose one or the other. The principle is illustrated by the story of the pearl of great price. This story, if rightly understood, is a story of the transmutation of values, not of loss, because after death comes resurrection. But if we want to go on, we must decide which we will choose. The Jews decided exactly the opposite way to that of the Initiate. They metaphorically killed their Higher Self in the Master Jesus, and chose to keep their lower self, when they said "Not this Man, but Barabbas." It was just the opposite of the merchant who sold all he had in exchange for the Pearl; and it was probably very hard for him at the time because he may have had things he had to sacrifice because he could not have both. The story of the rich young ruler illustrates the point. In fact, the Gospels are full of things about Initiation, but the Master Jesus never said that the things of the Individuality were evil, only that we cannot give our whole heart and mind in two directions at once. The things of the Individuality are passing, and really matter the least of the two. You have been told that an Initiate is a living dead man. He is still in his body and Individuality because they are useful to him. for the time being, but he is just as free of them as if he had died. He is in them, but not of them.

On the Path of Initiation, we are not brought up against the idea of sacrifice suddenly. We have it from the very beginning and in due time we get used to it in lesser ways first. Our values change a good deal as we learn; we grow out of things and ideas - even in ordinary life people do this, and on the Path our values change much faster and more dramatically because we are travelling much faster. Rather, it is more like discovering in rapid succession, the things we were driving at blindly all the time, but have not realized. Of course, there is a great deal about Initiation that cannot be revealed until each achieves Initiation, but you know that in all the old Initiation Rituals of the Mysteries, Death and Burial were part of the Symbolism enacted by the Candidates, followed by the Illumination, Upliftment and

Resurrection of the Consciousness into the Higher Self. We are told that it means laying down everything the Individuality sets store by, as far as may be required, on the Altar of Sacrifice; but when we have risen into the light of the Higher Consciousness, and our mind is illumined by that light, we can take up those things again on a higher arc, because then we shall use them in their proper way, without being enslaved by them, or in any way tied to them. The right powers of the Individuality and the mind will thus be made stronger, tho purified, not done away with. This is one of the differences between Exoteric and Esoteric Religion. What religious people call conversion is said to be a form of Initiation, but looking at the usual results of it, this is rather hard to understand. They seem to try to kill the Individuality and mind for all time and never take it up again in any arc at all. They leave out three-quarters of life altogether, and seem as often to become bigoted and condemning, and far less like the character of the Master than many of those who do not profess any special religion.

Initiation is also compared to a rebirth, the divine part of us being reborn from the prison of the earthly part. All the old mysteries taught that man is a being of two natures, one divine and the other material, and of the earth, the one entombed in the other. The Candidates of the Orphic Mysteries had to say "I am a Child of Earth and Starry Heaven." This corresponds to what we would call the Higher and Lower Self. There are two ways out of this, - one by the slow course of evolution and endless incarnation, the way pursued unconsciously by everyone; the other a conscious short cut, the difficult one, by way of Initiation, the divine part being reborn out of the limitations of the earthly one. Conversation between the Master Jesus and Nicodemus refers to this. This is very much the same idea as Resurrection. Birth and Death, with Regeneration and Resurrection are much the same things, looked at from opposite ends. The Cross is the Symbol of the first two, and the Chalice of the second two. On the Caballistic Tree of Life, the Symbol of the Cross is assigned to Tiphareth which stands for the mind, or will of man, where everything centers. Regeneration conveys the idea of a consciousness being transferred from the Lower to the Higher Self while still remaining in the body. It is the opposite of physical generation. The latter calls Spirit into matter and confines it in its limitations. Regeneration frees it from these again. This is illustrated in the Glyph of Caduceus, the dark Serpent represents the descent of man into matter. This is not an evil but in order that man might rise again with full experience and knowledge of all the Planes, and in the end be higher than the Angels in consequence. The Angels have never so descended to the Physical Plane and therefore, altho perfected on their own levels, they have never known the sorrow of earth, and man in the end, will be greater than they. The White Serpent represents the Rise of Spirit out of matter by way of Initiation on the Path, and it is necessary to descend completely into matter before the Path of ascent is started again. We need not, necessarily all in one life, have a thorough experience of ordinary earth life and the things we can learn only in it, we may not turn back before we have passed the Nadir. This is one of the reasons why Initiation is not proclaimed publicly as is Exoteric Religion.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Tonight I want to go back and consider the Three Supernals of the Sephirothic Tree of Life. You remember that we considered in outline the development of the three first Divine Emanations, and now I want to go into a deeper insight into their nature and significance, so you can study them in relation to each other. This is the only way to study the Sephiroth, for a single Sephira, taken by itself, is barren of significance. The Tree of Life is essentially a scheme of relationships, stresses and reflections.

The Rabbinical Books apply many curious appellations to the Sephiroth, and we learn much from considering these, for every word of these books has a weighty significance, and none are used lightly for the sake of idle, poetic imagery. All are as precise as Scientific Terms, which in fact, is what they are.

The meaning of the word, Kether, as I have already noted, is "Crown." Chokmah means "Wisdom," and Binah means "Understanding," but pendant to these two latter Sephiroth is a curious and mysterious third, which is never represented in the Glyph of the Tree. This is the Invisible Sephiroth, Daath, Knowledge, and it is said to be formed out of the conjunction of Chokmah and Binah, and is situated astride the Abyss. Crowley tells us that Daath is in another dimension to the other Sephiroth, and forms the Apex of a Pyramid, of which Kether, Chokmah and Binah form the three basic angles. To me Daath presents the idea of Realization and of Consciousness.

Now let us elucidate the three Supernals according to the method of the Mystical Caballah, which consists in filling the mind with all the correspondences of Symbols assigned thereto, and letting contemplation work them out for you.

It will be observed that these three, and their Mysterious Fourth, all contain Symbolism relating to the Head, which in the Archetypal Man represents the highest level of Consciousness. When we seek in the Rabbinical Literature to see what further names may have been applied to them, we find yet another Head Symbolism applied to Kether. This, altho not specifically referred to them, may be taken to embrace the other two Supernals also, for they are Aspects of Kether on a Lower Plane.

The Rabbis called Kether, amongst other Titles which we need not consider now, Arik Antin, the Vast Continent, the White Head, the Head Which is Not; the Magical Symbol of Kether, according to Crowley, is an Ancient Bearded King, seen in Profile. MacGregor Mather says "The Symbolism of the Vast Countenance is that of a Profile, in which one side only of the Countenance is seen, or as it is said in the Caballah, 'In Him is all Right Side.'" The Left Side, being turned toward the Unmanifest, is for us like the dark side of the Moon.

But Kether is primarily the Crown; now the Crown is not the Head, but rests upon it and above it. Therefore, Kether cannot be Consciousness, but the raw material of Consciousness, when considered Microcosmically, and the raw material of Existence, when considered Macrocosmically. For there is this two-fold way of considering the three, as we have already noted. It can be regarded as the Universe, and as the Soul of Man, and these two aspects throw light upon each other. In the words of The Emerald Tablet of Hermes, "As above so below."

Kether differentiates into Chokmah and Binah before it achieves phenomenal existence, and these two are called by the Caballist, Abba, the Supernal Father, and Ama, the Supernal Mother. Binah is also called the Great Sea, and Shabathai, the Sphere of Saturn. Now you will find as we go on that the Sephiroth are called successively the "Spheres of the Planets," but Binah is the first of the Emanations to be so assigned. Kether is called the first Whirlings, and Chokmah the Sphere of the Zodiac.

Now Saturn is the Father of the Gods; he is the greatest of the old Gods that were the Predecessors of the Olympus, over which Jupiter ruled. In the Secret Titles, attributed to the Tarot Cards, the Path of Saturn is called, according to Crowley, the Great One of the Night of Time.

We have then Kether, differentiating into an active male Potency, Chokmah, and a passive female Potency, Binah, and these are placed at the head of the two side columns formed by the vertical alignment of the Sephiroth, in their spacing on the Tree of Life. These two Columns are called, - the Left-Hand one, under Binah, Severity, and the Right-Hand one, Chokmah, Mercy, and the Middle one, under Kether, Mildness, and it is said to be the Column of Equilibrium. These two side Columns are two Pillars that stand at the entrance to King Solomon's Temple, and are represented in all Lodges of the Mysteries. The Candidate himself, when he stands between them, is the Middle Pillar of Equilibrium.

Here we meet with the idea put forth by Madam Blavatsky, that there can be no manifestation without differentiation into the pairs of Opposites. Kether differentiates its two aspects as Chokmah and Binah, and Manifestation is in Being. Now in this Supernal Triangle, The Head Which Is Not, the Father and the Mother, we have the root concept of our Cosmogony, and we shall return to it again and again, under innumerable aspects, and each time I return to it, you will receive Illumination. These earlier discussions do not attempt to deal with any of the subjects exhaustively, for reasons already noted, and it is necessary to accumulate Mental Furniture of Facts, to enable you to appreciate the significance of a more detailed discussion; we are at the present moment engaged in assembling this furniture. In due course we shall begin to arrange it into a House of Life and study it in detail.

Binah, the Superior Mother, (as distinguished from Malkuth, the Inferior Mother, the Bride of Microprosopos, the Isis of Nature, the Tenth Sephiroth) is two-sided, and these aspects are distinguished as Ama, the Dark Sterile Mother, and Aima, the Bright, Fertile Mother. We have already noted that she is called the Great Sea, Marah, which not only means bitter, but is also the Root of Mary, and here we meet again the idea of the Mother, at first Virgin, and then with child, by the Holy Spirit.

By the Association of Binah with the Sea, we are reminded that Life had its Primordial beginning in the Waters. From the Sea arose Venus, the Archetypal Woman. The association of Saturn suggests the idea of Primordial Age, "Before the Gods that made the Gods had drunk at eve their fill." It suggests the most Ancient Rock, "Within the shady stillness of the Vale sat Grey-Haired Saturn, quiet as a stone."

Max Heindel speaks of the Lords of Form, as among the

earliest phases of Evolution, and an, as yet unpublished, inspirational work; the Cosmic Doctrine speaks of the Lords of Form as the Laws of Geology.

Considering again the Symbolism of the two lateral columns of the Tree, we see Chokmah and Binah as Force and Form, the two Units of Manifestation.

It would not profit much to go deeply into the endless ramifications of this Symbolism at present, for it is carrying us beyond the three Sephiroth we have already studied. But let us consider further, the mysterious Daath, which never appears on the Tree, and to which no Deity name or Angelic Host is assigned, and which has no mundane symbol, in Planet or Element, as have all the other Stations on the Tree.

Daath is produced by the conjunction of Chokmah and Binah, as has already been noted. The Supernal Father, Abba, marries the Supernal Mother, Aima, and Daath is the issue. Now Daath is called some curious things by the Caballah. For instance, in "The Book of the Concealed Mystery," Mathers' (English translation from the Latin translation of Von Rosenroth) it says, "For Father and Mother are perpetually conjoined in Yesod, the Foundation (the 9th Sephira) but concealed under the Mystery of Daath or Knowledge." And in verse 40 we read concerning Daath, "The man that shall say 'I am the Lord' he descendeth; Yod (The tenth letter of the Hebrew Alphabet) is the Foundation of the Knowledge of the Father, but all things are called Byodo. That is, all things are applied to Yod concerning which this discourse is; all things cohere in the Tongue which is concealed in the Mother, that is, thru Daath, or Knowledge, whereby Wisdom is combined with Understanding, and the Beautiful Path (Tiphareth, the 6th Sephiroth) with His Bride, the Queen, (Malkuth, the 10th Sephiroth) and this is the concealed idea or Soul pervading the whole Emanation. Since it is open for that which proceedeth from itself, that is, Daath is itself the Beautiful Path, but also the Inner, whereto Moses referred, and that Path lies hidden within the Mother, and is the Medium of its conjunction." When it is noted that Yod is identical with Lingam, in the Hindu System, and that Kether, Daath and the Beautiful Path, the 6th Sephiroth, are in a line on the middle Pillar of the Tree, which equates with the spine in man, the Microcosm, and that is coiled in Yesod also on the Middle Pillar, we shall see that we have here an important Key for those who are equipped to use it.

In the greater Holy Assembly, (Mathers' translation), we read concerning the Head of Microprosopos, whose whole body is being taken as a Glyph of the Cosmos, "From the Third Cavity there goes forth a thousand times a thousand Conclaves and Assemblies, Wherein Daath, Knowledge, is contained and dwelleth, and the hollow place of this Cavity is between the other two Cavities, and all these Conclaves are filled from either side." This is that which is written in Proverbs 2;4, "And in Knowledge (Daath) shall the Conclaves be filled." And those three are expanded over the whole body, on this side, and on that, and with them does the whole body cohere, and the body is contained by them on every side, and thru the whole body are they expanded and diffused.

When it is recalled that Daath, is situated at the point where the Abyss bisects the middle Pillar, and that up the

Middle Pillar lies the Path of the Arrow, the way by which Consciousness goes when the Psychic rises on the Planes, and that here also is Kundalini, we say that in Daath is the secret of both Generation and Regeneration, the Key to the manifestation of all things, thru the differentiations, the pairs of Opposites, and their Union in a Third. It is thus that the Tree unfolds its Secret to the Caballist.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

I trust that in the work which has come to you, you have been duly impressed with the saying "Enflame thyself in Praying" - the whole secret invocation lies in those few words. The exact methods are of relatively little importance; there are a hundred different ways of attaining the end, but the Mind itself must be so Exalted that it loses Consciousness of Self. One must literally work themselves up to a created frenzy, if they are to be successful. Inhibition is no longer possible, or even thinkable, and the whole being of the Magician is irresistably flung forth and in the blinding light, midst the roar of ten thousand Thunders, the Union of the God and man is consummated.

You should by this time be well along with the practice of rising on the Planes according to the method which you have been given, and should be able to limit your raising to the particular Plane of the Symbol whose God you are desirous of invoking. You should by this time, have acquired a fair fluency in composing a Mantra suitable to that God. Of course, always remember, that if there is failure on the part of the Gods to respond, or if the Spirits are recalcitrant and refuse to appear that there may be a reason. You have not had the work with the Evil Spirits, but in the case of the Gods, remember that Ishmael will not readily appear when Jupiter is below the horizon. It is easier if He is rising, or in the Mid-Heaven. Remember that it is necessary to fill the Heart and Mind with the proper basis for manifestation, the higher the nature of the God, the more true this is. The Holy Guardian Angel of course, has always the necessary basis. His manifestations depend solely upon the readiness of the Aspirant and the Magical Ceremonies which you use, as invocations, are merely intended to prepare you, as the Aspirant, not in any way, to attract or influence the Guardian Angel. It is His constant and eternal Will to become one with the Aspirant. The moment the conditions of the latter make it possible, the union is consummated, thus this work is given you for the purpose of preparing you.

But I do want to stress again the necessity of practice, especially of the rising on the Planes, for you must develop the Astral Body until it is just as real to you as your Physical Body. You must make it, by practice and training, able to travel to any desired Symbol, and also train it to perform the necessary Rites and Invocations. In other words, it must be educated. Ultimately, the relation of that body with your own must be exceedingly intimate; before this harmonizing takes place, you should begin by a careful differentiation. The first thing to do, therefore, as I told you in that particular lesson, is to get the psychic body outside of your own. Without confusing the two, you begin by imagining a shape resembling yourself standing in front of you as I told you. Do not say that it is only Imagination. The time to test that is later on, when you have secured a fairly clear mental image of such a body. Try to imagine how your own body would look if you were standing in its' place. Try to transfer your Consciousness to the Astral Body. Your own body has its eyes shut, use the eyes of the Astral Body to describe the objects in the room behind you. Don't allow antagonistic thoughts to creep into your mind, such as for instance, "It is only an effort of Subconscious Memory" - all of these thoughts are lain aside until the proper time for testing has come.

Then, as I told you before, as soon as you feel more or less at home in the Ethereal body, let it rise in the air. Keep on feeling the sense of rising, keep on looking about you as you rise, until you see landscapes and beings of the Astral Plane. Such have a quality all their own, they are not like material things, they are not like Mental Pictures, they will seem to lie between the two. When your practice has made you adept, so that in the course of an hour's journey, you can feel assured of having a fairly eventful period, turn your attention to reaching a definite place on the Astral Plane. Invoke Jupiter, or for example, invoke Mercury. Examine carefully your record of the resulting vision. Discover whether the symbols which you have seen in your picture, correspond to the conventional symbols and ideas affiliated with Mercury. You must remember that testing of the Spirits after the Vision, is a very important branch of the whole subject of Magic. Without it, you are inevitably lost in delusion.

Now I want to stress another point. In speaking of this matter of the Astral Body rising up the Planes, we are confusing two methods, we are confusing the projection method with the true rising of consciousness up the Planes; they are not differentiated in the terms heretofore, but now, after you have gone this far and have succeeded in your practice work, with the projection of the Psychic Body with the Consciousness in it, up the Planes, we can distinguish what is really a true rising on the Planes. In other words, raising Consciousness without raising the Astral Body. After you have practiced, and are able to slip in and out of your Astral Body with the utmost ease and assurance, it will then be no longer necessary for you to use your Astral Body to be sent far off. Sitting right in your chair in your Sanctum, and without moving at all, you will be able to attune the eyes and ears as simply as a man with a microscope can transfer his complete attention from one eye to the other. (This correlates in a way, with what is termed the Astral.) This is truly raising Consciousness up the Planes, and the former method is rising up the planes thru the projection of the Astral Body. Try this latter method first, until you are thoroughly proficient.

Now, if you have been faithful in the visualizing of your Sanctum and have continued to practice, creating it over and over, frequently going into it, utilizing it, you will find now that you have accomplished another step. You have created a Temple which actually exists upon the Astral Plane, and in some of your journeys in the Astral Body up the Planes, you can visit it; while such forms are phantasmal and fleeting, those forms which are definitely attached to the Material possess enormous Powers of Resistance.

So, you see in summing up the work thus far, the very first task is to separate the Astral Body from the Physical Body and learn to do it readily. The second is to develop the Powers of the Astral Body by training it and educating it, particularly with regard to Sight, Travel and Interpretation. Then the third is to unify the two Bodies without confusing them. When you have done this, you are fitted to deal with the Invisible Realms. It is only a matter of practice, and perseverance, just as you would practice the fingering exercises on the piano, and in spite of the apparent hopelessness of the task in the beginning, you gradually acquire facility.

I want you, therefore, to undertake a regular series of

experiments, in the projection of the Psychic Body and rising in it up the Planes, in order that you may familiarize yourself with the various Sub-Planes of the Astral, learning also something of the Inner Meaning of each. I do not want you to practice to exhaustion, or to the detriment of those problems and affairs which are your chief interests, in this Incarnation, but you must acquire this Power of rising. Then, you must be able to rise to any particular Sub-Plane which may be necessary for the purpose of visitation, or exploration. You simply must go on rising on the Planes every day of your life, year after year. You are not to be disheartened by failure, or too much encouraged by success. What you are doing will be of real value to you in the end, it will aid you in developing character and in creating a Karma which will give you the Power to do your Will. In the matter of the Sub-Planes, of which I spoke briefly, you will recognize many as you contact them; there is the Plane of Magic, which is the Home of the Egyptian Gods, there is the Alchemical Plane or Sub-Plane, whose Symbols are those of Gardens, Unusual Symbols, Hieroglyph Animals, but with a peculiar quality which enables you to recognize them readily. There are also Sub-Planes corresponding to the various Religions, present and past, which I have spoken of before in my description of Storage Batteries of Power, - so you see, it is of the utmost importance that you are able to find your way to any desired Plane and operate therein, as its' Ruler. Eventually, of course, you will be able to pass clear thru the Astral, Mental and on to the Spiritual Plane, but remember that it requires a great Development of the Body of Light and an intense unification of the highest Spiritual Constituents of Man, before he can pierce the Veil, and it is in this work of Magic that there is found the best preparation possible.

And now, just one thing more, while we are on this review, and that is the matter of the work which you were given, the contact with, this attained, and the knowledge and conversations with, the Guardian Angel, the Adept is possessed of all that he can possibly need, and it goes without saying that until the Magician has attained the Knowledge and Conversation of the Holy Guardian Angel, he is liable to endless deceptions. One must, therefore, be prepared for disappointment at the various stages, until finally one attains to this Conscious Attunement.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Referring briefly to the division of the Sephiroth into Four Worlds of the Caballist, these groupings on four Levels or Worlds, consist of Atziluth, which is the highest, the Archetypal World, consisting of Kether only. The second Division, Briah, called the Creative World, consists of Chokmah and Binah, which are the Supernals Abba and Aima, Father and Mother. While the third Level is that of Yetzirah, the Formative World, consisting of the six Central Sephiroth; that is Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod. The Fourth World is Assiah, the Material World, represented by Malkuth. You may take your chart and draw four parallel lines across the Tree, labelling the Divisions by the Titles of these four Levels, and then study it in connection with the lesson for this week, noting the form of Power and the work done in each division as you judge it from the Nature of the Sephiroth it contains.

This method of classifying the Sephiroth is much employed in Caballistic Thought, and of great value in studying Evolution. We must remember, however, that the Tree is not an arbitrary method of classification, and that because a thing is classified under one head, in one system, does not mean that it cannot equally and properly be classified under another head, in another system. The reappearance of the same Symbol in a different sphere often affords valuable clues.

There is a method of classification in which the Ten Holy Sephiroth are considered as appearing in each Caballistic World, upon another Arc, or Level of Manifestation, so that just as Ain Soph Aur, the Limitless Light of the Unmanifest, concentrated a point which was Kether and the Emanations worked down thru increasing Grades of Density to Malkuth, so the Malkuth of Atziluth is conceived of as giving rise to the Kether of Briah, and so on consecutively down the Planes. The Malkuth of Briah, giving rise to the Kether of Yetzirah, and the Malkuth of Yetzirah giving rise to the Kether of Assiah, and the Malkuth of Assiah, in its lowest aspect, abutting upon the Demonic Kingdom, which is, as you see, but sub-dividing each of the Four Worlds, into ten Sub-Divisions, the Lowest of each giving rise to the Highest of the next succeeding World.

It is Atziluth, however, which is considered the natural sphere of the Sephiroth as such, and for this reason it is called the World of Emanation. It is here, and here only, that God acts directly, and not thru His Ministers. In Briah He acts thru Meditation of the Arch Angels; in Yetzirah thru the Angelic Order, (The Angels are the Messengers and express the Will of God), and in Assiah thru those Centers which have been named the Mundane Chakras, the Planets, Elements and Signs of the Zodiac.

I want you to meditate upon what I have just said very carefully, for much Illumination will come to you, as you study over the implication and suggestions implied in it.

We have then, in these four Sets of Symbols, a complete System of Notation, for expressing the Mode of Function of any given Power, at any given Level, and this system of Notation is the basis of Ceremonial Magic, with its Names of Power, and also of Talismanic Magic, and the Tarot System of Divination. It is said, for this reason, that of the "Barbarous Names of Evocation," not so much as a

letter may be changed, for these Names are Formulae, based on the Hebrew Alphabet, which is the Sacred Language of the West, as Sanskrit is the Sacred Language of the East. In Hebrew, however, each letter is also numbered, so that the Names are Numerical Formulae. A most intricate System of Metaphysical Mathematics, called Gematria, is based on this principle.

There are aspects of Gematria, which may be debased and much is perhaps, Superstition, but the basic idea of the great System of Cosmic Mathematics unquestionably enshrines great Truths, and contains great possibilities. Using this System, it is possible to unravel the relationships of all manner of Cosmic Factors, if the correct Hebrew spelling of the Names of Power is known, for these Names were formulated in accordance with the principles of Gematria, and therefore Gematria supplies the Key to them.

However, at this time, we want to continue this discussion. In the Archetypal World of Atziluth there are assigned to the Ten Sephiroth ten forms of the Divine Name. Anyone who has read the Bible cannot fail to observe that God is referred to under diverse Titles, as the Lord, the Lord God, as the Father, and by other Appellations. Now these are not literary Devices to avoid needless repetition, but are exact Metaphysical terms, and according to the Name used, do we know the aspect of Divine Force in question, and the Plane on which it is functioning. Here again is much food for thought, and I want you to meditate upon this carefully.

In the World of Briah, it is held that the Mighty Arch Angels carry out the mandates of God, and give them expression, and assigned to the Sephiroth Stations on the Tree in this World, that is in this particular Division, are the Names of these Ten Mighty Spirits. In Yetzirah it is the Choir of Angels, innumerable in their concourse, who carry out the Divine Command, and these also are assigned to their Sephirothic Stations, thus enabling us to know their mode and level of functioning.

In Assiah, as we have already noted, certain natural Centers of Force are given similar correspondences, the Chakras, Planets, Elements and Signs of the Zodiac. I will take up all of the associations as we come to study the Sephiroth in detail. On the little chart which you have divided into the Four Worlds, you may, on the outer edge, draw a complete Tree in each of these Worlds, which will give you the idea of the Ten Sub-Divisions of each, each being a complete Tree, but against a background of a portion of the original Tree.

In this Symbolic rending of the Ten Holy Sephiroth in the four Worlds, there is another important set of factors to be considered, and these are the four Color Scales, classified by Crowley as the King Scale, assigned to the Atziluthic World; the Queen Scale, assigned to the Briahic World; the Emperor Scale, assigned to the Yetziratic World; and the Empress Scale, assigned to the Assiahic World.

In case that it may not be readily accessible to you, I will give you these Color Scales, and you may write the colors in the proper Sephira of each little Tree, in each of the four Sub-Planes, or Worlds of the Great Tree.

COLOR CHART

King	Queen	Emperor	Empress
1. Brilliance	White Brilliance	White Brilliance	White flecked with gold.
2. Pure soft blue	Grey	Blue pearl grey like mother-of-pearl.	White flecked with red, blue, and yellow.
3. Crimson	Black	Dark brown	Grey flecked with pink.
4. Deep violet	Blue	Deep purple	Deep azure flecked with yellow.
5. Orange	Scarlet Red	Bright Scarlet	Red flecked with black.
6. Clear pink rose	Yellow (gold)	Rich salmon	Gold amber.
7. Amber	Emerald	Bright yellow green	Olive flecked with gold.
8. Violet purple	Orange	Red-russet	Yellowish brown flecked with white.
9. Indigo	Violet	Very dark purple	Citrine, flecked with azure.
10. Yellow	Citrine, olive, russet and black	As Queen Scale but flecked with gold.	Black rayed with yellow.

(To be continued)

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Before commencing the work of this week, read over the lesson of last week and then go right on with this. Thus you will have the proper connection.

This four-fold classification has a far-reaching significance in all Caballistic matters, and also in Western Magic, which is largely based upon the Caballah. It is said to be under the presidency of the four letters of Tetragrammaton, the Sacred Name, rendered as Jehovah in Hebrew, which has no vowels in its Alphabet; this word is spelled JHVH, or according to the Hebrew Names of these letters, Yod, He, Vau and He, (the He being pronounced Hay; the Vau being pronounced Vow). The vowels are indicated in Hebrew by points, inserted into and under the square letters of the Script, which is written from right to left. These vowel points were only introduced at a comparatively recent date, and the older Hebrew Scripts are unpointed, so that one cannot see the pronunciation of any proper name for itself, but must needs to have it communicated to him by someone who knows it. Some of the texts in Masonry are written in this way, so that they are not understandable, save to one who has been initiated. The true Mystical pronunciation of Tetragrammaton is said to be one of the Arcana Mysteries.

To the four letters of the Name are allotted any four-fold Mystical Classification, and by means of their correspondence we can trace all manner of relationships, and these are very important in practical Occultism, as will be seen later.

Four important four-fold Divisions find a place under them, enabling us to see their relationships amongst themselves. These are the four Worlds of the Caballist, the four Elements of the Alchemist, the Four-fold Classification of the Signs of the Zodiac, and the Planets into Triplicities, applied by the Astrologers, and the four suits of the Tarot Pack, used in Divination. This four-fold Classification resembles the Rosetta Stone, which gave the Key to the Egyptian Hieroglyphs, for on it were the inscriptions in Egyptian and Greek. Greek being known, it was possible to work out the meaning of the corresponding Egyptian Hieroglyphs. It is the method of arranging all these sets of factors on the Tree which gives a real Esoteric clue to each of these Systems of practical Occultism. Without this Key they have no Philosophical basis, and become matters of Rule of Thumb, and Superstition. It is for this reason that the Initiated Occultist will have nothing to do with the uninitiated Fortune Teller, for he knows that, lacking this Key, the System is valueless, hence the vital importance of the Tree, in Western Occultism.

To understand a Sephira then, we need to know firstly its primary correspondences in the four Worlds, its secondary correspondences in the four Systems of practical Occultism, mentioned above, and thirdly, any other correspondence we can by any means gather together, in order that the testimony of many witnesses may yield the Truth. Of this gathering of correspondences there can be no end, for the whole Cosmos on all its Planes corresponds in endless sequences. We are constantly adding to our knowledge, if we are good students of Occult Science.

But yet again I must remind you in this connection that the Caballah is as much a method of using the mind as a system of

Knowledge; if we have the knowledge without having acquired the Cabalistic technique of Mentation, it is of little value to us. In fact, we might go so far as to say that it is not possible to acquire any great degree of knowledge until the technique of the mind has been mastered, for it is not the Conscious Mind to which the Tree appeals, but Subconsciousness, for the logical method of the Caballah is the logical method of Dream Association, but in the case of the Caballah the Dreamer is the Racial Subconsciousness, the Over Soul of the People, the Earth Spirit; into communication with this Earth Soul, the Adept enters by means of Meditation on the prescribed Symbols. This is the real import of the Tree and its correspondences.

The highest of the Four Worlds, Atziluth, the Plane of pure Deity, is called by the Caballist the Archetypal World. It is also called, in the translation of MacGregor Mathers, the Intellectual World. This term is misleading; it is only intellectual as we commonly understand the word, as related to the mind, the rational Intellect, insofar as it is a realm of Archetypal Ideas. But these ideas are entirely abstract, and are conceived by a function of Consciousness quite outside of the range of Mind as we know it. Therefore to call this level the World is to mislead one, unless at the same time we say that by Intellect we mean something quite different than what the Dictionary defines. This is a rather poor way of expressing ideas; it is far better to coin a new term, with precise meaning than to use an old one in a misleading sense, especially as in the case of Atziluth there is an excellent term already in use, that is the Archetypal World, which exactly describes it.

The Atziluthic World is said by the Caballist to be under the presidency of the Yod of the Sacred Number of Tetragrammaton. We may justly deduce from this that in any other four-fold System whatever is said to be also under the presidency of Yod will refer to the Atziluthic or purely Spiritual Aspect of that Force or Subject. Among other associations given by different Authorities are the Wand Suite of the Tarot Pack, and the Element of Fire. It will be apparent to anyone who has any knowledge of Occult matters, that as soon as we know the Element to which a Symbol is assigned we know a great deal, for it opens up all the ramifications of Astrology for us, and we can trace out its Astrological Affinities thru the Triplicities of the Zodiac, and the Affinities of the Planets with them. As soon as we know what Zodiacal and Planetary associations exist, we are in a position to explore the correlated Systems of any Pantheon, for all the Gods and Goddesses of all the Systems that the Human Mind has ever invented have Astrological Associations. The Stories of their Adventures are really parables of the workings of Cosmic Forces. Thru this maze of Symbolism we could never hope to find our way unaided, but if we anchor the end of each chain of Correspondence to its proper Sephira, in one of the four Worlds, we have the clue we need.

In the Bonds of the Eternal Brotherhood.

A NOTE ON GENESIS - PART ONE.

At this point I want you to study a certain manuscript written by Frater "C". It has been revived by eminent Occultists such as Waite, Mathers and Aleister 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 VaATH HaAREtz (or 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 Caballah, 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 heavens
In Wisdom		(The Elohim)		
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 Caballistical 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 Brahma 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 -3300). And in the Grecian tongue it is written: "In the beginning was the Word," etc. Now if in 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.

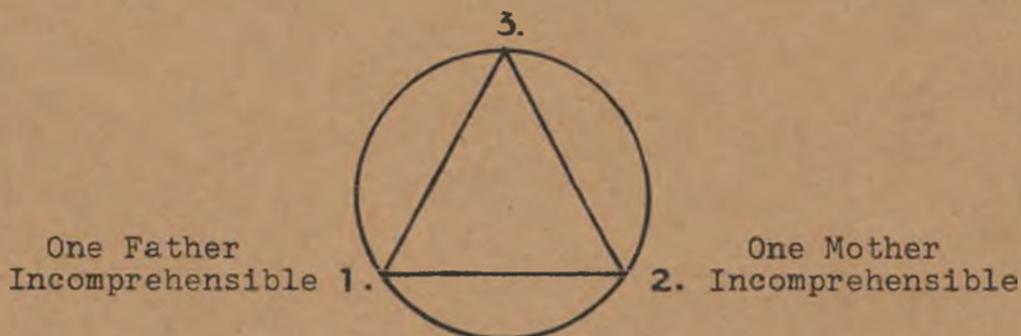


Fig. 1. - The Trinity Unmanifest.

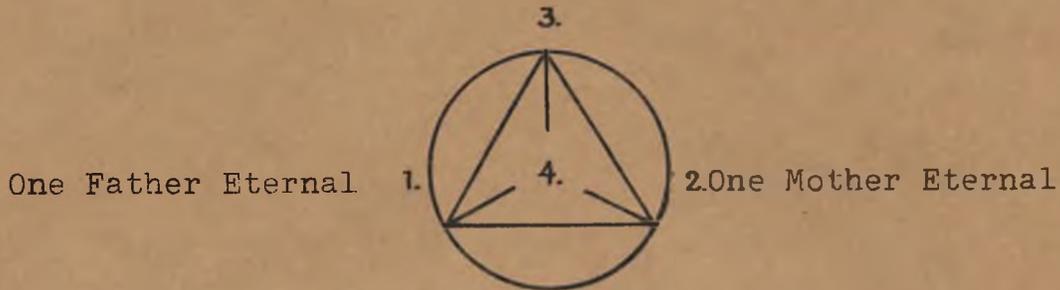


Figure 11 - The Trinity in Manifestation

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 man manifestation: as it were unlimited, unbound, and unbounded, inoperative because of its diffusiveness and dispersion. In the second figure we behold their concentration: focalization: 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 Tetragrammaton, 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 whatsoever 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 Tree 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.

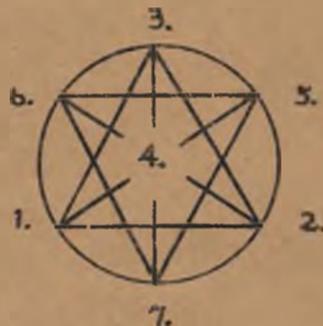


Figure 111 - Third Symbol

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							
												equals	Vau, He, Yod	equals	Yetzirah.				
1	"	2	"	3	"	4	"	5	plus	6	plus	7	equals	28					
													equals	2	plus	8	"	10	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.

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 symbolizes 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 symbolized 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 the Eternal Brotherhood.

A NOTE ON GENESIS - PART TWO

It was necessary that I should go thus somewhat at length into this Mystery of the Opening of the Numbers, because without this explanation much of the meaning of the verse must necessarily remain obscure.

The Hebrew letters follow with their English Equivalent:							
A א 1 Aleph	V ו 6 Vau	L ל 20 Caph	P פ 80 Pe				
B ב 2 Beth	Z ז 7 Zayin	M מ 30 Lamed	TZ צ 90 Tzaddi				
G ג 3 Gimel	CH ח 8 Cheth	N נ 40 Mem (מ/ממ)	Q ק 100 Qoph				
D ד 4 Daleth	T ט 9 Teth	S ס 50 Nun	R ר 200 Resh				
H ה 5 Heh	I י 10 Yod	Sh ש 60 Samekh	Sh ש 300 Shin				
		O ם 70 Ayin	Th ת 400 Tau				

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

Now let us consider this Mystic Verse!

The first thing that strikes us is that it contains Seven Words; the Second that the number of its letters is twenty-eight. Thus does it perfectly symbolize in its entirety the third Symbol in the numerical evolution.

Before proceeding to a detailed analysis, and following the Process of Creation by Time (i.e., beginning at the first letter, and so proceeding), let me point out a few general facts. First as to the number of letters in each word, which converted into figures stands thus: 4,3,5,2,5,3,6, (Hebrew direction.)

In the midst is 2, by Taro the Central Will; and this two-lettered word is Tau-Aleph. On either side of this is the pair of figures 35-53, balanced one against the other; as though symbolic of the great dawning life of the Mother Heh.

These balanced figures together make 16, whereof the Key is 7; the total number of letters in the third Symbol. Then we have left at either end 4 and 6 equals 10, the perfection of the Sephiroth, as if to declare that this verse from beginning to end thereof reflected the Voices from Kether unto Malkuth even; and 6-4 equals 2 again, the Central Will, Beth, Thoth, in the Heart of the Universe (as in the centre of the verse.) Note, then, this perfect equilibrium of the verse, and remember that Mystery - that equilibrium is strength.

Let us now look at the letters themselves. Counting them we find that the two central ones are Aleph, Mem, the Supernal Mother; even as the number of letters had the dual symbol in their midst. Now their numeration is 41, yielding by Gematria Lamed, Yod, Aleph equals Force: Might; Power, (Lamed, Aleph, Vau, Aleph, Nun) equals Divine Majesty. Beth, Lamed, Cheth, Aleph equals Fecundity, all symbolic of the attributes of the Dual Polar Force and Mother. Moreover, 4 plus 1 equals 5, equals Heh, Mother Supernal once again - and in its geometric symbol the Pentagram - the Star of Unconquered Will. Add the next two letters on either side, and we get Tau, root of the element of Earth; Aleph, root of the element Air; Mem, root of the element of water; Yod, the root of the element of Fire, or a concealed Tetragrammaton.

And this also reads Mem, Yod, the Great Sea, Tau, Aleph, Alpha and Omega, or Essence. Add the next two, so that the six central letters are obtained; and we read Heh, Tau, Aleph, Mem, Yod, Heh, which signifies Mem, Yod, Heh, swollen, extended, or expanded; and hence Thou (i.e. God, Ateh, the All) in extension. But by Metathesis of these six letters is obtained Tau, Mem, Aleph, Heh, Yod, Heh, equals "Truth Was" as if affirming solemnly the presence in the Creation of the Supernal Truth.

Now let us take the first and last letters of the verse and "cast into the midst thereof the Fire of the Sun" - i.e. Vau (6), "the Seal of Creation" - and we have Tzaddi, Vau, Beth, an egg. Where we see the whole universe enclosed in the Cosmic Egg of Hindu and Egyptian Mythology: and the Formulation of the Sphere of the Universe (or Magical Mirror in Man.) As it were the Egg of the Black Swan of Time, the Kala Hamsa, the Triune $\alpha\mu\upsilon$ or word of Power or of Seb, the Bird of Life, whose will was heard in the Night of Time.

The total numeric value of the verse is Teth, Nun, Tau, Daleth, equals 463, of which the Key is 13, and the Key of 13 is 4, the Tetractys and the Threshold of the Universe.

Now to proceed to what I have termed the Time Process, the first Word of the Law then is Tau, Yod, Shin, Aleph, Resh, Beth. Now in the Hebrew Scriptures the first word of a Book is also its Title. Thus Genesis is called by the Rabbins "B'rasheth", or "In the Beginning", wherefore we may regard this Word as not the first word -- albeit that is shadowed forth therein -- but as the seal and title and Key of the whole book. Holding this in mind, let us proceed to analyze it. The number of its letters is six, the Seal of Creation, and their total numeric value is 913. 913 equals Death, the Transformer - the distinct formulation of the Three in One, once more uniting to produce the 4.

Now Beth primarily signifieth a House or Abode, and in Taro it is Mercury, the Magus --- the Vox Dei --- and Thoth, the Recorder. Coalesce these two ideas and we get Beth.

"THIS IS THE MAGICAL HISTORY."

Resh signifieth the Head or Beginning of Time and Things; and by Taro it is glory, Life, Light, Sun. Thus Read:
"OF THE DAWNING OF LIFE AND LIGHT."

Aleph is by shape the Swastika, symbolically Aleph, the Ox, as though showing the fearful force of the Spiritual "Whirling Motions" upon the Material Plane, as a terrible and destructive Power. This is shown also by the Foolish Man, as the Material Tarotic emblem of that which in its proper and higher manifestation is the Spiritual Ether. Therefore we read:

"BEGUN ARE THE WHIRLING MOTIONS."

Shin signifieth mighty in flame, whereof it is also the Hieroglyph. It is that Ruach Elohim brooding upon the Face of the Waters. So read:

"FORMULATED IS THE PRIMAL FIRE."

Yod is the Hand, symbolizing Power in Action, and its Taro Key is the Hermit and the Voice of Light, the Prophet of the Gods. Thus:

"PROCLAIMED IS THE REIGN OF THE GODS OF LIGHT."

Tau is the last letter of the Alphabet, the finis, the Omega, the Universe, Saturn, the outermost Planet, and it is also Aleph, Ayin, Resh, Tau, Throa, the Gate of the Universe; and by Caballah of nine Chambers it is Daleth, the Gateway of Initiation. Hence:

"AT THE THRESHOLD OF THE UNIVERSE."

So the whole Word reads:

Beth - this is the Magical History.

Resh - of the Dawning of the Light.

Aleph - Begun are the Whirling Motions;

Shin - Formulated is the Primal Fire;

Yod - Proclaimed is the Reign of the Gods of Light

Tau - at the Threshold of the Infinite Worlds!

Now compare this with the following:

Beth	(At the ending of the Night (At the Limits of the Light (Thoth stood before the Unborn Ones of Time. (Then was formulated the Universe.
Resh	(Then came forth the Gods thereof, (The Aeons of the Bornless Beyond.
Aleph	Then was the Voice Vibrated.
Shin	Then was the Name declared. (At the Threshold of Entrance,
Tau	(Betwixt the Universe and the Infinite,
Yod	(In the Sign of the Enterer: Stood Thoth (As before Him and the Aeons were proclaimed.

The positions of the last two letters of the Word have been relatively changed, so as to render the meaning more harmoniously.

We will now proceed to the first word of the text as thus decapitated, taking B'rasheth as the Title rather than as the first Word. This latter stands Beth, Resh, Aleph, which hath three Letters, symbolizing thereby the Unmanifest Trinity.

Now its letters further exemplify the Trinity, for that they are the initials of three Hebrew Words, which are the Names of the Persons thereof, viz:

Zayin, Beth -- Ben, the Son.

Cheth, Vau, Resh -- Ruach, the Spirit (here the Mother).

Beth, Aleph -- Ab, the Father.

Note how here again the Son is first for Humanity and the Father last. These three letters then, symbolize the three in One Unmanifest. Yet is there in them the All-potency of Life. For 2 plus 2 ($200=2+00=2$) plus 1 equals 5, the Symbol of Power, Mother Supernal, and Heh also is Aries, Lamb of God and Dawn of the Life of the Year.

The next word is the Great Name of God the Vast One:

Aleph, Lamed, Heh, Yod, Mem. Let us meditate upon its Mystery!

Herein behold five Letters: In its Centre is the Great Letter Heh, Mother Supernal. Five once more; and its first and last letters are once again Mem, Aleph; 41, the Mother, and 5, the Maternal Essence. And its numeration is 86, whereof the Key is 14, whereof the Key is 5. Wherefore we say that this great name is 5 in its form symbolic. 5 in the Heart of its Power; the Beginning and the End thereof are 5; and 5 is it in its Venerable Essence.

Turn now back unto the third Symbol; gaze at it steadily for a few moments, and see hidden in the Six-fold Seal of Creation the Five-fold Star of Unconquered Will.

For this was the Divine Force which created the worlds! Power Eternal, Power Resistless, Power All-dominating, in its Absolute Supremacy - gleaming as the Great Name Elohim in the Heart of the Six-fold star! Flaming as the Purifying Fire, purging and ordering the Chaos of the Night of Time!

As in the midst of the Letters of the Verse we saw the words, Mem, Yod, Heh; Heh, Tau, Aleph, "Thou in Extension", so also does the Name Elohim read Lamed, Aleph, "Deity", Mem, Yod, Heh, in Extension.

And the numeration of Elohim is 86, which by Gematria reads Heh, Aleph, Pe, again meaning "spread out, extended."

Write the letters of this Name in any Invoking Pentagram; and the Banishing Pentagram thereof will read 3.1416 (by Caballah of nine Chambers), which is the Formula of the Proportion of Diameter to circumference of the Circle. Thus herein do we perceive the Hidden Power of the Three extended as a Mighty Sphere to the Confines of Space.



The next word is Aleph, Tau: which we have seen to be the Central Word: and its signification is the Alpha and Omega - From Beginning unto End: Essence: and its Key is 5.

Five again are the letters of the word Heh, Shin, Mem, Shin Mem, which next follows; and in this word Mem, Yod, Mem, Shin, the Heavens, we perceive Shin, the Ruach Elohim, brooding upon the Face of the Waters, Mem, Yod, Mem, (Maim), even as it is afterwards set in Verse 2.

In the next word, Vau, Aleph, Tau, we find that the Conjunctive Vau makes of the Key number of the Essence of the Earth 11 instead of 5: symbolizing how the World should fall unto the Kingdom of the Shells, and how it should be redeemed by the Son of Man.

And finally the word Heh, Aleph, Resh, Tzaddi, Ha, Aretz, the Earth, hath four Letters showing its Elemental Constitution, and its Key is 17 - also Hope - Hope is the Earth as there is Hope in Heaven. And the last letter of the verse is Tzaddi (the letter of Hope), by Caballah of Nine Chambers that number which contains in itself all the properties of Protean Matters: howsoever you may multiply it the Key of its numbers is ever 9. Fitting Symbol of ever-changing matter which ever in its essence is One - one and alone!

Thus with the first appearance of the number of Matter does the first verse of B'rasheth close: formulating in itself the Beginning and the End of the Great Creation.

"The Characters of Heaven with thy Finger hast thou traced: But none can read them save he hath been taught in thy School."

Wherefore closing do I name the Mighty Words:

Sit Benedictus Dominus Deus Noster
Quinobis Dedit Signa.

In the Bonds of the Eternal Brothefhood.

Beloved Companion:

And while you are thinking things over and studying somewhat the last lesson or two, let us discuss the Caballah a little further in a conversational way, recapitulating the comments of its various students. In the first place as we take up the study of the Caballah, 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 Caballah 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 Sephira, 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 Caballistic Jehovah, not by any means the Jehovah of the Old Testament.

We find that the Caballah 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 Hindus. 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. Then 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 Involution, 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 Caballah 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 Caballah 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; ~~these~~ 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 Caballah, the same truth has been recognized by some Christians and some Philosophers. "All is Spirit," says the Caballah. 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

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 Caballist, "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 Caballah 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 world of Atziluth. Then formulating a reflection of the same exalted Essences on the Plane of the Pure Spirits, also inconceivable to man, the Second world 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 or Yetziratic world, 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 world of Assiah, in the shadow of the Tenth Sephira, the Malkuth, or Kingdom of the World of Shells or Material Objects. Small wonder then at the slightness of the ideal which man can form of the Divine.

At other times we find in the Caballah, 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 Caballah 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 fore 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.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

But it is not this poetic fantasy as a phase of the Caballah that we are interested in. Let us return to the Philosophical View of the Attributes of Deity, which is the Keynote of the whole Doctrine of the Caballah.

The primary human conception of God is then the Passive state of existence, Ain, not active; from this the mind of man passes to conceive, of an Ain Soph, of God as the Boundless, the Unlimited, Undifferentiated, Illimitable One. The third stage is Ain Soph Aur, Boundless Light, Universal Light -- "Let there be Light" was formulated, and "There was Light." If you will refer to your little chart of the Sephirothic Tree of Life, it will aid you.

Let us now endeavor to conceive of the Concentration of this effulgence; let us formulate a gathering together of the Rays of this Illumination into a Crown of Glorified Radiance, and we recognize Kether, the Crown, the First Sefhira, the first Emanation of Incomprehensible Deity, the first conceivable Attribute of immanent manifested Godhood, the Heavenly Man, the Ancient of Days; the devout Rabbi, bows His Head and adores of Sublime Conception. He is represented in the Hebrew Old Testament by the Divine Name, AHUH -- "I Am" -- Exodus 3:5, 4.

The Conscious God having arisen in His Energy, there follows immediately two further Emanations, the Trio, shining in the Symbol of a Radiant Triangle; Chokmah, Wisdom; the King, with the Divine Name IH, is the Second Sefhira; Binah, Understanding, the Queen, with the Divine Name, IHVH, Jehovah is the third Sefhira, and the Supernal Triad is demonstrated.

Then follows Gedulah, also called Chesed, Mercy, and its contrast, Geburah, Severity, and the reflected Triangle is completed by the Sixth Sefhira, the Sun, named Tiphareth, or Beauty, with the Name Elohim, considered as a Triangle of Reflection with the Apex below.

The Third Triangle may be considered as a second Reflection with the Apex below; it is formed of the 7th, 8th, and 9th Sephiroth; Netzach, Firmness or Victory; Hod, Splendor; and Yesod, Foundation.

Finally all these Ideals are resumed in a single form, the Tenth Sefhira, Malkuth. The Kingdom, the whole Decad forms the Archetypal Man, the Wonderful Tree of Life. In the Ancient Figure of the Archetypal Man, we see Kether, the Crown, over the Forehead, Chokmah and Binah are the two halves of the Thinking Brain; Gedulah and Geburah are the organs of Action, the right and left upper limbs. Tiphareth is the Heart and Vital Organs of the Chest. Netzach and Hod are the lower limbs, right and left; Yesod refers to the digestive organs of the Abdomen, and lastly, Malkuth is compared to the feet, as the basis or foundation of Man upon this Earth or the lowest Plane.

These Triads were looked upon as formed of a Principle of Union, and a Male and Female Potency, and thus a Balance exists. Almost as old as the Caballistic Doctrine of the Sephiroth, the Intelligence or Emanations, are the peculiar Forms in which they were represented in Diagrams which resume all Caballistic ideas, and are Emblems of these Views on every subject. Every Deific conception can thus be demonstrated, and also the constitution of the Angelic Hosts,

the Principles of Man's nature, the Group of Planetary Bodies, the metallic Elements, the zig-zag flash of Lightning, and the composition of the Sacred Tetragrammaton, the Mystical Jehovah.

This Decad of Deific Emanations is to be conceived as first formulated on the Divine First Plane of Atziluth, which is entirely beyond our ken, to be reproduced on the Second Plane of Pure Spirit, Briah; to exist in the same Decad form in the World of Yetzirah, the Third or Formative Plane, and finally to be sufficiently condensed as to be cognizable by the Human Intellect on the Fourth Plane of Assiah, on which we seem to exist. From our point of view, we may regard the Tree of Life as a type of many Divine Processes and forms of Manifestation, but these are Symbols we use to classify our Ideals, and we must not debase the Divine Emanations by asserting that these views of the Sephiroth are real, but only as conceivable by Humanity.

For example, the Caballah demonstrates the grouping of the Ten Sephiroth into three Pillars; the Pillar of Mercy, the Pillar of Severity and the Pillar of Mildness between them. These may be associated with the three Mother Letters, Aleph, Mem, Shin, and then again by two Horizontal lines, we may form three Groups and thus consider these Sephiroth as becoming types of the Three Divisions of man's nature, the Intellectual, Moral and Senuous, (neglecting Malkuth, the material body) thus connecting the Caballah with Mental and Moral Philosophy and Ethics. By three lines again we consider the Sephiroth to be divisible into Four Planes, upon each of which, as I have said, you may conceive the whole Ten Sephiroth to be immanent. By a series of six lines we group them into seven Planes, referable to the Worlds of the Seven Planetary Powers, thus connecting the Caballah with Astrology.

To each Sephira was allotted in Briah an especial Archangel, and in Yetzirah an Army of Angels. These connect the Caballah with Talismanic Magic. There is also a close relation between the Old Caballistic Theology and Alchemy, and each Sephira of Assiah becomes the allegoric Emblem of one of the Metals, and there is a special Rabbinic Volume entirely concerned with Alchemy. Its name in English means "Cleansing Fire".

These Ten Sephiroth are thought of as being connected together by Paths, twenty-two in number, which are shown on the Diagram which was sent you sometime ago. They are either numbered, or given one of the letters of the Hebrew Alphabet, each being equally a Letter and a Number. The twenty-two Trumps of the Pack of Tarot Cards are also related with these Paths. The twenty-two Paths added to the Ten Sephiroth form the famous "Thirty-two Ways" by which Wisdom descends, by successive stages upon Man, and may enable him to mount to the Source of Wisdom by passing successively upward thru these thirty-two Paths. This process of Mental Abstraction was the Hebrew Form of what the Hindu knows as Yoga, or the Union of the Human with the Divine, by contemplation and absorption of the Mind in a Mystical Reverie.

Now briefly reviewing, you will know that the Title of Kether, the Crown, is frequently the vast Countenance, Deity Supreme, while the lesser Countenance is the Central Sun, Tiphareth, a conception which has something in common with the Christian Christ, the Son of God. The Father, however, is represented by a Face in profile, and the latter by a full Face.

Binah is the Supernal Mother, Aima; Malkuth is the Inferior Mother, the Bride of the Microprosopos. Daath, or Knowledge, is the Union of Chokmah and Binah, of Wisdom and Understanding.

The views of the Caballist on Cosmogony are not easy to explain, but you have seen that the Supreme Boundless God, the Ain Soph, was not the direct Creator of the World, nor was the World made out of nothing. The Highest Trinity of the "Crown, King and Queen", having arisen by Divine Emanation, its Powers descended and expanded into the Seven Lower Sephiroth, and produced the Universe in their own Image, a Decad of Forces, as a whole constituting the Archetypal Man. The world produced is the existing Universe of which we have Cognizance. The Universe is called the Garment of God; this lower World is a copy of the Divine World. Everything here has its prototype above.

Some Caballistic Treatises speak of earlier worlds created before the conjunction of the Divine King and Queen; these perished in the Void. These lost Worlds are referred to in Genesis 36:5, 31 to 40, as the Kings of Edom who reigned before Israel. They are said to have perished one after the other. These worlds were convulsed and no more known.

Having considered the Divine Emanations and the Origin of the Universe, I might refer briefly to the Spiritual Beings of the Four Worlds. In the first, purest and highest World of Atziluth, there dwell only the Primary Ten Sephiroth of the Adam Archetype, perfect and immutable. In the Second World of Briah reside the Archangels, headed by Metatron, related to Kether, in solemn Grandeur. He is the Garment of Al Shaddai, a visible manifestation of God. The name means the Great Teacher. He rules the other Archangels of the Universe, who govern in their courses all the Heavenly Bodies and the Evolutions of the Dwellers thereon. He is, according to the Caballists, the efficient God of our Earth. The other Archangels are as follows: Ratziel, Tzaphkiel, Tzadquiel, Kamael, Michael, Haniel, Raphael, Gabriel, Sandalphon.

In the Third World of Yetzirah are the Ten Hosts of Angelic Beings, a separate class for each Sephira; they are intelligent, incorporeal Beings, clothed in a Garment of Light, and are set over the several Heavenly Bodies, the Planets, and over the Elemental Forces, and over the Seasons, Times, etc. They are the officers of the Great Archangels. The Hosts of Angels of the Sephiroth are ten in number.

The Fourth World of Assiah is filled with the lowest Beings, the Evil Demons, or Qliphoth, or Shells, and with all so-called material objects, and to this world belong Men, the Egos are Souls imprisoned in earthly Human Bodies. This world has also its Ten Grades, and each one more far from the Higher Forces and Forms, each one more dark and impure. First comes the formless, then the void; thirdly the darkness of the early Universe, and from these our World was developed and now exists. Then come the Seven Hells, whose Dwellers are Evil Beings, representing all Human Sins, presided over by Samael, or Satan, the Angel of Death, and Lilith, and this pair of Demons is also called Beasts. Samael's name is KHVH reversed for Demon est Deus inversus.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

All systems of Esoteric Thought, as well as all popular Theologies attribute the construction and presidency of the different parts of the manifested universe to the meditation of intelligent and purposive Beings, working under the instructions of Deity. The concepts of the Ancient Wisdom may be crude from the standpoint of modern philosophy, but we are forced to admit that the causative force behind manifestation is more akin in its nature to mind than to matter. To go a step further and personify the different types of forces is a legitimate analogy provided we realize that the Entity, which is the Soul of the force, may differ as much in kind and degree from our minds as our bodies differ in type and scale from the bodies of the planets. We shall be nearer an understanding of Nature if we look for mind in the background than if we refuse to admit that the visible Universe has an invisible framework.

The Initiates of the Ancient Wisdom made no bones about their philosophy; they took each factor in nature, personified it, and gave it a name and built up a symbolic figure to represent it, just as American thought has, by its collective efforts, produced a standard of Uncle Sam, a picture of a man, tall and thin, whose dress is a representation of the flag, with the stars and stripes, the typical tall hat, etc. Analyzing the figure, as we would a Caballistic Symbol, we realize that these individual symbols in the complex glyph have each a significance. For instance, the stars on the hat and as they are in the flag itself, are Pentagrams. Magical figures are built up to represent the different modes of the manifestation of Cosmic Force, in its different types and on its different levels. They are given names, and the Initiate thinks of them as persons, not troubling himself about their metaphysical foundation. Consequently, for all practical purposes, they are persons, for whatever they may be in actual fact, they have been personalized, and thought-forms built up on the Astral Plane to represent them. These, being charged with force, are of the nature of artificial elementals. But the force with which they are charged being Cosmic, they are much more than what we ordinarily imply when we speak of artificial elementals, and we assign them to the Angelic Kingdom and call them Angels, or Archangels, according to their grade. An Angelic Being then may be defined as a Cosmic Force, whose apparent form of manifestation to the psychic consciousness is a form built up by the human imagination. In practical Occultism these forms are built up with great care and the most elaborate attention to the details of the symbolism, and they are used to evoke the force required. Any one who has had experience with their use will agree that they are peculiarly effectual for the purposes for which they are designed. Holding the Magical Image in mind and vibrating the Traditional Name assigned thereto, remarkable phenomena are obtained.

We have already said it is necessary to use the mental technique of the Caballist in order to get any sense out of the Caballah. His formulation of the image and vibration of the name is designed to put the student in touch with the forces behind each Path of the Tree, and when he comes into touch in this way, his consciousness is illuminated, and his nature energized by the force thus contacted and he obtains remarkable illumination from his contemplation

of the symbols. These illuminations are not a generalized flooding of Light, as in the case of the Christian Mystic, but a specific energizing and illumination, according to the sphere opened up. Hod gives understanding of Sciences; Yesod understanding of Life Force, and its tidal modes of function. When Hod is contacted we become filled with enthusiasm and energy for research. When Yesod is contacted we enter deeply into psychic consciousness and touch the hidden life forces of the earth and of our own natures. These are matters of experience; those who have used the method know what it yields to them. Whatever may be the rational foundations of the system, as an empirical method it yields results.

If we want to study a Sephira, in other words, if we want to investigate the sphere of Nature to which it refers, we not only study it intellectually and meditate upon it, but we try to get into psychic and intuitive touch with its influence and sphere. In order to accomplish this we always start at the top and try to get in Spiritual touch with the aspect of Deity which animates that Sphere and manifests in it. If this is not done the forces belonging to the Sphere on the elemental levels may get out of hand and cause difficulty. Starting under the presidency of the Divine Name, however, no evil can enter.

Having adored the Creator and Sustainer of All, under His Holy Name, in the Sphere we are investigating, we next invoke the Archangel of the Sphere, the Mighty Spiritual Being in whom we personify the forces that built up that level of evolution, and continue to function in the corresponding aspect of Nature. We ask the blessing of the Archangel and beg that He will bid the Order of Angels assigned to that Sphere that they shall be friendly and helpful toward us in the realm of nature in which they function. By the time we have done this we shall be thoroughly tuned to the keynote of the Sphere we are investigating, and be ready to follow out the ramifications of the correspondences of that Sephira and its cognate Symbols.

Approached in this way, we shall find the association-chain far richer in Symbolism than we have ever believed possible, for the subconscious mind has been stirred and one of its many chambers of imagery thrown open, to the exclusion of all the others. The association-chains that rise into consciousness should therefore, be free from the admixture of extraneous Ideas, and true to type.

First we review in our mind all the possible Symbols that we can recollect, and as these present themselves to consciousness we try to see their import and bearing upon the secrets of the Sphere under investigation. Now we do not try too hard; if we concentrate upon a Symbol and strain at it, as it were, we close the meshes and the tenuous veil that seals the subconscious mind. In these investigations, half-meditation, half-reverie, we want to work on the borders of consciousness and subconsciousness, so as to induce that which is subconscious to cross the threshold and come within our reach.

As we proceed thus, following out the ramifications of the association-chain, we shall find that a running comment of intuition accompanies the process. And after the experiment has been repeated two or three times we shall feel that we know that Sephira in a peculiarly intimate way so that we feel at home there, but the feel of it is quite different to that of the other Sephiroth which we have

not yet worked with. We shall also find that some Sephira are more congenial to us than others and that we get better acquainted when working with them than we do with the uncongenial ones, where the association-chains keep on breaking and the doors of subconsciousness resolutely refuse to open to our knocking. One may do excellent work meditating on Binah (Saturn) and Tiphareth (the Redeemer) and not get on at all with Geburah (Severity, Mars).

One Western Initiate, speaking of experiences with the first attempt, states: "I was working on the 32nd Path, the Path of Saturn, uniting Malkuth and Yesod, a very difficult and treacherous Path -- in my horoscope Saturn is not well aspected, and I have often experienced his opposing influence in my affairs, but after I had succeeded in treading the Path of Saturn out into the indigo darkness of the unseen, until the Moon of Yesod rose in purple and silver over the horizon, I felt I had received the Initiation of Saturn, that he was no longer inimical to me, but a friend who, though candid and stern, was to be trusted to protect me from mistakes and rash judgment. I realized his function as the tester, and no longer felt him to be inimical to me. I realized Him as Time with his scythe, but knew also why he was called in Hebrew "Rest", "For he giveth his beloved sleep." After that the 32nd Path was opened to me, not only on the Tree, but in life itself, for the forces and problems symbolized by that Path and its correspondences, have become harmonized in my Soul."

From these examples it will be seen that the meditations upon the Tree form a most practical and exact System of mystical development, and one that is peculiarly valuable, in that it is equilibrated, for the different aspects of manifestation are, as it were, dissected and dealt with in turn, nothing being neglected. By the time we have trodden all the Paths of the Tree we shall have learned the lessons of Death and the Devil, as well as the Angel and the High Priest.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Another very important phase of the Work of Magic is in the acquisition of Wisdom and Power, utilizing the Sephiroth of the Tree as Meditation Symbols, which serve to bring you into attunement with the Hierarchies and the Over Lords working in those spheres.

Let us first take some notes, made by one practicing the meditation of the Tree. -- "Seated in Egyptian God attitude, facing Southeast, commenced Meditation by drawing Astral Circle; drew it rapidly and easily, and with Power. Projected Astral Body to center of Circle, faced it to the East, and invoked the Names of God on the Central Pillar -- a clear projection, consciousness very definitely centered in the Astral Body.

"Formulated Path to Temple of the Inter-laced Triangle, bright sunshine, Astral Body moved with rapid sweeping motion up the Path and entered robing room -- refused to robe in usual black robe, so compromised on a white robe -- Astral Body apparently very full of vitality.

"Outside on Path again, sunshine bright, Astral Body sweeping onward in strong flight -- bright sunlight on green grass, grey walls, warm with the sun, self in Astral Body enters the Temple, takes seat on a stone block, facing East -- did not experience any of the usual difficulties in turning -- consciousness very definitely located in Astral Body, all sense of the physical body lost.

"Experienced the sensation of rising in the air while seated on the stone block, went thru the roof of the building into bright sunlight, continued to rise rapidly, passing clouds; then saw a sea of clouds below me bathed in sunlight.

"Sky began to darken to indigo -- saw crescent moon very large and bright, knew that I was entering the Sphere of Yesod -- determined to push on, as the 'going' seemed to be exceptionally good -- saw the Sun of Tiphareth in an area of deep golden buff sky, like the drop scene of a theatre, whereas the Moon of Yesod had been real.

"Continued to rise on Central Pillar with no sense of strain, but a feeling of breathless rapidity, wondering where I was going next -- borne on as it were, not flying by will power -- passed over it, but not thru it, making for Kether, and saw Daath below me.

"Passing thru a Sphere in which I saw a shadowy Angel forms with the traditional harps, sitting on the clouds around me -- very misty -- heard snatches of a great choir chanting -- entered a Sphere of blinding white light, which I believed to be Kether -- could not see anything or feel anything, had not even an Astral Form -- just the point of Consciousness without Quality, bathed in the White Light -- had sense of the retention of Personality as a single Spark of a central life -- no memory, no quality, thought or aim, but managed to hold to the idea of the experiment.

"Saw the Veils of Negative Existence behind Kether as the darkness of a starless night, stretching to Infinity -- was suddenly turned about, facing the opposite way to which I had been facing -- previously I had looked toward the Tree, as if I were gazing at a picture of it, so that Geburah was on my left -- now I found myself backed into the Tree, as it were, and expanded to enormous size, a towering Cosmic Figure -- this figure was the full size of the Tree, its feet were planted in the Globe of the Earth, which appeared bluish

seen thru the dim colored clouds. The three Supernal Sephiroth were about the head, but not actually in it -- Geburah was in the right shoulder, and Chesed in the left -- hands gripped Hod and Netzach; Tiphareth was not clearly formulated. Yesod was distinct as the Semi-Moon.

"Had a tremendous sense of size and power rising right up thru the Cosmos -- not only the Solar System -- felt like a great Angelic Being -- there seemed to be an all-pervading undertone of music and a swinging of Spheres in their orbits about me.

"Then reabsorbed into Malkuth and re-entered the Temple thru the roof, finding myself seated again on the stone block." ----

Now I want you to study over that very carefully, and also what has been said in the previous lessons, and then I want you to become so familiar with the Tree and its Sephiroth that sitting quietly in your Sanctum you can imagine an immense Tree, not standing upright, but horizontally, or at an angle of 45 degrees, with Malkuth about you, and Kether as a Flaming Point in the illimitable distance away from you. Visualize this immense Tree spreading out into the depths of space -- see each of the Sephiroth in their proper place, and recognize them. See the division into the three Pillars, and then see formulated the lines of division separating the Tree cross-wise into the Four Worlds. Then let the Tree in your Imagined Picture expand to such enormous size that even Yesod is beyond the limit of your sight -- in other words, you know that gigantic Tree is there, stretching out into Infinite Space, but it is so gigantic that while you sense Malkuth about you, the Path leading up the Central Pillar to Yesod seems infinitely long. When you have practiced this again and again, until you are able to know that the Tree is there, stretching out into space, altho you cannot even perceive the nearest Sephira, Yesod, you are ready to take up the Travelling of one of the Paths, the 31st Path to Hod, on the Pillar of Severity, or to the Central Pillar, by Path 32 to Yesod, or by the Right Hand Path, 29, to Netzach, on the Pillar of Mercy.

But in choosing now which of these Paths, and to which objective you are to work in your projection, it will be necessary to refer again to your last lesson, and to note the petition to the aspect of Deity, functioning thru this Sphere, and then the prayer to the Archangel in charge of the Hosts.

Now first of all, using the Emperor Scale of Color which was given to you sometime ago, you will note that the general color of Yesod is dark purple; the color of Hod will be reddish russet, while the color of Netzach will be a yellowish green. Remember these for your information, as the color Scheme of the Spheres which you will approach.

Venus is of course the Ruler of Netzach, Mercury of Hod, and the Feminine Diana of Yesod.

Then I want you to select one of these three Sephiroth for your first attempt, and I want you to recall the Symbolism, Color Tone, and Characteristics of that Sphere, and its attributes. I want you to formulate your Prayer to the Aspect of Deity functioning thru it, addressing Him by terms representing the Attributes of the Sephira you have chosen. And then I want you to address the Archangel with your Petition. You remember the qualities of the Sphere to which you

are approaching, so you address that particular Aspect of the Father very much as the Psalmist did in the various Psalms. For instance, in Hod, representative of Splendor, "Oh God of ineffable Splendor, whose radiant effulgence blindeth my eyes," etc. And in the case of the Archangel -- "Oh, thou great Archangel, Ruler of the Sphere of Mercury, Oh Radiant and Shining One, I beseech," etc.

Now sitting in the God Position, formulate the Magic Circle about yourself, then project yourself into the Psychic Temple, which constitutes the Secret Chamber you have been using heretofore. After a moment of Prayer and Contemplation, visualize the Tree, stretching out before you, huge, gigantic, expanding in size until it is so huge that it passes beyond the range of your vision; feel yourself ascending upward and outward, along the Path you have chosen. As soon as you are firmly along that Path adore the Creator and Sustainer of All, under His Holy Name and the Sphere you are investigating, as you were told in the other lesson, and then invoke the Archangel of that Sphere and ask for His Blessing, and His assistance in ordering the Choir of Angels assigned to that Sphere that they shall be friendly and helpful to you. And then approach that Sphere, and remember that the entire Tree is reflected in that Sphere, therefore enter that Sphere from the top, Kether -- that is, the Kether of the Miniature Tree in Hod, for instance. When you find yourself bathed in the all-pervading reddish russet of Hod, visualize the lesser Tree, and descend that Tree, as the Creative Emanations descended in the Beginning, from Kether to Chokmah, and thence to Binah, and so on, endeavoring to feel within yourself the aspect of each of these lesser Sephira against the background of the All-pervading influence of Hod, if that is the Sephira with which you are working. You of course are to choose either Hod, Yesod or Netzach. Whichever one you choose and work with, in the subsequent work you will use that same Pillar, either the Left Hand Pillar in your Ascent to Kether, or the Middle Pillar, or the Right Hand Pillar.

Now that will be all for this time. You will have to study, think and analyze, and you will have to work again and again with your Imagery, until it brings you into contact with the Actuality.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Once more, while you are reviewing the rather intricate work of the past several weeks, and perfecting yourself in the Projection Work, and the understanding of the Tree as further revealed in those lessons, we shall listen to the Voice of the Master talking to us once more in His inimical style on the subject of Mind, which as you have now come to realize more keenly, is indeed the connecting link between Matter and Spirit, and you have realized also something of its supreme importance to the Magus of Power and the necessity of its training and discipline in bringing about the contacts with those Illumined Ones of the Inner Planes.

The Master discusses the mind and its discipline according to the tenets of the Buddha, for it is in Buddhism that they are perhaps brought out more clearly than they were under the Master Jesus, who was the presentation of a new idea, a Cap Stone on all that had gone before, yet those that had preceded Him had the utmost importance as foundation stones. So for several lessons we will listen to the Voice of the Master.

The Religion of the Buddhas is, in the most imminent sense of the word a practical Philosophy. It is not a collection of Dogmas, which are to be accepted and believed with an unquestioning and unintelligent faith, but a series of statements and propositions constituting disciplines, which, in the first place, are to be intellectually grasped and comprehended; in the second place to be applied to every action of our daily lives, to be practiced, and to be lived up to, to the fullest extent of our powers. This fact of actually living the Life shows the essentially practical nature of Buddhism, for tho a man should know by heart a thousand stanzas of the Law and not practice it, he has not understood this Philosophy. That man who knows and practices one stanza of the Law has both understood and is a true Follower, for it is the practice that constitutes the Buddhist, not the mere knowledge of its tenets. It is the carrying out of the five precepts, and not their repetition; it is the bringing home into our daily lives of the great Law of Love and Righteousness, which marks a true Follower, and not the mere appreciation of the Truth of the beautiful and poetic statement of Laws which are too hard to follow.

This Philosophy must be lived, to be felt as the supreme object of our hearts as the supreme motive of our lives, and because our lives are very painful, because to follow the good Law in all our ways is difficult, we should not despair of being able to walk in the way we have learned, and resign ourselves to living a life full only of worldly desires and ways. Has not the Master said, "Let no man think lightly of Good, saying, 'It will not come nigh me', for even by the falling of drops, the water jar is filled; the wise man becomes full of good, even if he gather it little by little." He who does his best, he who strives albeit failingly, to follow what is good, to eschew what is evil, that man will grow daily the more powerful for his striving, and every wrong desire overcome, each loving and good impulse acted up to, will mightily increase his power to resist Evil, will ever magnify his Power of living the life that is right.

Now the entire practice of Buddhism has been summed up in one single stanza -- "Avoiding the performance of evil action, gaining

merit by the performance of good acts, and the purification of all of our thoughts -- this is the entire teaching of Buddhism." Therefore, in following these precepts we must so live that we may carry out the three Rules as laid down. We all know what it is to avoid doing evil. We detail the acts that are ill each time we take thought -- the taking of life, the taking of what does not rightfully belong to us, living a life of impurity, speaking what is not true, or what is cruel and unkind, indulging in drugs and drinks that undermine the mental and moral faculties -- these are the evil actions that we must avoid. Living in peace and love, returning good for evil, having reverence and patience, humility -- these are some part of what we know to be good.

And so we can all understand, can all try to live up to the first two clauses of this Stanza. We can all endeavor to put them into practice in our daily lives, but the way to purify the thought, the way to cultivate the thoughts that are good, to suppress and overcome the thoughts that are evil, the practices by which the mind is to be trained and cultivated, of these things less known -- they are less practiced and less understood.

And so the object of this talk is to set forth what is written and known regarding these methods of cultivating and purifying the mind, to set forth how this third rule can be followed and lived up to, for in one way it is the most important of all; it really includes the other two rules, and is their Crown and Fruition. The avoidance of evil, the performance of good -- these things will but increase the merits of our destiny, will lead but to new lives, happier and more full of opportunity than we now enjoy, bringing also greater temptations to test the increased strength and thus ever develop larger abilities to resist.

And after all that merit, thus gained, when spent and gone, the whirling of the Great Wheel of Life will bring us again to evil and unhappiness, for not by the mere storing of merit can freedom be attained; it is not by mere merit that we can come to the great Feast. This merit gaining is secondary in importance to the purification and culture of our thought, but it is essential, because only by its practice comes the power of mental concentration that makes us free, and we must never forget that this discipline of Purification so necessary to mental concentration, varies with race, climate, personality, etc.

In order that we may understand how this final and principal aim is to be attained, before we can see why particular practices should not purify the mind, it is necessary that we should first comprehend the nature of this mind itself, this thought which we seek to purify and to liberate.

In the marvelous System of Psychology, which has been declared the "Citta", or Thought Stuff, is shown to consist of innumerable elements which are called tendencies. When a given act has been performed a number of times, when a given thought has arisen in our minds a number of times, there is a definite tendency to the repetition of that act, a definite tendency to the recurrence of that thought. Thus each mental tendency inclines to produce constantly its like, and be in turn reproduced. And so at first sight it would seem as though there were no possibility of altering the total composition

of one's tendencies, no possibility of suppressing the evil ones, no possibility of augmenting the states of good. But while Buddha has taught us of this tendency to reproduce, which is so characteristic of all mental states -- he has also shown us how this reproductive energy of the tendencies may itself be employed to the suppression of evil states and to the culture of the states that are good; for if a man has money and powerful tendencies in his nature, which tend to make him angry or cruel, we are taught that he can definitely overcome the evil tendencies by the practice of mental concentration on tendencies of an opposite nature and kind by devoting a definite time each day to meditating on thoughts of pity and of love. Thus he increases the tendencies in his mind that tend to make men loving and sympathetic, and because "Hatred ceaseth not by Love alone". Therefore, do these evil tendencies of his nature, those tendencies to anger and cruelty, disappear before the rise of new, good tendencies of love and of pity, even as the darkness of the night fades in the glory of the dawn.

Thus we see that one way, and the best way of overcoming bad tendencies is the systematic cultivation by dint of Meditation, of such qualities as are opposed to the evil tendencies we desire to eliminate. And in the central and practical feature of the instance adduced, the practice of definite Meditation or mental concentration upon the good tendencies, we have the Key to the entire system of the purification and cultivation of the mind which constitutes the practical working basis of the Buddhist Philosophy.

If we consider the action of a great and complex engine, such as a machine which drives a steam boat thru the water, we see that there is first and foremost one central and all-operating source of energy. In this case the steam would be generated in the boiler; this energy in itself is not good nor bad, it is simply power, and whether that power does the useful work of moving the ship or the bad work of breaking loose and destroying the ship, scalding men to death, etc., all depends upon the correct and coordinated operation of all the various parts of that complex machine.

If the slide valves of the great cylinders open a little too soon, and so admit the steam before the proper time, much power will be lost in overcoming the resistance of the steam itself. If they remain open too long, the expansive force of the steam will be wasted, and so again power will be lost. And if they open too late much of the momentum of the engine will be used up in moving uselessly the great mass of the machinery.

And so it is with every part of the engine. In every part of the prime mover is that concentrated, expansive energy of the steam, but that energy must be applied in each diverse piece of mechanism in exactly the right way, at exactly the right time, otherwise either the machine will not work at all, or much of the energy of the steam will be wasted in overcoming its own opposing Force.

So it is with the subtle machinery of the mind, a mechanism infinitely more complex, capable of far more power for good or evil than the most marvelous of man's mechanical achievements, than the most powerful engine ever made by human hands. One great engine at its worst, exploding, may destroy a few hundred lives, at its best may carry a few thousand men; it may promote trade and the comfort of some few hundred lives, but who can estimate the power of one

human mind, whether for good or evil, one such mind, the mind of a man, may bring about the torture and death of many million men, may wreck States, Religions and Dynasties, and cause untold suffering and misery. Another mind employing the same manner of energy, but rightly using that energy, for the benefit of others may bring hope into hopeless lives of countless millions of human beings, may increase by a thousand fold the pity and love of two thirds of humanity, may aid innumerable thousands of beings to come to that peace which we all crave, that peace, the way to which is so difficult to find.

Next week I am going to outline a plan by which you may utilize this power constructively, thru the use of a very simple discipline.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

We have seen, the energy employed by the two types of mind which I illustrated in the previous talk, is one and the same energy, the energy which lies hidden in every human brain, which is generated with every pulsation of every human heart, which is the prerogative of every being and the sole mover in the world of men. There is no idea or thought, there is no deed, whether good or bad accomplished in this world but that supreme energy, that keen power of our mental mechanism is the mover and the cause.

It is by use of this energy that the child learns how to speak, it is by its power that the despot brings sorrow into thousands of lives. It is by this power, termed "Mental Concentration" thru which nothing in this world, whether for good or for evil, but which is wrought by its application. It weaves upon the loom of time the fabric of men's characters and destinies. Its name and form are the twin threads with which it blends the quick, flying shuttles of the loom, men's good and evil thoughts and deeds; and the pattern of that fabric is the outcome of innumerable lives.

It is by the power of this same energy that the baby learns to walk, it is by its power that Newton weighed these Suns and Worlds; it is the steam power of the human organism, and what it does to make us great or little, good or bad, is the result of the way in which the powers of the mind, all these complex tendencies apply and use that energy. If the tendencies act well together, if their various functions are well coordinated, then that man has great power, either for good or evil; and when you see one of weak mind and will you may be sure that his tendencies are working one against another. So the central power, this power of tendency, is wasted in one part of the mind in overcoming its own energy in another.

If a skillful engineer, knowing well the functions of each separate part of an engine, were to have to deal with a machine whose parts did not work in unison, and which thus frittered away the energy supplied to it, he would take his engine part by part, adjusting here a valve and there an eccentric. He would observe the effects of his alterations with every subsequent movement of the whole engine, and so little by little would set all the machinery to work together, until the engine was using to the full the energy supplied to it. And this is what we have to do with the mechanism of our minds, each for himself.

First, earnestly to investigate our component tendencies to see wherein we are lacking, to see wherein our mental energy is well used, and where it runs to waste, and then to keep adjusting, little by little, all these working parts of the mind engine, until each is brought to work in the way it is desired, and the whole vast complex machinery of our being is all working to one end, the end to which we are working, the Goal which now lies ahead, yet not so far but what we may work for and attain it.

The question is, how we are thus to adjust and alter the tendencies of our nature; the parts of our machinery which will use up our energy wrongly, will let our energy leak into wrong channels -- how are we to cure them? Let us take another example in the world of mechanics -- there is a certain part of the locomotive which is called the slide valve. It is the most important part, because its duty is to admit the steam to the working parts of the engine. Upon

its accurate performance of this work the whole efficiency of the locomotive depends. The great difficulty with this slide valve consists in the fact that its face must be perfectly, almost mathematically smooth. And no machine has yet been devised that can cut this valve face smooth enough. What they do is this; they make use of the very force of the steam itself, the very violent action of steam to plane down that valve face to the necessary smoothness.

The valve, made as smooth as machinery can make it, is put in its place and steam is admitted, so that the valve is made to work under very great pressure, and very quickly for a time, as it races backward and forward, under this unusually heavy pressure of steam, the mere friction against the port-face of that cylinder upon which it moves suffices to wear down the little unevennesses that would otherwise have proved so fertile a source of leakage.

So we must do the same with our minds, we must take our good and useful tendencies, one by one, and put them under extra and unusual pressure, by special mental concentration, and by this means those good tendencies will be made ten times as efficient; there will be no more leakage of energy, and our mental mechanism will daily work more and more harmoniously and powerfully. And the moment that the mental reflex is attained, the hindrances, that is the action of the opposing tendencies, will be checked; the leakages, or as they are more commonly called, corruptions are assuaged, and the mind concentrates itself by the concentration practices.

Now let us see how these tendencies, these working parts of our mental mechanism first come into being. Look at a child learning how to talk -- the child hears a sound, and this sound the child learns to connect by association with a definite idea. By the power of its mental concentration the child seizes on that sound, and by its imitative group of tendencies it repeats that sound, and by enough effort of concentration it impresses the idea of that sound on some cortical cell of its brain where it remains as a faint tendency, ready to be called up when required. Then one time an occasion arises which recalls the idea that sound represents; it has need to make that sound in order to get some desired object; the child concentrates its mind with all its power on the memorizing cortex of its brain, until that faint tendency, that manner of mind-echo of the sound that lurks in the little brain cell is discovered, and like a stretched string played upon by the wind, the cell yields up to the mind a faint repetition of the sound idea which caused it.

By another effort of concentration now removed from the memorizing area and shifted to the speaking center in the brain the child's vocal cords tighten in the particular way requisite to the production of that sound. The muscles of lips and throat and tongue perform the necessary movements, the breathing apparatus is controlled so that just the right quantity of air passes over the vocal cord, and as the child speaks it repeats the word it has formerly learned to associate with the object of its desires. Such is the process of the formation of a tendency. The more frequently that idea recurs to the child the more often does it have to go thru the processes involved. The more often, in a word, has the mind of the child to perform mental concentration or tendencies upon that particular series of mental and muscular movement, the more powerful does the set of tendencies involved become, until the child will recall the necessary sound idea, will go thru all these complex movements of the

organs of speech, without any appreciable new efforts of mental concentration. In fact that chain of association, that particular coordinating function of memory and speech will have established itself by virtue of the past mental concentration as a powerful tendency in the being of the child, and that tendency will tend to recur whenever the needs which led to the original tendency are present, so that the words will be reproduced automatically and without special effort.

Thus we see that tendencies arise from many acts of mental concentration; the more often repeated the tendency the more powerful the tendency produced, thus a word in the new language, for instance, may become a tendency, may be perfectly remembered without further effort, either by one very considerable effort of mental concentration or by many repetitions of the words with slight mental concentration.

The practical methods, then, for the culture and purification of the mind according to the methods indicated for us by these teachings are two; first, by reflection, that is the accurate reflection upon things in order to ascertain their nature; an investigation or analysis of the tendencies of our own nature in this case. And secondly, concentration, the bringing to bear upon the mind of the powers of concentration, to the ends of the good states, the good tendencies may become powerful tendencies in our being. As to the bad states, they are to be regarded as mere leakages of the central power. The remedy for them, as for the leaky locomotive slide valve, is the powerful practice upon the good states, which are of an opposite nature.

So we have first to very accurately analyze and observe the states that are present in us by the power of reflection and then to practice concentration upon the good states, especially those that tend to overcome our particular failings. By mental concentration is meant an intentness of the thought, of thinking for a definite time of only one thought at a time. This will be found at first to be very difficult.

You sit down to meditate on Love, for instance, and in half a minute or so you find you are thinking about what someone said the day before yesterday. So it is always at first. The Buddha likened the mind of man beginning this practice of concentration to a calf which had been used to running hither and thither in the fields, without any let or hindrance, which has now been tied with a rope to a post. The rope is the practice of Meditation, and the post is the particular object selected for Meditation. At first the calf tries to break loose, he runs hither and thither in every direction, but is always brought up sharp at a certain distance from the post by the rope which is tied to him. For a long time, if he is a restless calf, this process goes on, but at last the calf becomes more calm; he sees the futility of struggling and lies down by the side of the post. So it is with the mind.

At first, subjected to this discipline of concentration, the mind tries to break away; it runs in this or that direction, and it takes a long time to realize the uselessness of trying to break away. And always having gone a certain distance from the post, having reached a certain distance from the object selected for Meditation, the fact that you have sat down with the definite object of Meditation acting as a rope, the mind realizes that the post was its object, so comes back to it; and when the mind, becoming concen-

trated and steady, at last lies down by the post and no longer tries to break away from the object of meditation; then concentration is obtained. But this takes a long time, and hard practice.

And in order that we may make this, the most trying part of the practice, easiest, various methods are suggested. One is that we can avail ourselves of the action of certain tendencies themselves. You know how we get into the habit of doing things, particularly habits of doing things at a definite time of day. Thus we get into the habit of waking up at a definite time in the morning; we always tend to wake up at that same hour each day. We get in the habit of eating our dinner at seven o'clock, and we do not feel hungry until that time. If we change the time of our meal we always feel hungry at seven, and then when we get no dinner a little after seven that hunger vanishes, and we presently get accustomed to the new state of things.

Thus in effect the practice of any act, the persistence of any given set of ideas recurring regularly at a set time of day forms within us a very powerful tendency to the recurrence of those ideas, or to the practice of that act at the same time each day.

Now we can make use of this time habit of the mind to assist us in our practice of Meditation, and this I am going to take up with you next.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

And so now taking up the use of this time habit of mind, I want you to choose a given time of the day, and always practice at that same time, even if it is only for five minutes or ten minutes, but always at exactly the same time of day. In a little while the mind will have established a habit in this respect, and you will find it much easier to concentrate the mind at the usual time than at any other. We should also consider the effect of our bodily actions upon the mind. When we have just eaten a meal the major part of the spare energy goes to assist in the work of digestion. And so at those times the mind is sleepy and sluggish, and under these circumstances we cannot use all our energy to concentrate with. Therefore, choose a time when the stomach is empty. Of course the best time from this point of view is when we wake up in the morning.

Another thing you will find very upsetting to your concentration at first is sound; any sudden, unexpected sound particularly. So it is best to choose your time when people are not moving about, when there is as little noise as possible. Here again the early morning is indicated, or else late at night, and generally speaking, you will find it easier to concentrate either just before rising or else at night just before going to sleep.

Another thing that very much affects these tendencies is place. As you think a little you will see how tremendously place affects the mind. The merchant's mind may be full of trouble but no sooner does he get to his office or place of business, than his trouble goes, and he is all alert, a keen, capable business man.

A Doctor may be utterly tired out and half asleep when he is called up at night to attend an urgent case, but no sooner has he come to his place, the place where he is wanted to exercise his profession, the bedside of his patient, than the powerful associations of the place overcome his weariness and mental lethargy and he is very wide awake. All his faculties are on the alert, his mind working to the full limit demanded by his very difficult profession.

So it is in all things -- the merchant at his desk, the Captain on the bridge of his ship, the engineer in his engine room, the chemist in his laboratory -- the effect of place upon the mind is always to awaken a particular set of tendencies, the tendencies which are associated in the mind with that place. Also there is perhaps a certain intangible, yet operative atmosphere of thought, which clings to places, in which definite acts have been done, definite thoughts constantly repeated. It is for this reason that we have a great sense of quiet and peace when we go to a Monastery, or to Church, for that is a place where life is protected and where men think deeply of the great Mysteries of Life and Death; it is the home of those who are devoted to the practice of Meditation, it is the center of the Religious life of the people.

When people want to make merry they have parties in their home, and when they feel religiously inclined they go to their church. The great bulk of thoughts which arise in such a place are peaceful, calm and holy, and this atmosphere of peace and calm and holiness seems to penetrate and diffuse the whole place, until the walls and roof and flooring, even the very ground seems soaked with an atmosphere of Holiness like some faint distant perfume that can hardly be scented, and yet that one can feel. It may be that some of this

impalpable, yet grosser portion of the thought stuff thus clings to the very walls of a place, and it is certain that it can be sensed immediately.

And so we should choose for our practice of Meditation a place which is suited to the work we have to do. It is a great aid of course, owing to the very specialized set of place tendencies so obtained if we can have a special place in which nothing but these practices are done, and where no one but one's self goes. But for a layman especially this is very difficult to secure. A Priest who is practicing such Meditation selects a place some distance from the Monastery where people do not come and walk about, either a cave or else he makes a special hut which he alone uses. But as this specific retirement is not easy to a layman, he must choose whatever place is most suitable, some place where at the time of his practice he will be as little disturbed as possible. If he is able, this place should not be the place where he sleeps, as the tendencies of such a place would tend, as soon as he tries to reduce the number of his thoughts down to one, to make him go to sleep, which is one of the chief things to be guarded against.

Time and place being once chosen, it is important, until the faculty of concentration is strongly established, not to alter them. Then bodily posture is to be considered. If we stand up to meditate then a good deal of energy goes to maintain the standing posture. Lying down is also not so good, because it is associated in our minds with going to sleep, and therefore the sitting position is best.

Now comes the all important question of what we are to meditate upon. The subjects of Meditation are classified in the Ancient Laws under 40 heads, and in the old days a man wishing to practice concentration would go to some great man who had practiced long, and had so attained to great spiritual knowledge that by virtue of this knowledge he could tell which of the 40 categories would suit the Aspirant. In our day this is hardly possible. So the best thing to do will be to practice those forms of Meditation which will most certainly increase the highest qualities in us, the qualities of Love, Pity and Sympathy, and indifference to worldly life and cares, those forms of concentration which will give us an accurate perception of our own nature, and the sorrow, transitoriness and soullessness of all things material and contemplating those forms which will best calm our minds by making us think of holy and beautiful things such as the Life of the Buddha, or the Life of the Master Jesus, the liberating nature of the Laws they taught, and the pure Life which their Disciples follow.

We have seen how a powerful tendency is to be formed in one of two ways, either by one tremendous effort of concentration or many slight ones. As it is difficult for a beginner to make a tremendous effort it would be found simplest to take one idea which can be expressed in a few words silently over and over again. The reason for the use of a formula of words is that owing to the complexity of the brain centers involved in the production of words, very powerful tendencies are formed by this habit of silent repetition. The Buddhist Rosary is a very powerful mechanical aid in constantly evoking the idea they present. Many of the Buddhists, and those of other Faiths, use the Rosary as a very convenient aid; thus one formulates to one's self the Ideal of the Great Teacher. One reflects upon His Love and Compassion, and all that great Life of His, devoted to the Spiritual

assistance of all beings --- one formulates in the mind the Image of the Master, trying to imagine Him as He taught the Faith which has brought Liberation to so many. And every time the mental image fades he brings his attention back to the Master.

But perhaps the best of all the various Meditations upon the Ideal are those which in one form you have already had, and which are known as the Four Sublime States. These Meditations calm and concentrate the mind in a very powerful and effective way. Besides this they tend to increase in us those very qualities of the mind which are the best. Thus one sits down facing east, and after reflecting for a few moments upon the great altruistic Love exemplified by the Master Jesus, for instance, imagines a Ray of Love going out from one's heart and embracing all beings in the Eastern Quarter of the world, and he repeats this formula, "And he lets his mind pervade the Eastern Quarter of the world with thoughts of love, with heart of Love grown great and mighty beyond all measure, until there is not one being in all the Eastern Quarter of the world whom he has passed over, whom he has not suffused with thoughts of Love, with heart of Love grown great and mighty and far reaching beyond all measure."

And as you say these words you imagine your Love going forth to the East like a great spreading Ray of Light. First you think of all your friends, those whom you love, and suffuse them with your thoughts of Love, and then reflect upon all those innumerable beings in that Eastern Quarter whom you know not, to whom you are indifferent, but whom you should love, and you suffuse them also with the Ray of your Love, and lastly you reflect upon all those whom are opposed to you, who may be your enemies, who may have done you wrong, and these too, by an effort of your will, you suffuse with your Love, "until there is not one Being in all that Eastern Quarter of the Earth whom you have passed over, whom you have not suffused with thoughts of Love, with Heart of Love grown great and mighty beyond all measure."

Then you imagine a similar Ray of Love issuing from your heart in the direction of your right hand, and you mentally repeat the same formula, substituting the word "Southern" for "Eastern" you go thru the whole series of reflections in that direction. And then you move to the West, and then to the North, until all around you in these four directions you have penetrated all beings with these thoughts of Love. Then you imagine your thoughts are striking downward, and embracing and including all beings beneath you, repeating the same formula. And lastly, as going upward, and suffusing with the warmth of your Love all beings in the world above. Thus you will have meditated upon all beings with thoughts of Love in all the six directions of space, and then you have finished the Meditation on Love.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

And now in the same way in which you performed the Meditation of Love, using the same formula, you proceed with the other three Sublime States, thinking of all beings in the endless sorrow of existence, thinking especially of those in whom at this moment sorrow is especially manifesting, thinking of the weak, the unhappy, the sick, and those who have fallen; you send out a Ray of Pity and Compassion toward them in all six directions of Space, changing the word 'Love' of course, in the formula to 'Pity' and 'Compassion' and thus suffusing all beings with thoughts of Compassion, you pass on to the Meditation of Happiness. You meditate on all beings who are happy, from the lowest Happiness of earthly Love to the highest, the happiness of those who are freed from all sin, the unutterable happiness of those who have attained to true Illumination. You seek to feel with all those happy ones in their happiness, to enter into the bliss of their hearts and lives, to augment it, and so you pervade all six directions with thoughts of happiness, and with this feeling of Sympathy with all that is happy and fair and good.

Then finally reflecting on all that is evil and cruel and bad in the world, reflecting on the things which tempt men away from the Holy Life -- you assume to all evil beings thoughts of indifference, understanding that all evil in these beings arise from ignorance, from the leakages of mental power into wrong channels. You understand concerning them that it is not your duty to condemn or revile or criticize, but only to be indifferent to them. And when you have finished this Meditation of Indifference you have completed the Meditation on the four Sublime States, of Love and Pity, and Happiness and Indifference. The Meditation on Love will overcome in you all hatred and wrath; the Meditation on Pity will overcome your tendencies to cruelty or unkindness; the Meditation on Happiness will do away with all feeling of envy and malice, and the Meditation on Indifference will take from you all sympathy with evil ways and thoughts. And if you will diligently practice these four Sublime States you will find yourself becoming daily more and more loving and compassionate and happy with the highest happiness, and indifferent to misfortune and to evil. So very powerful is this method of meditation that a very short practice will give results, results that you will find working in your life, bringing peace and happiness to you and to all around you.

Then there is the very important work of the analysis of the nature of things which leads men to realize that all on earth are characterized by the three characteristics of sorrow, transitoriness and soullessness, and how there is naught that is free from these three characteristics and how only right reflection and right Meditation can free you from them and can open for you the Way to Peace, and because men are very much involved in the affairs of the world, because so much of their lives is made of little hates and loves and fears, because they think so much of their wealth, and we think so much of those we love with earthly love and our enemies, and all the little concerns of our daily lives. Therefore is this right perception very difficult to obtain, very difficult to realize as absolute Truth in the depth of our hearts -- that we have but one life and one body, so these we must guard with very great attention and care, not wasting useful mental energy upon ephemeral things. We think we have but one state in life, and so we think very much of how to better our position, and how to increase our fortune -- "I have these sums, mine

is this wealth." Thus the foolish man is thinking -- "He himself hath not a self."

But if we could look back over the vast stairway of our innumerable lives and we could see how formerly we held all various positions, and had countless fortunes, countless children, innumerable loves and lives, if we could so look back and see the constant and inevitable misery of all these lives, could understand our ever changing minds and wills, and the whole mighty phantasmagoria of the illusion that we deem so real, if we could do this, then indeed we might realize the utter misery and futility of the earthly life, and understand and grasp the three true characteristics of all existing things, then indeed would our desire to escape from the perpetual round be augmented, augmented so that we would work with all our power into liberation.

So in my next talk I am going to take up something of the gaining of the knowledge of past lives. In the gaining of the knowledge of past lives, there is a way, a practice of meditation by which that knowledge may be obtained. It at first may seem startling, but there is nothing really unnatural nor miraculous about it; it is simply a method of perfectly cultivating the memory.

Our memories primarily are a function of the material brain, we remember things because they are stored up like mind pictures in the minute nerve cells of the great cortex of the brain, principally on the left frontal lobe. So it may naturally be asked if memory, as is certainly the case, may be stored up in the material brain, how is it possible that we should remember without some miraculous faculty, things that happened before the brain existed. The answer is this; our brains it is true, have not existed before this birth, and so all our normal memories are memories of things that have happened in this life. But what is the cause of the particular brain structure that now characterizes us? Past Tendencies. The particular and specific nature of a given brain; that, namely, which differentiates one brain from another, which makes one child capable of learning one thing, and another child another, the great difference of aptitude, etc. which gives to each one of us a different set of desires, capacities and thoughts -- what force has caused this great difference between brain and brain? We say that the action of our past tendencies, the whole course of the tendencies of our past lives, determined, before our birth in this life, while yet the brain was in process of formation, these specific characteristic features. And if the higher thinking levels of our brains have thus been specialized by acquired tendencies of all our line of lives; every thought that we have had, every idea and wish that has gone to help to specialize that thinking stuff, must have left its records stamped ineffaceably, and safely on the structure of this present brain, until that marvelous structure is like some ancient manuscript -- a piece of paper on which is old writing faded out, another and yet another written screen has been superimposed -- by our physical eyes only the last Record can be read.

But there are ways by which all these ancient faded writings can be made to appear, and this is how it is done -- To read those faded records we use an eye whose sensitivity to minute shade of color and technique is far greater than our own. A photograph is taken of the paper on plates specially prepared so as to be especially sensitive to minute shades of color. According to the exposure given, the time the eye of the camera gazed upon that sheet of paper, another and

another writing is impressed upon the sensitive Plate used, and the sheet of paper which to untrained eye of man bears but one script, yields up to successive plates those lost ancient faded writings, until all are made clear and legible.

And so it must be, if we think, with this memory of man, with all the multiple attributes of that infinitely complex brain substance.

All that normal mental vision of man can read there is the last plain writing, the record of the first life, but every record of each thought and act of all our karmic ancestors, the records upon whose model this last life and the specialized brain structure has been built must lie there visible to the trained vision, so that had we but this more sensitive mental vision, the wondrous parchment, the tale of the innumerable ages that have gone to the composing of that marvelous document, the record of a brain, would stand forth clear and separate like the various pictures on the color sensitive plate.

Often indeed it happens that one imprint, the last of all those ancient records is now so clearly and legibly written that a child can read some part of what is written, and so we have those strange incidents of sporadic, uninherited genius that is the puzzle and despair of western psychologists. A little child before he can hardly walk, before he can clearly talk, will see a piano and crawl to it, and untaught, his baby fingers will begin to play, and in a few years' time, with very little teaching and practice, that child will be able to execute the most difficult pieces, pieces of music that baffle any but the most expert players. There have been many such children whose powers have been exhibited over the length and breadth of the country.

And there was that other, one of our greatest engineers, when a child was the son of uneducated peasant people -- he would build baby bridges over the streams of his country untaught, and his bridges would bear men and cattle.

There was a child some ten years ago in Japan who, when a baby, saw one day the ink and brush with which the Chinese and Japanese write, and crawling with pleasure reached out his chubby hand for them and began to write. By the time he was five years old that baby, scarcely able to speak correctly, could write the Chinese Characters perfectly, that wonderful and complex script which takes an ordinary man ten to fifteen years to master, was written by this baby of five perfectly. The child's power was exhibited all over the country, and before the Emperor of Japan -- the answer to the question that arises, how these children get their power, is obvious. Purely because for them the last writing on the book of their minds was yet clear and legible, because in their last birth that one particular set of tendencies was so powerful that its record could still be read.

And thus we all have here in our present lives the faded records of all our innumerable series of lives, the thousands, tens of thousands, thousands upon thousands of records, one superimposed over another, waiting only for the eye that can see, the eye of the trained and perfected memory to read, to distinguish one from another, as the photographic plate distinguished the minute shades of color. That is the method I want to give you next.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now for this turning of the mental vision to read the records of the past. You are to sit down in your place of meditation and begin to think of yourself seated there, and then you begin to think backward. You think the act of coming into the room, you think the act of walking toward the room, and so you go on thinking backward on all the acts that you have done that day. You then come to yourself, waking up in the morning, and perhaps you remember a few dreams; then there is a blank, and you remember your last thoughts as you went to sleep the night before, what you did before retiring, and so on back to the time of your last meditation.

If you have been faithful to your practice work of the evening review you will by now have the mind well trained, but if not, remember this is a very difficult practice, and so at first you must not attempt to go beyond one day, else you will not do it well, and will omit remembering a lot of important things. When you have practiced for a little you will find your memory of events becoming rapidly more and more perfect, and this practice will help you in worldly life as well, for it vastly increases the power of memory in general. When a day becomes easy, and not until then, you slowly increase the time meditated upon, and then get into the way of doing a week at a sitting; here taking only the most important events; then a month, then a year, and so on. You will find yourself remembering all sorts of things about your past life that you had quite forgotten, you will find yourself penetrating further and further into the period of deep sleep, you will find you remember your dreams even far more accurately than you ever did before, and so you go on, going again and again over long periods of your life, each time you will remember more and more of the things you had forgotten, you will remember little incidents of the child-life, remember the tears you shed over the difficult tasks of learning how to walk and speak, and at last, after long hard practice, (you must allow plenty of time, for this is a real task) you will remember a little right back to the time of your birth.

If you never go any farther than this you will have done yourself an enormous amount of good by the practice, you will have marvelously increased your memory in every respect, and you will have gained a very clear perception of the changing nature of your desires and mind and will, even in the few years of this life. But to get beyond this point of birth is very difficult, because you see you are no longer reading the records of this Life, but are trying to read one of the fainter, underwritten records the tendencies have left on our brain.

All this practice has been for the purpose of making clear your mental vision, and as I have said, this will, without doubt, be clearer far than before. But the question is whether it is clear enough. Time after time, retracing in their order the most important events of this life, at last one day you will bridge over that dark space between Death and Birth, when all the tendencies are like the seed in the earth, breaking up to build a new Life, and one day you will suddenly find yourself remembering your death in your last life. This will be very painful, but it is important to get to that stage several times at least, because at the moment when a man comes very near to death the mind automatically goes thru the very process of remembering backward, which you have been practicing so long, and

so you can gather then the clues to all the events of that last life.

Once this difficult part of passing from Birth to Death is gone over the rest of it is easy. You can then daily, with more and more facility, remember the deeds and thoughts of your past lives. One after another will open before your mental vision, you will see yourself living a thousand lives, you will feel yourself dying a thousand deaths, you will suffer with the suffering of a myriad existences, and you will see how fleeting were their joys, what prices you had again and again to pay for a little happiness; how real and terrible were the sufferings you had to endure. You will watch how for years you toiled to amass a little fortune, and how bitter death was at that time because you could not take your treasure with you. You will see the innumerable persons you have thought of as being the only ones you could ever love; the million upon millions of beings caught like yourself in the whirling wheel of Life and Death, some now your father, mother, children, some again your friends, and now your bitter enemies. You will see the good deeds, the loving thoughts and acts bearing rich harvest life after life, and the sad gathering of ill weeds, the harvest of ancient wrongs. You will see the beginningless of your lives with its ever changing pattern, stretching back, back, back into interminable vistas of past time, and then at last you will know and will understand.

Such is a little part of the way of Meditation, the way whereby the mind and heart may be purified and cultivated. And now for a few final remarks.

It must always be remembered that no amount of reading or talking about these things is worth a single moment's practice of them. These are things to be done, not speculated upon; and only he who practices faithfully can obtain the fruits of Meditation.

There is one other thing to be said, and that is concerning the importance of emotional power. It has been said that emotion alone cannot conduct to Illumination; but, nevertheless, this emotion is of the most vital importance, for there is no concentration without emotion. And why? Because, reverting to our simile of the steam-engine, whilst mental concentration, is the steam power of this human machine, the fire that heats the water, the fire that makes that steam and maintains it at high pressure is the power of emotion. A man who negates emotion is putting out his fires; and sooner or later, according to his reserve stock of emotional fuel, he will have little or no more energy at his disposal. And so, this emotion is of eminent importance; we must avoid evil, we must fulfill all good, for only in this way can we obtain energy to practice and apply our philosophy; only in this way can we carry into effect that third rule of the Stanza which has been our text; only thus can we really follow in our Master's Footsteps, and carry into effect His Rule for the purification of the mind. Only by this way and by constantly bearing it in mind and living up to it.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

The Sepher Yetzirah refers to the Ten Sephiroth themselves, as well as the lines connecting them as Path, and justly so, for they are equally Channels of Divine Influence. But it is usual in practical working to consider the lines between the Sephiroth only as the Paths, and the Sephiroth themselves as Stations upon the Tree. This is one of the many tricks and blinds to be found in the Caballistic System, for if we think of the Paths as thirty-two in number, as they are given the Sepher Yetzirah, we shall not be able to equate them with the twenty-two letters of the Hebrew Alphabet, which, with their numerical value and correspondences, form the Key to the Paths.

Each Path is said to represent the equilibrium of the two Sephiroth it connects, and we have to study it in the light of our knowledge of these Sephiroth if we are to appreciate its significance. Certain symbols are also assigned to the Paths themselves; these are, as already noted, the twenty-two Letters of the Hebrew Alphabet, the Signs of the Zodiac, the Planets, and the Elements.

Now there are twelve Signs in the Zodiac, seven Planets and four Elements, making in all twenty-three Symbols. How are these to be arranged on twenty-two Paths? Here is another Caballistic Blind to puzzle the uninitiated. The answer is quite simple, when it is known. Our consciousness, being in the element of Earth, we do not need the Symbol of Earth in our calculations when we make contact with the Unseen, so we leave it out; and then we find ourselves with a correct set of correspondences. Malkuth is all the Earth we need for practical purposes.

The third set of symbols to go upon the Paths are the twenty-two Trumps or Major Arcanum of the Tarot Pack. With these three sets of symbols and the colors of the four Color Scales our major symbolism is complete. The minor symbolism consists of the innumerable ramifications of the Correspondences thru all Systems and Planes.

The Tree of Life, Astrology, and the Tarots, are not three mystical systems, but three aspects of one and the same system, and each is unintelligible without the others. It is only when we study Astrology on the basis of the Tree that we have a Philosophical System, and equally does this apply to the Tarot System of Divination and the Tarot itself, with its comprehensive interpretation gives a Key to the Tree as applied to human life.

Astrology is so elusive, because the uninitiated Astrologer works on one Plane only, but the initiated Astrologer, with the Tree as his ground plan, interprets on the Four Planes of the Four Worlds, and the effect, shall we say, of Saturn, is very different in Atziluth, where it is the Divine Mother, Binah, to that which it is in Assiah.

All systems of Divination and all systems of practical Magic, find their principles and philosophy based upon the Tree. Whoever tries to use them without this Key is like the person who has a cabinet of patent medicines and doses himself and his friends according to descriptions given in the advertisements, wherein backache includes every disease which does not cause pain in front. The Initiate who knows his Tree is like the scientific Physician who under-

stands the principles of physiology, and the chemistry of drugs, and prescribes accordingly.

Various methods of attributing the Tarot Cards have been worked out from traditional sources. In the book, "The Key to the Tarots", by Waite, he gives the chief of these, but refrains from indicating which in his opinion is the correct one. In that valuable tabulation of Esoteric Symbolism by Crowley, there is no such delicacy and the System as it is known amongst Initiates is given. This is the method I propose to follow, for it is the correct one, because the correspondences work out without discrepancies, a thing they do not do in other Systems.

Now according to this System, the Four Suits of the Tarot Pack are assigned to the Four Worlds of the Caballist, and the Four Elements of the Alchemist. The Suit of Wands is assigned to Atziluth and Fire; the Suit of Cups to Briah and Water; the Suit of Swords to Yetzirah and Air, and the Suit of Pentacles or Coins to Assiah and Earth.

The Four Aces are assigned to Kether, the first Sephira; the four Twos to Chokmah, the second Sephira, and so on down the Pack; the four Tens being assigned to Malkuth. It will thus be seen that the Cards of the Four Suits of the Tarot Pack represent the action of the Divine Forces in each sphere, and on each level of Nature. Equally as we know the significance of the Tarot Cards we shall obtain much light on the nature of the Paths and Stations to which they are assigned. Both these Systems, the Tarot and the Tree, being of immemorial antiquity, their origins being lost in the vistas of the ages, there is an enormous mass of symbolic correspondences accumulated around each of them. Every practical Occultist who has ever worked with the Tree has added to his stock of associations, making the Symbols live in the Astral by means of his operation. The Tree and its Key are infinite in their adaptability.

The four Court Cards of the Tarots are called, in modern Packs, King, Queen, Knight and Knave, but in the Traditional Packs they are arranged and symbolized differently; the King being a mounted Figure, indicating the swift action of the Yod of the Tetragrammaton in the Sphere of the Suit, and thus equating with the Knight of the modern pack. The Queen, as in the modern Pack, the seated Figure, representing the steadfast Forces of the He of Tetragrammaton. The Prince of the Esoteric Tarots is a seated Figure, according to the Vau of Tetragrammaton, and the Princess, the Knave of the Modern Pack, corresponds to the He final of the Sacred Name.

The twenty-two Trumps are arranged in various ways by various authorities, of which Mr. Waite gives a selection, but I have been following that ancient system, which has been given forth by Crowley. In these talks I want to give you enough of the Philosophical Tree of Life, with enough practical instructions, to render it available for Meditation Purposes. I am not attempting to give the Practical Caballah at this time, but merely hints concerning its work.

The Tree is enormously valuable as a Meditation Glyph, quite apart from its use in Magic. By meditation, such as I have given you, it is possible to equilibrate the warring elements in one's own nature and bring them into harmonious balance. It is also possible to get into sympathetic rapport with the different Aspects of Nature,

which these Symbols represent, when applied to the Microcosm, even if these Symbols are not given a definite form, as in Talismanic Magic. The information that is obtained from the study of one's own Horoscope is not to be accepted passively, as a dispensation of fate, from which there is no appeal. We must realize that Talismanic Magic, or the less concentrated form of meditations upon the Tree, should be used to compensate all unbalanced force in the Horoscope, and bring all into equilibrium. Talismanic Magic is to Astrology what medical treatment is to medical diagnosis.

Still further on a formula of practical Magic will be gone into again, but it is necessary to bring yourself into those grades of Initiation to which such formulae belong, for without these grades it is difficult, if not impossible, to use them in diagnosing and treating your own complaints.

The Ritual Initiations of the Greater Mysteries of the Western Esoteric Systems are based upon the principles of the Tree of Life; each grade corresponding to a Sephira, and confers the Powers of that Sphere of Nature. Likewise it opens up the Paths leading to that Sephira, so that the Initiate is said to be Lord of the thirty-second Path when he has taken the Initiation that corresponds to Yesod, or Lord of the twenty-fourth, twenty-fifth and twenty-sixth Paths when he has taken the Initiation corresponding to Tiphareth, which constitutes him a full Initiate, and beyond this lie the Higher Grades of Adepthood.

The aim of each Grade of Initiation of the Greater Mysteries is to introduce the Candidate to the Sphere of each Sephira in turn, working from Malkuth up the Tree. The instructions given in each grade concern the symbolism and forces of the Sphere to which it refers, and the Paths which equilibrate it. The Sign and Word of the Grade are used when treading these Paths in the Spirit Vision, or projecting them on the Astral Plane. Consequently the Initiate is able to move with accuracy and certainty into whatever Sphere of the Unseen he desires to penetrate, and to counter-check all Beings he meets and all Visions he sees, for he knows what the Colors of the Path are in all four Scales, and he checks his Vision by these. If he is working up the thirty-second Path of Saturn whose colors are all of the somber hues of indigo, dark blue and black, he knows that something is amiss if a scarlet robed Figure presents itself. Either that Figure is elusive, or he himself has wandered off the Path.

To project the Astral Body along the Paths it is necessary to hold the degrees of Initiation to which they correspond for many reasons; chief among which is that unless one has received the Grade one will be unknown to the Guardians of the Path, and they will be inimical rather than helpful, and do all in their Power to turn the Wanderer back. Secondly, if one should succeed in forcing one's way past the Guardian one still has no means of counter-checking the Vision, or knowing whether one is on or off the Path, and there are plenty of Beings in the lower Spheres who are only too ready to take advantage of presumptuous ignorance.

These considerations, however, need in no way discourage one who wishes to meditate upon the Paths or Stations, in preparation for the work that lies ahead, and as a matter of fact, in the course of his work, he will then have the opportunity of entering into the

spirit of the Path, so that its Guardian shall come to him and make him welcome. He will then literally have initiated himself, and no one can deny his right to be there.

The Tree, considered from the Initiatory standpoint, is the link between the Microcosm, which is man, and the Macrocosm, which is God made manifest in Nature; a Ritual Initiation is the act of linking the Microcosmic Sefhira, the Chakra, with the Macrocosmic Sefhira, the introduction of a Newcomer to the Sphere by those who are already there. They construct a Symbolic Representation of the Sphere on the Physical Plane by the Furniture of the Temple, or in the Visualized Picture, and they construct an Astral Replica of it by Concentrated Imagination, and by means of Invocation they call down into this Temple, "not made with hands", the Forces of the Sphere of the Sefhira they are working upon. These Forces stimulate the corresponding Chakras of the Initiate and wake them to activity in his Aura. The process of Self-Initiation by Meditation may be a little slower than the Ritual of the old Temple, but it is sure if persevered in by one who is sincere and zealous.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

I think it is well to pause frequently and contemplate the Goal toward which we are striving, and to realize the attitude of the Masters of the Inner Planes toward us. We must never forget that the Masters receive Souls as Pupils, not for the benefit of that Soul, but for the benefit of the great work in which they are engaged. All too frequently this point is not stressed sufficiently. These Masters, the Buddhas of Compassion, banded themselves into those Hierarchies not to aid the individual Soul, for his Path has been laid out by God, but the only purpose of the Masters in speeding up the progress of that Path is that they may have assistance in carrying out their work. So you can see that a man or woman is not trained by these Masters merely for the sake of his curiosity or his enthusiasm, but solely and only insofar as he will be of value in the service. And it is for this reason that a selfless desire to serve is the surest Path to Illumination. No one who desires knowledge or power for its own sake will succeed in attaining the innermost Essence. He may, it is true, become a Magician, or an Astral Seer, or he may even possess deep intuitional wisdom, but the Spiritual Light of the Innermost is still unlit. So we must make no mistake, it is the Spirit which is the Goal of the Quest, and all else is a means to an end; all else an appearance, not an Actuality. And tho appearances may not necessarily be delusive, but rather a true and accurate Symbolism and System of Correspondences, they cannot satisfy the hunger of the Spiritual Nature after the Spirit has gone. The Astral body functions on the Astral Plane, the Mental Body wakes to Consciousness on the Mental Plane, when it receives its Initiation. But the Spiritual Body must needs wake to the World of Spirit before the Seven-Fold Man is complete; neither Mentality nor Emotion will satisfy the needs of that Spirit.

In union with the Divine, which the Western Esotericist conceives of as being the Supreme Initiation, the Spark of Divine Spirit, which is to man what the grain of sand is to the pearl, wakes into Consciousness within the fully formed Six-Plane Body of Concrete Spirit. This is the first of the Cosmic Initiations, because the Divine Spark, being, metaphorically speaking, of the Plane of God, has passed beyond the Ring-Pass-Not of the Projected Universe into the noumenal Cosmos where the Consciousness of the Great Entity dwells.

Now I want you to study that sentence over, and realize that I am speaking of the first of the Cosmic Initiations, where the Soul is brought into contact, not only with our Solar Logos, but breaking thru the Ring-Pass-Not, comes into contact with the Consciousness of that Great Entity of the Cosmos. Let your thoughts dwell on this for a few moments.

You see that Astral Sight and Magical Powers are not ends in themselves, but rather subserve the ends of the Adept who, unless he has also the Powers of Spirit, is but sounding brass and a tinkling cymbal, and yet if he has the things of Spirit, and has not these others also, he must needs be one of those who wait in Subjective Bliss for the end of the Day of Manifestation, for without the Powers of the Planes he cannot return to help Humanity on its Upward Path.

He must be a Magician if he is going to be a Master, for without the Occult Arts he cannot pass from Plane to Plane.

Now, again, I want you to study and meditate on what I have said. You will see the lack in the Path of the Mystic, for tho he attains to Union with the Father, yet he must rest in that Nirvanic Bliss until the end of the Great Day of Brahm, to take up his Evolution again. He cannot, for he has not learned how, bring Power down the Planes, as does the Magician, as did the Nazarene Occultist.

In bringing one's self into attunement with the High Masters of the Inner Planes it is unbelievably easy to establish a magnetic link and attract their attention. They are always more ready to give than we are to receive, and very frequently when we have voiced such a wish, and a true desire for contact has gone forth from the Soul, we find that the circumstances of life suddenly begin to change; we find tests and trials, and we know that the preliminary work has commenced, and we know that in every point we must be tested for Freedom from Desire.

There has been a great deal of misunderstanding on this, and I want to stress it again, that it must not be thought that the Service of the Masters necessarily means bankruptcy and bereavement -- not at all. But a man may have vast wealth, and yet the things that money can buy may mean so little to him that he never troubles to buy them, leading a life of great simplicity, and using the whole of his vast resources in selfless service, asking neither reward nor thanks. Such a one would feel relief rather than loss were he deprived of his fortune. But if there is one who, even with slender means, clings desperately to his scanty security, he will find himself tested by financial loss until he realizes that if he takes the Master at His word, and seeks the Kingdom of Heaven first, and His Righteousness, that all these other things will be added unto him. If we love any creature or thing with a purely personal, selfish love, a love that enjoys the sensation of loving, rather than the good of the beloved, we are surely going to be tested, and if we love with a love so completely selfless that we would stand aside without a pang that the beloved one might thereby receive a greater good than it is in our power to bestow, then we love with a greater Love, which shall not be taken away, and neither can heights or depths or any other creature sunder us from the object of such Love.

I do not want you to think either that in the sacrifices of the Path any duty must be put aside. It is not duties, but desires, that have to be foregone. Every legitimate duty must be fulfilled. It must not be evaded; every human debt must be paid, before we are free to enter upon the Dedication, which the study of the Secret Wisdom involves. There are of course many ways leading to the Masters of Wisdom of the Inner Planes, and one of them is the Path of the Home, whereby, thru the fulfilling of household duties in Love, Initiation is won.

It is true that wherever the Soul finds itself, from that point, and in those circumstances and conditions, it must start upon its Journey. That Soul must always make good on that which lies to its hands before it enters upon the Path. If that Soul finds

itself as a clerk or as a cook it must become an efficient clerk or a good cook, for the Masters have as little use for incompetency as they have for sin. If we are incompetent in the discharge of any section of our undertakings or duties, a substratum of weakness will underlie the whole nature, and the tests of the Path will find it out. With all this, as I have said previously, and as you have noted in the work that has come to you in the lessons and in the letters from the Brotherhood, Occult Training must build Nobility of Character and Balance of Mind, and should it fail to do this there must be something amiss. Remember always that Seership is an integration of the Personality, the building of it into a perfect Whole, and it is never a disintegration of the Individuality.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now inasmuch as all of this group of lessons is more or less bringing Illumination on the subject of Magic, and of those Tendencies and Reactions within ourselves, which are taken advantage of in Magical work, I want to apply the Sephiroth to ourselves; that is take them up from a subjective standpoint, rather than the objective standpoint.

"As above so below," Man is a miniature Microcosm; all the factors that go to the makeup of the manifested Universe are present in his nature. Hence in his perfection he is said to be a higher being than the Angels. At the same time, however, the Angels are fully evolved Beings, and Man is not. Thus he is as much lower than the Angels as a three year old child is less developed than a three year old domestic animal, to draw a physical analogy.

Heretofore I have considered the Tree of Life as an epitome of the Macrocosm, the Universe, and the use of its Symbols to put us in touch with different spheres of objective nature. Now I want to consider it in relation to the subjective sphere, the nature of the Individual, as I have said.

The accepted correspondences, as given for instance by Crowley -- who unfortunately never gives his Authorities -- so we do not know whether he is using MacGregor Mathers' System, or whether he is relying upon his independent research -- are based partly on the Astrological Attribution of the Planets assigned to the different Sephiroth and partly upon a crude anatomical scheme of the human form standing, with its back to the Tree. This is too crude for this purpose; it probably represents the work of a later generation of Scribes. During the Middle Ages the Caballah was re-discovered by European Philosophers, and they grafted Astrological and Alchemical Symbolism upon the System. Moreover the Rabbis themselves used an extremely detailed set of Anatomical Metaphors, discussing in detail the significance of every hair on the head of God, and even the more intimate parts of His Anatomy. Such references cannot be taken literally and applied to the human form.

The Sephiroth individually, and in their pattern of Relationship, present in relation to the Macrocosm, the successive phases of Evolution, and in relation to the Microcosm the different Levels of Consciousness, and factors of character. That these Levels of Consciousness have some relation to the Psychic Centers of the Physical Body is a reasonable assumption, but we must not be crude and medieval in the conclusions we draw. Occult Anatomy and Physiology have been worked out in detail in the Yoga Science of the Hindus, and we can learn much in their Teachings. The latest advances in physiology are pointing to the conclusion that the link between mind and matter is to be sought primarily in the Endocrine System of Ductless Glands, and only secondarily in the brain and central nervous system. We can learn much from this source of knowledge also, and piecing together all the information we can collect from every source, we finally arrive by deductive reasoning at what the Ancients learned by means of the intuitive and deductive methods, which they brought to such a high degree of perfection in their Mystery Schools.

It is generally agreed that the Chakras or Psychic Centers described in Yoga literature are not situated inside the organs

with which they are associated, but in the Auric Envelope and are spots roughly approximating thereto. We shall do well, therefore, not to associate the different Sephiroth with the limbs and other parts of our anatomy, but to regard the use of such analogies as metaphorical, and look for the Psychic Principles which they may be held to represent.

Before proceeding to a detailed study of each Sephira from this standpoint, it is very helpful to have a general survey of the Tree as a whole, because so much of the elucidation of the Symbolism depends upon the relationship of one Symbol to another in the Pattern of the Tree. This lesson must needs be discursive and inconclusive, but it will enable the detailed study of the individual Sephira to be much more effectively carried out.

The first and most obvious division of the Tree is into the Three Pillars, and this immediately reminds us of the three Channels of Prana, described by the Yogis, Ida, Pingala, Shushumna, and the two principles, the Yin and the Yang of the Chinese Philosophy, and the Tao which is the way of Equilibrium between them. By the agreement of witnesses proof is established, and when we find three of the great Metaphysical Systems of the world in complete agreement we may conclude that we are dealing with established principles, and should accept them as such.

The Central Pillar should be taken to represent Consciousness, and the two side Pillars as the Positive and Negative Factors of Manifestation. It is noteworthy that in the Yoga System Consciousness is extended when Kundalini rises thru the Central Channel of the Shushumna, and that the Western Magical Operation of rising on the Planes takes place up the Central Pillar of the Tree. That is to say, the Symbol employed to induce this extension of Consciousness does not take the Sephiroth in their numerical order, commencing with Malkuth, but goes from Malkuth to Yesod, and from Yesod to Tiphareth by what is called the Path of the Arrow. Malkuth, the Sphere of Earth, is taken by Occultists as signifying Brain Consciousness, as is proved by the fact that after any Astral Projection the Ceremonial return is made to Malkuth, and normal Consciousness re-established therein.

The Sphere of Luna, the Moon, is taken as Psychic Consciousness, and also as the reproductive Center. Tiphareth is taken as the Higher Psychism, the true Illuminated Vision, and is associated with the highest grade of the Initiation of the Individuality, as is evidenced by the fact that to it is assigned in the System taken by Crowley from Mathers, the first of the Grades of Adepthood.

Daath, the Mysterious Invisible Sephira, which is never marked upon the Tree, is associated in the Western System with the nape of the neck, the point where the spine meets the skull, the spot at which the development of the Brain from the Nota-Chord took place in our primeval Ancestors. Daath is usually held to represent the Consciousness of another dimension, or the Consciousness of another Level or Plane; it essentially represents the idea of change of Key.

Kether is called the Crown. Now a Crown is above the head, and Kether is generally held to represent a form of Consciousness which is not achieved during the incarnation. It is essentially outside the scheme of things, so far as the Planes of Form are concerned. The Spiritual Experience associated with Kether is Union with God, and he who achieves that experience is said to enter the Light, and come not forth again.

These Sephiroth unquestionably have their correlations in the Chakras of the Hindu System, but the correspondences are given differently by different Authorities. As the method of classification is different, the West using a Four-Fold System, and the East a Seven-Fold System, correlation is not easy to obtain, and it is perhaps better to look for First Principles than to obtain a tidy Pattern of Arrangement, which does violence to the correspondences.

Crowley and Captain Fuller are two writers who have attempted this correlation. Captain Fuller assigns the Muladhara Lotus to Malkuth, pointing out that its four petals correspond with the Four Elements. It is interesting to note that in the Queen Scale of Color, as given by Crowley, the Sphere of Malkuth is represented as divided into four Quarters, colored respectively citrine, olive, russet and black, to represent the four Elements, and bearing the closest resemblance to the four-petaled Lotus.

This Lotus is represented as situated in the Perineum, and is associated with the function of excretion. In the Table of Correspondences given by Crowley he attributes this function of the Perfected Man to Malkuth. I consider that from every point of view the attribution of Fuller, who refers the Muladhara Lotus to Malkuth, to be preferred to that of Crowley, who refers it to Yesod, thus rather contradicting himself.

Malkuth, viewed as the Muladhara Lotus, represents, we may say, the end result of the Life Processes, their final concretion in Form, and their submission to the disintegrating influences of Death, in order that their substance may be utilized again. The Form into which they have been organized by the slow processes of Evolution has served its purpose, and the Force must be set free; this is the Spiritual Significances of the processes of Excretion, Putrefaction and Decomposition.

The Svadisthana Chakra, the six-petaled Lotus at the base of the Generative Organs, is assigned by Captain Fuller to Yesod. This agrees with the Western Tradition, which assigns Yesod to the Reproductive Organs of the Divine Man. Its Astrological correspondence with the Moon also agrees with this attribution. Crowley, who assigning Yesod to the Phallus in one of his books, assigns the Svadisthana Lotus to Hod, Mercury. It is difficult to understand this attribution, and as he does not give his Authority, I consider it better to adhere to the principle of referring the Levels of Consciousness to the Central Column.

Tiphareth, by Universal Concept, represents the Solar Plexus and breast. It therefore seems reasonable to attribute to it the Manipura and Anagata Chakras as Crowley does. Fuller attributes these Chakras to Geburah and Chesed, but as these two Sephiroth find their equilibrium in Tiphareth, this attribution presents no difficulty and causes no discrepancy.

In the same way the Visuddhu Chakra, which in the Hindu System correlates with the larynx, and is referred to Binah by Crowley, and Ajna Chakra at the root of the nose, which corresponds with the Pineal Gland, and is referred to Chokmah by the same Authority, may be taken as uniting for function in Daath, situated at the base of the skull.

The Sahasrara Chakra, the thousand-petaled Lotus, situated above the head, is referred by Crowley to Kether, and there can

be little reason to quarrel with this attribution, for it is foreshadowed in the very Name of the first Path; Kether, the Crown, which rests upon and above the head.

The two flanking Pillars of Severity and Mercy can readily be seen as representing the Positive and Negative Principles, and their respective Sephiroth as representing the modes of functioning of these Forces upon the different levels.

The Pillar of Severity contains Binah, Geburah and Hod, or Saturn, Mars and Mercury. The Pillar of Mercy contains Chokmah, Chesed and Netzach, or the Zodiac, Jupiter and Venus. Chokmah and Binah in the Symbolism of the Caballah, are represented by Male and Female Figures, and are the Supernal Father and Mother, or in more Philosophical Language, the Positive and Negative Principles of the Universe, the Yin and Yang of which Maleness and Femaleness are but specialized Aspects.

Chesed, Jupiter, and Geburah, Mars, are both represented in Caballistic Symbolism by crowned Figures, the former a Law-Giver and the latter a Warrior King. These are the constructive and destructive Principles generally. It is interesting to note that Binah, the Supernal Mother, is also Saturn, the Solidifier, who connects thru his Cycle with Death, with his Scythe, and Time with his Hour Glass. In Binah we find the root of form; it is said of Malkuth, in the Sepher Yetzirah, that it sitteth upon the Throne of Binah; Matter has its root in Binah, Saturn, Death. Form is the destroyer of Force, and with this Passive Destroyer goes also the Active Destroyer, and we find Mars, Geburah, immediately below it on the Pillar of Severity. Thus it is the Force locked up in Form set free by the Destructive Force of Mars, the Siva aspect of the God-Head. Chokmah, the Zodiac, represents Kinetic Force, and Chesed, Jupiter, the benign King, represents Organized Force, and the two are synthesized in Tiphareth, the Christ Center, the Redeemer and Equilibrator.

The next Trinity of Netzach, Hod and Yesod, represents the Magical and Astral side of things. Netzach, Venus, represents the higher aspects of the Elemental Forces, the Green Ray, and Hod, Mercury, represents the Mind side of Magic. The one is the Mystic, the other the Occult, and they synthesize in the Elemental Yesod; this pair of Sephiroth should never be considered apart, any more than the upper Pair of Geburah and Gedulah, which is another name for Chesed. This is indicated by the fact that the Caballah attributes them respectfully to the Right and Left Arms and the Right and Left Legs.

It will thus be seen that the three Form Sephiroth are in the Pillar of Severity, and three Force Sephiroth are in the Pillar of Mercy, and between them, in the Pillar of Equilibrium, are the different Levels of Consciousness. The Pillar of Severity, with Binah at its head, is the Female Principle, the Pingala of the Hindus, and the Yang of the Chinese. The Pillar of Mercy with Chokmah at its head, is the Ida of the Hindus and the Yin of the Chinese, and the Pillar of Equilibrium is Shushumna and Tao.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now comes a very important work, one affording food for countless Meditations. Do not try to memorize, but simply read and use each as "Seed Ideas", putting each thus slowly into the Subconscious, there to germinate and grow into a rich harvest of knowledge and understanding. We commence with the first of this Ancient Manuscript. Light will flood first only an occasional part here and there, then others until all stand illumined to your understanding.

THE UNIVERSE AS IT IS

-1-

0. The Negative -- the Infinite -- the Circle, or the Point.
1. The Unity -- the Positive -- the Finite -- the Line, derived from 0 by extension. The divine Being.
2. The Dyad -- the Superficies, derived from 1 by reflection, 1 divided by 1, or by revolution of the line around its end. The Demiurge. The Divine Will.
3. The Triad, the Solid, derived from 1 and 2 by addition. Matter. The Divine Intelligence.
4. The Quaternary, the solid existing in Time, matter as we know it. Derived from 2 by multiplication. The Divine Repose.
5. The Quinary, Force or Motion. The interplay of the Divine Will with matter. Derived from 2 and 3 by addition.
6. The Senary, Mind. Derived from 2 and 3 by multiplication.
7. The Septenary, Desire. Derived from 3 and 4 by addition. (There is however a secondary attribution of 7, making it the holiest and most perfect of the numbers.)
8. The Ogdoad, Intellect (also Change in Stability.) Derived from 2 and 2 by multiplication, 8 equals 2 cubed.
9. The Ennead, Stability in Change. Derived from 2 and 3 by multiplication, 9 equals 3 squared. (Note all numbers divisible by nine are still so divisible, however the order of the figures is shifted.)
10. The Decad, the Divine End. Represents the 1 returning to the 0. Derived from 1 plus 2 plus 3 plus 4.
11. The Hendecad, the accursed shells, that only exist without the Divine Tree. 1 plus 1 equals 2, in its evil sense of not being 1.

2.

0. The Cosmic Egg.
1. The Self of Deity, beyond Fatherhood and Motherhood.
2. The Father.
3. The Mother.
4. The Father made flesh-authoritative and paternal.
5. The Mother made flesh-fierce and active.
6. The Son-partaking of all these natures.
7. The Mother degraded to mere animal emotion.
8. The Father degraded to mere animal reason.
9. The Son degraded to mere animal life.

10. The Daughter, fallen and touching with her hands the shells.

It will be noticed that this order represents creation as progressive degeneration -- which we are compelled to think of as evil. In the human organism the same arrangement will be noticed.

-3-

0. The Pleroma of which our individuality is the monad; the "All-Self".
1. The Self - the Divine Ego of which man is rarely conscious.
 2. The Ego; that which thinks "I" -- a falsehood, because to think "I" is to deny "not-I" and thus to create the Dyad.
 3. The Soul; since 3 reconciles 2 and 1, here are placed the aspirations to divinity. It is also the receptive as 2 is the assertive self.
- 4-9. The Intellectual Self, with its branches as follows:
4. Memory.
 5. Will.
 6. Imagination.
 7. Desire.
 8. Reason.
 9. Animal being.
6. The Conscious Self of the Normal Man; thinking itself free, and really the toy of its surroundings.
9. The Unconscious Self of the Normal Man. Reflex actions, circulation, breathing, digestion, etc., all pertain here.
10. The illusory physical envelope; the scaffolding of the building.

Having compared these attributions with the various correspondences I have given you, having studied them, assimilated them so thoroughly that it is natural and needs no effort to think "Binah, Mother, Great Sea, Throne, Saturn, Black, Myrrh, Sorrow, Intelligence, etc. etc. etc.," in a flash whenever the number 3 is mentioned or seen, we may profitably proceed to go through the most important of the higher numbers. For this purpose I have removed myself from books of reference; only those things which have become fixed in my mind (from their importance) deserve place in the simplicity of this essay.

12. HVA, "He", a title of Kether, indentifying Kether with the Zodiac, the "Home of 12 stars", and their correspondences.

13. AChD, Unity, and AHBH Love. A scale of unity; thus 13 times 1 equals 1; 26 equals 13 times 2 equals 2; 91 equals 13 times 7 equals 7; so that we may find in 26 and 91 elaborations of the Dyad and the Septenary respectively.

14. An "elaboration" of 5 (1 plus 4 equals 5), Force; a "concentration" of 86 (8 plus 6 equals 14) Elohim, the 5 elements.

15. IH, Jah, one of the ineffable names; the Father and Mother united. Mystic number of Geburah: 1 plus 2 plus 3 plus 4 plus 5.

17. The number of squares in the Swastika, which by shape is Aleph. Hence 17 recalls 1. Also IAV, IAO, the triune Father.

18. ChI, Life. An "elaboration" of 9.
20. IVD, Yod, the letter of the Father.
21. AHIH, existence, a title of Kether. Note 3 times 7 equals 21. Also IHV, the first 3 (active) letters of IHVH. Mystic number of Tiphareth.
22. The number of letters in the Hebrew Alphabet; and of the paths on the Tree. Hence suggests completion of imperfection. Finality, and fatal finality. Note 2 times 11 equals 22, the accursed Dyad at play with the Shells.
24. Number of the Elders; and equals 72 divided by 3. 72 is the "divided Name".
26. IHVH. Jehovah, as the Dyad expanded, the jealous and terrible God, the lesser Countenance. The God of Nature, fecund, cruel, beautiful, relentless.
28. Mystic number of Netzach, KCh, "Power".
31. LA, "not"; and AL, "God". In this Part 1. (Nature as it is) the number is rather forbidding. For AL is the God-name of Chesed, mercy; and so the number seems to deny that Name.
32. Number of Sephiroth and Paths, 10 plus 22. Hence is completion of perfection. Finality: things as they are in their totality. AHIVH, the combined AHIH and IHVH, Macroprosopus and Microprosopus, is here. If we suppose the 3 female letters H to conceal the 3 mothers A,M,Sh, we obtain the number 358, Messiach. Note 32 equals 2 to the fifth power, the Divine Will extended through motion. 64 equals 2 to the sixth power, will be the perfect number of matter, for it is 8, the first cube, squared. So we find it a Mercurial number, as if the solidity of matter was in truth eternal change.
35. AGLA, a name of God equals Ateh Gibor Le Olahm Adonai. "To thee be the Power unto the Ages, O my Lord!" 35 equals 5 times 7. 7 equals Divinity, 5 equals Power.
36. A Solar Number. ALH. Otherwise unimportant, but is the mystic number of Mercury.
37. IChIDH. The highest principle of the Soul, attributed to Kether. Note 37 equals 111 divided by 3.

I shall now stop with this number thirty-seven and continue this most interesting manuscript in our next lesson. To awaken the stirring centers within, I know nothing better than such work as this. To bring conscious conversation with the Holy Guardian Angel, nothing can excel such Meditations as are herein contained. For the pushing of the conscious understanding beyond the Sphere of Malkuth, naught can equal these "Seed Ideas" if contemplated with that desire for understanding which furnishes the Primal Urge for Spiritual Perception.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now once again we turn to the Manuscript and take up without comment, the numbers from Thirty-Eight on for your further Illumination.

38. Note 38 times 11 equals 418.

39. IHVH AChD. Jehovah is one. 39 equals 13 times 3. This is then the affirmation of the aspiring soul.

40. A "dead" number of fixed law, 4 times 10, Tetragrammaton the lesser countenance immutable in the heaviness of Malkuth.

41. AM the Mother, unfertilized and unenlightened.

42. AMA, the Mother still dark. Here are the 42 Judges of the dead in Ameniti, and here is the 42-fold name of the Creative God.

44. DM, blood. Here 4 times 11 equals the corruption of the created world.

45. MH a secret title of Yetzirah, the Formative World. ADM, Adam, man the species (not "the first man".) A is Air, the Divine Breath which stirs DM blood into being.

49. A number useful in various calculations, and a mystic number of Venus.

50. The number of the Gates of Binah, whose name is Death (50 equals Nun equals Tarot, "Death".)

51. AN, pain, NA, failure. ADVN, Edom, the country of the demon kings. There is much in the Caballah about these kings and their dukes; it never meant much to me, somehow. But 51 is 1 short of 52.

52. AIMA, the fertilized Mother, the Phallus (Yod) thrust into AMA, the Son. Note 52 equals 13 times 4, being Mercy and the influence of the Father.

60. Samekh, which in full spells 60 times 2 equals 120, just as Yod, 10, in full spells 10 times 2 equals 20. In general, the tens are "solidifications" of the ideas of the units which they multiply. Thus 50 is Death, the Force of Change in its final and most earthly aspect. Samekh is "Temperance" in the Tarot; the 6 has little evil possible to it; the worst name one can call 60 is "restriction".

61. AIN, the Negative. ANI, Ego. A number rather like 31.

64. DIN and DNI, intelligence (the twins) of Mercury. See also 32.

65. ADNI. In Roman characters LXV equals LVX, the redeeming light. Note 65 equals 13 times 5, the most spiritual form of force, just as 10 times 5 was its most material form. Note HS, "Keep silence!" and HIKL, the palace; as if it were said "Silence is the House of Adonai."

67. BINH the Great Mother. Note 6 plus 7 equals 13, uniting the ideas of Binah and Kether. A number of the aspiration.

70. The Sanhedrin and the percents of the Law. The Divine 7 in its most material aspect.

72. ChSD, Mercy. The number of the Shemhamphorasch, as if affirming God as merciful.

73. ChKMH, Wisdom. Also GML, Gimel, the path uniting Kether and Tiphareth. But Gimel, "the Priestess of the Silver Star", is the Female Hierophant, the Moon; and Chokmah is the Logos, or male initiator.

78. MZLA, the influence from Kether. The Number of the cards of the Tarot, and of the 13 paths of the Beard of Macroprosopus. Note 78 equals 13 times 6. Also AIVAS, the messenger.

80. The number of Pe, the "lightning-struck Tower" of the Tarot. 8 equals Intellect, Mercury; its most material form is

Ruin, as Intellect in the end is divided against itself.

81. A Mystic number of the Moon.

84. A number chiefly important in Buddhism. 84 equals 7 times 12.

85. PH, the letter Pe. 85 equals 5 times 17; even the highest unity, if it move or energize, means War.

86. ALHIM (Explained in previous lesson on Genesis.)

90. Number of Tzaddi, a fishhook equals Tanha, the clinging of man to life (9) the trap in which man is caught as a fish is caught by a hook. The most material aspect of animal life; its final doom decreed by its own lust. Also MIM, Water.

91: 91 equals 7 times 13, the most spiritual form of the Septenary. AMN, Amen, the holiest title of God; the Amoun of the Egyptians. It equals IHVH ADNI (IAHDVNH I, interlaced) the eight-lettered name thus linking the 7 to the 8. Note the AMN (reckoning N as final, 700), equals 741 AMThSh, the letters of the elements; and is thus a form of Tetragrammaton, a form unveiled.

100. The number of Qoph, the perfect illusion, 10 times 10. Also Kaph, the Wheel of Fortune. The identity is that of matter, fatality change, illusion. It seems the Buddhist view of the Samsara-Cakkram.

106. NVN, Nun, a fish. The number of death. Death in the Tarot bears a cross-handled scythe; hence the Fish as the symbol of the Redeemer. -- Jesus Christ, Son of God, Saviour.

108. Chiefly interesting because 108 equals 2 times 2 times 3 times 3 times 3 equals the square of 2 playing with the cube of 3. Hence the Buddhists hailed it with acclamation, and make their rosaries of this number of beads.

111. AChD HVA ALHIM, "He is One God."

ALP, Aleph, an ox, a thousand. The redeeming Bull. By shape the Swastika, and so the Lightning. "As the lightning lighteneth out of the East even unto the West, so shall be the coming of the 'Son of Man.' And allusion to the descent of Shiva upon Shakti in Samahdi." The Romah A shows the same thru the shape of the Pentagonagram, which it imitates.

ASN, ruin, destruction, sudden death. Scil, of the personality in Samahdi.

APL, thick darkness - St. John of the Cross, describes these phenomena in great detail.

AOM, the Hindu Aum or Om.

MHVLL, mad -- the destruction of Reason by Illumination.

OVLH, a holocaust. ASN.

PLA, the Hidden Wonder, a title of Kether.

114. DMO, a tear. The age of Christian Rosencreutz.

120. SMK, Samech, a prop. Also MVSDI, basis, foundation. 120 equals 1 times 2 times 3 times 4 times 5, and is thus a synthesis of the power of the Pentagonagram. (Also 1 plus 2 plus 102 plus 15 equals 120.) 120 is also ON, a very important name of God.

124. ODN, Eden.

131. SMAL, Satan so-called, but really only Samael, the accuser of the brethren, unpopular with the Rabbis because their consciences were not clear. Samael fulfills a most useful function; he is scepticism, which accuses intellectually; conscience, which accuses morally; and even that Spiritual Accuser upon the Threshold, without whom the Sanctuary might be profaned. We must defeat him, it is true;

but how can we abuse and blame him, without abuse and blame of Him that set him there?

136. A mystic number of Jupiter; the sum of the first 16 natural numbers.

144. A square and therefore a materialization of the number 12. Hence the numbers in the Apocalypse. 144,000 only means 12, (the perfect number in the Zodiac or houses of Heaven and tribes of Israel), times 12, i.e. settled times 1,000, i.e. on the grand scale.

148. MAZNIM, Scales of Justice.

156. BABALON. It is of no account in the orthodox dogmatic Caballah. Yet it is 12 times 13, the most spiritual form, 13 of the most perfect number 12, HVA. (It is TzIVN, Zion, the City of the Pyramids.)

175. A mystic number of Venus.

203. ABR, initials of AB, BN, RVCh, the Trinity.

206. DBR, Speech, "the Word of Power".

207. AVR, Light, contrast with AVB, 9, the astral light, and AVD, 11, the Magical Light. Aub is an illusory thing of witchcraft (Obi, obeah); Aud is almost equal the Kundalini force ("Odic" force). This illustrates well the difference between the sluggish, viscous 9, and the keen, ecstatic 11.

214. RVCh, the air, the mind.

231. The sum of the first 22 numbers, 0 to 21; the sum of the key-numbers of the Tarot cards; hence an extension of the idea of 22.

270. I. N. R. I.

280. The sum of the "five letters of severity", those which have a final form -- Kaph, Mem, Nun, Pe, Tzaddi. Also RP equals terror.

300. The letter Shin, meaning "tooth", and suggesting by its shape a triple flame. Refers Yetziratically to fire, and is symbolic of the Holy Spirit, RVCh ALHIM equals 300. Hence the letter of the Spirit Descending into the midst of IHVH, the four inferior elements we get IHShVH Jeheshua, the Saviour, symbolized by the Pentagram.

301. ASH, Fire.

314. ShDI, the Almighty, a name of God attributed to Yesod.

325. A mystic number of Mars. BRTzBAL, the spirit of Mars, and GRAPIAL, the intelligence of Mars.

326. IHShVH, Jesus.

333. ChVRVNxVN. It is surprising that this large scale 3 should be so terrible a symbol of dispersion. There is doubtless a venerable arcanum here connoted, possible the evil of Matter summo. 333 equals 37 times 9 the accursed.

340. ShM -- the Name.

341. The sum of the 3 Mothers, Aleph, Mem, and Shin.

345. MShH, Moses. Note that by transposition we have 543, AHIH AShR AHIH, "Existence is Existence", "I am that I am" a sublime title of Kether. Moses is therefore regarded as the representative of this particular manifestation of Deity, who declared himself under this special name.

Now I will close this communication, leaving you to meditate over the significances given until our next lesson.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now once again we turn to the Manuscript and take up without comment, the numbers from Three Hundred Fifty-Eight on for your further Illumination.

358. See 32. MShIch, Messiah, and NChSh, the serpent of Genesis. The dogma is that the head of the serpent (N) is "bruised" being replaced by M, the letter of Sacrifice, and God, the letter alike of Virginity (Yod equals Virgo) and of original Deity (Yod equals the foundation or type of all the letters.) Thus the word may be read:

"The Sacrifice of the Virgin-born Divine One triumphant (Cheth, the Chariot) through the Spirit," while NChSh reads "Death entering the (realm of the) Spirit."

But the conception of the Serpent as the Redeemer is truer.

361. ADNI HARTZ, the Lord of the Earth. Note 361 denotes the 3 Supernals, the 6 members of Ruach, and Malkuth. This name of God therefore embraces all the 10 Sephiroth.

365. An important number, though not in the pure Caballah.

370. OSh, Creation. The Sabbatic Goat in his highest aspect. This shows the whole of Creation as matter and spirit. The material 3, the spiritual 7, and all cancelling to Zero. Also ShLM equals peace.

400. The letter Tau, "The Universe". It is the square of 20, "The Wheel of Fortune", and shows the Universe therefore as the Sphere of Fortune -- the Samsara-Cakkram, where Karma, which fools call chance, rules. 400 is the total number of the Sephiroth, each of the 10 containing 10 in itself and being repeated in the 4 words of Atziluth, Briah, Yetzirah, and Assiah. These four worlds are themselves attributed to IHVH, which is therefore not the name of a tribal fetish, but the formula of a system.

401. Ath, "the" emphatic, meaning "essence of", for A and Th are first and last letters of the Hebrew Alphabet, as A and Th are of the Greek, and A and Z of the Latin. Hence the Word Azoth, not to be confused with Azote (lifeless, azotos), the old name for nitrogen. Azoth means the sum and essence of all, conceived as One.

406. ThV, the letter Tau (see 400), also AthH, "Thou". Note that AHA (7), the divine name of Venus (7), gives the initials of Ani, Hua, Ateh -- I, He, Thou; three different aspects of a Deity worshipped in three persons and in three ways: viz., (1) with averted face; (2) with prostration; (3) with identification.

419. TITH, the letter Teth.

434. DLTh, the letter Daleth.

440. ThLI, the great dragon.

441. AMTh, Truth. Note 441 equals 21 times 21. 21 is AHIH, the God of Kether, whose Will is Truth.

450. ThN, the great dragon.

463. MTH. HShQD, Moses' Wand, a rod of almond. 3 plus 60 plus 400, the paths of the middle Pillar.

474. DVTh, Knowledge, the Sephira that is not a Sephira. In one aspect the child of Chokmah and Binah; in another the Eighth Head of the Stooping Dragon, raised up when the Tree of Life was shattered, and Macroprosopus set cherubim against Microprosopus. It is the demon that purely intellectual or rational Religions take as their God. The special danger of Hinayana Buddhism.

480. LILITH, the demon-queen of Malkuth.

543. AHIH AShR AHIH, "I am that I am."

666. Last of the mystic numbers of the sun. SVRTh, the spirit of Sol. Also OMMV SThN, Ommo Satan, the Satanic Trinity of Typhon, Apophis, and Besz; also ShM IHShVH, the name of Jesus. The names of Nero, Napoleon, W. E. Gladstone, and any person that you may happen to dislike, add up to this number. In reality it is the final extension of the number 6, both because 6 times 111 (ALPh dequals 111 equals 1) equals 6 and because the Sun, whose greatest number it is, is 6.

(I here interpolate a note on the "mystic numbers" of the planets.) The first is that of the planet itself, e.g. Saturn, 3. The second is that of the number of squares in the square of the planet, e.g. Saturn 9. The third is that of the figures in each line of the "magic square" of the planet, e.g. Saturn 15. A "magic square" is one in which each file, rank, and diagonal add to the same number, e. g. Saturn is 816, 357, 492, each square being filled in with the numbers from 1 upwards.

The last of the Magic Numbers is the sum of the whole of the figures in the square, e. g. Saturn 45. The complete list is thus:

Saturn 3, 9, 15, 45.

Jupiter 4, 16, 34, 136.

Mars 5, 25, 65, 325.

Sol 6, 36, 111, 666.

(See Chart on Page 4.)

Venus 7, 49, 175, 1225.

Mercury 8, 64, 260, 2080.

Luna 9, 81, 369, 3321.

Generally speaking, the first number gives a Divine Name, the second an archangelic or angelic name, the third a name pertaining to the Formative world, the fourth a name of a "Spirit" or "Blind Force". For example, Mercury has AZ and DD (love) for 8. DIN and DNI for 64. TIRIAL for 260, and ThPThRThRTh for 2080. But in the earlier numbers this is not so well carried out. 136 is both IVPhIL, the Intelligence of Jupiter, and HSMAL, the Spirit.

The "mystic numbers" of the Sephiroth are simply the sums of the numbers from 1 to their own numbers.

- Thus
- (1) Kether equals 1.
 - (2) Chokmah equals 1 plus 2 equals 3.
 - (3) Binah equals 1 plus 2 plus 3 equals 6.
 - (4) Chesed equals 1 plus 2 plus 3 plus 4 equals 10.
 - (5) Geburah equals 1 plus 2 plus 3 plus 4 plus 5 equals 15.
 - (6) Tiphareth equals 1 plus 2 plus 3 pl. 4 pl. 5 pl. 6. eq. 21.
 - (7) Netzach equals 1 pl. 2 pl. 3 pl. 4 pl. 5 pl. 6 pl. 7 eq. 28.
 - (8) Hod equals 1 pl. 2 pl. 3 pl. 4 pl. 5 pl. 6 pl. 7 pl. 8 eq. 36.
 - (9) Yesod equals 1 pl. 2 pl. 3 pl. 4 pl. 5 pl. 6 pl. 7 pl. 8 pl. 9 equals 45.
 - (10) Malkuth equals 1 pl. 2 pl. 3 pl. 4 pl. 5 pl. 6 pl. 7 pl. 8 pl. 9 pl. 10 equals 55.

671. ThORA the Law, ThROA the Gate, AThOR the Lady of the Path of Daleth, ROThA the Wheel. Also ALPH, DLTh, NUN, IVD, Adonai (see 65) spelt in full.

This important number marks the identity of the Augoeides with the Way itself ("I am the Way, the Truth, and the Life") and shows the Taro as a key; and that the Law itself is nothing else than this. For this reason this outer College is crowned by this "knowledge and conversation of the Holy Guardian Angel."

This number too is that of the Ritual of the Neophyte.

741. AMThSh, the four letters of the elements. AMN, counting the N final as 700, the supreme Name of the Concealed One. The dogma is that the Highest is but the Four Elements; that there is nothing beyond these, beyond Tetragrammaton. This dogma is most admirably portrayed by Lord Dunsany in a tale called "The Wanderings of Shaun."

800. QShTh, the Rainbow. The Promise of Redemption (8) -- 8 as Mercury, Intellect, the Ruach, Microprosopus, the Redeeming Son -- in its most material form.

811. IATH (Greek numeration.)

888. Jesus (Greek numeration.)

913. BRASHIth, the Beginning. See previous lesson on Genesis.

This list will enable the student to follow most of the arguments of the dogmatic Caballah. It is useful for him to go through the arguments by which one can prove that any given number is the supreme. It is the case, the many being but veils of the One; and the course of argument leads one to knowledge and worship of each number in turn. For example:

Thesis. The Number Nine is the highest and worthiest of the numbers.

Scholion 1. "The number nine is sacred, and attains the summits of philosophy," Zoroaster.

2. Nine is the best symbol of the Unchangeable One, since by whatever number it is multiplied, the sum of figures is always 3, e. g. 9 times 487 equals 4383. 4 plus 3 plus 8 plus 3 equals 18. 1 plus 8 equals 9.

3. 9 equals a serpent. And the Serpent is the Holy Uraeus, upon the crown of the Gods.

4. 8 equals IX equals the Hermit of the Tarot, the Ancient One with Lamp (Giver of Light) and Staff (the Middle Pillar of the Sephiroth.) This, too, is the same Ancient as in o, Aleph.

"The Fool" and Aleph equals 1.

5. 9 equals ISVD equals 80 equals P equals Mars equals 5, equals He equals

the Mother equals Binah equals 3 (equals G eq GML eq. 73 eq. ChKMH
(equals AB eq. The Father equals
(1 plus 2) Mystic Number of Chokmah
equals Chokmah equals 2 equals B equals the Magus equals 1 equals 1.

There are many other lines of argument. This form of reasoning reminds one of the riddle "Why is a story like a ghost?" Answer: "A story's a tale; a tail's a brush; a brush is a broom; a brougham's a carriage; a carriage is a gig; a gig's a trap; a trap's a snare; a snare's a gin; a gin's a spirit; and a spirit's a ghost."

But our identities are not thus false; meditation reveals their truth. Further, as I shall explain fully later, 9 is not equal to 1 for the Neophyte. These equivalences are dogmatic, and only true by favour of Him in whom All is Truth. In practice each equivalence is a Magical Operation to be carried out by the Aspirant.

Now I will conclude this part at this time, giving you time to meditate and study over what has been given you before taking up part two.

In the Bonds of the Eternal Brotherhood.

MAGIC SQUARES

SATURN

4	9	2
3	5	7
8	1	6

JUPITER

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

MARS

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

THE SUN

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

VENUS

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

MERCURY

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	48	19	18	45
32	34	35	29	25	38	39	28
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

THE MOON

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

Beloved Companion:

Now having concluded this first group of numbers, in the Manuscript we are studying, it may not be amiss to explain further in what way one expects a number to assist one in the search for Truth, or the redemption of the soul, or the formulation of the Rosy Cross. (I am supposing that the reader is sufficiently acquainted with the method of reading a name by its attributions to understand how, once a message is received, and accredited, it may be interpreted.) Thus if I ask "What is knowledge?" and receive the answer "DOTh," I read it Daleth the door, O matter, Th darkness, by various interpretations given previously. In this particular case I am only dealing with the "trying of the Spirits, to know whether they be of God."

Suppose now that a vision purporting to proceed from God is granted to me. The Angel declares his name. I add it up. It comes to 65. An excellent number! a blessed angel! Not necessarily. Suppose he is of a Mercurial appearance? 65 is a number of Mars.

Then I conclude that, however beautiful and eloquent he may be, he is a false spirit. The Devil does not understand the Caballah well enough to clothe his symbols in harmony.

But suppose an angel, even lowly in aspect, not only knows the Caballah - your own researches in the Caballah - as well as you do, but is able to show you Truths, Caballistic Truths, which you had sought for long and vainly! Then you receive him with honour and his message with obedience.

In Spiritual dealings, the Caballah, with those secrets discovered by yourself that are only known to yourself and God, forms the grip, sign, token and password that assure you that the Lodge is properly tiled.

It is consequently of the very last importance that these final secrets should never be disclosed. And it must be remembered that an obsession, even momentary, might place a lying spirit in possession of the secrets of your grade.

We will now take up our study of Part Two, and from the information which we have gained, we will take up the practical problem of the Unification of 5 and 6, the Microcosm and the Macrocosm, and I believe that in this interpretation the following numbers will be found to bear upon it.

1. Is the goal, not the means. Too simple to serve a magician's purpose.
3. Still too simple to work with, especially as 3 equals 1 so easily. But, and therefore, a great number to venerate and desire.
4. The terrible number of Tetragrammaton, the great enemy. The number of the weapons of the Evil Magician. The Dyad made Law.
5. The Pentagram, symbol of the squaring of the circle by virtue of ALHIM equals 3. 1415, symbol of man's will, of the evil 4 dominated by man's spirit. Also Pentagrammaton, Jeheshus, the Saviour. Hence the Beginning of the Great Work.
6. The Hexagram, symbol of the Macrocosm and Microcosm interlaced, and hence of the End of the Great Work. (Pentagram on breast, Hexagram on back, of Probationer's Robe.) Yet it also symbolizes the Ruach, 214, and so is as evil in via as it is good in termino.
7. A most evil number, whose perfection is impossible to attack.

8. The great number of redemption, because Ch equals ChITH equals 418. This only develops in importance as my analysis proceeds. A priori it was of no great importance.

9. Most Evil, because of its stability. AVB, witchcraft, the false moon of the sorceress.

10. Evil, memorial of our sorrow. Yet holy, as hiding in itself the return to the negative.

11. The great magical number, as uniting the antitheses of 5 and 6 etc. AVD the matic force itself.

12. Useless. Mere symbol of the Goal.

13. Helpful, since if we can reduce our formula to 13, it becomes 1 without further trouble.

17. Useful, because though it symbolizes 1, it does so under the form of a thunderbolt. "Here is a magic disk for me to hurl, and win heaven by violence," says the Aspirant.

21. As bad, nearly, as 7.

26. Accursed. As bad as 4. Only useful when it is a weapon in your hand; then -- "If Satan be divided against Satan," etc.

28. Attainable; and so, useful. "My Victory," "My Power," says the Philosophus.

30. The Balance -- Truth. Most useful.

31. LA the reply to AL, who is the God of Chesed, 4. The passionate denial of God, useful when other methods fail.

32. Admirable, in spite of its perfection, because it is the perfection which all from 1 to 10 and Aleph to Tau, share. Also connects 6, through AHIHVH.

37. Man's crown.

44. Useful to me chiefly because I had never examined it and so had acquiesced in it as accursed. When it was brought by a Messenger whose words proved true, I then understood it as an attack on the 4 by the 11. "Without shedding of blood (DM equals 44) there is no remission." Also since the Messenger could teach this, and prophesy, it added credit to the Adept who sent the Message.

45. Useful as the number of man, ADM, identified with MH, Yetzirah, the World of Formation to which man aspires as next above Assiah. Thus 45 baffles the accuser, but only by affirmation of progress. It cannot help that progress.

52. AIMA and BN. But orthodoxy conceives these as external saviours; therefore they serve no useful purpose.

60. Like 30, but weaker. "Temperance" is only an inferior balance. 120, its extension, gives a better force.

65. Fully dealt with in "Konx om Pax." (To be given later.)

72. Almost as bad as 4 and 26; yet being bigger and therefore further from 1 it is more assailable. Also it does spell ChSD, Mercy, and this is sometimes useful.

73. The two ways to Kether, Gimel and Chokmah. Hence, venerable, but not much good to the beginner.

74. LMD, Lamed, an expansion of 30. Reads "By equilibrium and self-sacrifice, the Gate!" Thus useful. Also 74 equals 37 times 2.

So we see 37 times 1 equals 37, Man's crown, Jechidah, the highest Soul -- "in termino."

37 times 2 equals 74, The Balance, 2 being the symbol "in via."

37 times 3 equals 111, Aleph, etc., 3 being the Mother, the nurse of the soul.

37 times 4 equals 148, "The Balances," and so on. I have not yet worked out all the numbers of this important scale.

77. OZ, the Goat, scil. of the Sabbath of the Adepts. The Baphomet of the Templars, the idol set up to defy and overthrow the false god -- though it is understood that he himself is false, not an end, but a means. Note the 77 equals 7 times 11, magical power in perfection.

78. Most venerable because MZLA is shown as the influence descending from On High, whose key is the Tarot; and we possess the Tarot. The proper number of the name of the Messenger of the Most Exalted One.

85. Good, since 85 equals 5 times 17.

86. Elohim, the original mischief. But good, since it is a key of the Pentagram, 5 equals 1 plus 4 equals 14 equals 8 plus 6 equals 86.

91. Merely venerable.

111. Priceless, because of its 37 times 3 symbolism, its explanation of Aleph, which we seek, and its comment that the Unity may be found in "Thick darkness" and in "Sudden death". This is the most clear and definite help we have yet had, showing Samadhi and the Destruction of the Ego as gates of our final victory.

124. ODN, Eden. The narrow gate or path between Death and the Devil.

156. BABALON. This was a name given and ratified by Caballah; 156 is not one of the a priori helpful numbers. It is rather a case of the Caballah illuminating St. John's intentional obscurity.

165. 11 times XV should be a number Capricorni Pneumatici. Not yet fulfilled.

201. AR, Light (Chaldee). Note 201 equals 3 times 67, Binah, as if it were said, "Light is concealed as a child in the womb of its mother." The occult retort of the Chaldean Magi to the Hebrew sorcerers who affirmed AVR, Light, 207, a multiple of 9. But this is little more than a sectarian squabble. 207 is holy enough.

Now I will close this communication, leaving you to meditate over the significances given until our next lesson.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now once again we turn to the Manuscript and take up without comment the numbers from Two Hundred Six, Part Two, for your further Illumination.

206. DBR, the Word of Power. A useful acquisition equals "The Gateway of the Word of Light."

210. Upon this holiest number it is not fitting to dilate.

214. RVCh is one of the most seductive numbers of the beginner. Yet its crown is Daath, and later one learns to regard it as the great obstacle. Look at its promise 21, ending in the fearful curse of 4! Calamity!

216. I once hoped much from this number, as it is the cube of 6. But I fear it only expresses the fixity of mind. Anyhow it all came to no good.

But we have DBIR, connected with DBR, adding the Secret Phallic Power.

222. The grand scale of 2; may one day be of value.

256. The eighth power of 2; should be useful.

280. A grand number, the dyad passing to zero by virtue of the 8, the Charioteer who bears the Cup of Babalon.

300. Venerable, but only useful as explaining the power of the Trident, and the Flame on the Altar. Too stable to serve a revolutionary, except in so far as it is fire.

340. Connects with 6 through ShM, the fire and the water conjoined to make the Name. Thus useful as a hint in ceremonial.

361. Connects with the Caduceus; as 3 is the supernal fire, 6 the Ruach, 1 Malkuth.

370. Most venerable. It delivers the secret of creation into the hand of the Magician.

400. Useful only as finality or material basis. Being 20 times 20, it shows the fixed Universe as a system of rolling wheels (20 equals K, the Wheel of Fortune).

414. HGVTh, Meditation, the 1 dividing the accursed 4. Also AIN SVP AVR, the Limitless Light.

418. CHITH, Cheth. ABRAHADABRA, the great Magic Word, the Word of the Aeon. Note the 11 letters, 5 A identical, and 6 diverse. Thus it interlocks Pentagram and Hexagram. BITH HA, the House of He the Pentagram. "For H formeth K, but Ch formeth IVD." Both equal 20.

Note 4 plus 1 plus 8 equals 13, the 4 reduced to 1 through 8, the redeeming force; and 418 equals Ch equals 8.

By Aiq Bkr ABRAHADABRA equals 1 plus 2 plus 2 plus 1 plus 5 plus 1 plus 4 plus 1 plus 2 plus 2 plus 1 equals 22. Also 418 equals 22 times 12 equals Manifestation. Hence the word manifests the 22 Keys of Rota.

It means by translation Abraha Deber, the Voice of the Chief Seer.

It resolves into the Pentagram and Hexagram.

419. Teth, the number of the "laughing lion" on whom BABALON rideth. Note 419 plus 156 equals 575 equals 23 times 25, occultly signifying 24, which again signifies to them that understand the

interplay of the 8 and the 3. Blessed be His holy Name, the Interpreter of his own Mystery.

434. Daleth, the holy letter of the Mother, in her glory as Queen. She saves the 4 by the 7 (D equals 4 equals Venus equals 7), thus connects with 28, Mystic number of Netzach (Venus), Victory. Note the 3 sundering the two fours. This is the feminine victory; she is in one sense the Delilah to the Divine Samson. Hence we adore her from full hearts. It ought to be remembered, by the way, that the 4 is not so evil when it has ceased to oppress us. The square identified with the circle is as good as the circle.

441. Truth, the square of 21. Hence it is the nearest that our dualistic consciousness can conceive of 21, AHIH, the God of Kether, 1. Thus Truth is our chiefest weapon, our rule. Woe to whosoever is false to himself (or to another, since in 441 that other is himself), and seven times woe to him that swerves from his magical obligation in thought, word, or deed!

463. Shows what the Wand ought to represent. Not 364; so we should hold it by the lower end. The Wand is also Will, straight and inflexible, pertaining to Chokmah (2) as a Wand has two ends.

474. To the beginner, though, Daath seems very helpful. He is glad that the Stooping Dragon attacks the Sanctuary. He is doing it himself. Hence Buddhists make Ignorance the greatest fetter of all the ten fetters. But in truth Knowledge implies a Knower and a Thing Known, the accursed Dyad which is the prime cause of misery.

480. Lilith. So the orthodox place the legal 4 before the holy 8 and the sublime Zero. "And therefore their breaths stink."

543. Good, but only carries us back to the Mother.

671. Useful, as previously shown.

741. Useful chiefly as a denial of the Unity; sometimes employed in the hope of tempting it from its lair.

777. Useful in a similar way, as affirming that the Unity is the Qliphoth. But a dangerous tool, especially as it represents the flaming sword that drove Man out of Eden. A burnt child dreads the fire. "The devils also believe, and tremble." Worse than useless you have it by the hilt. Also 777 is the grand scale of 7, and this is useless to anyone who has not yet awakened the Kundalini, the female magical Soul. Note 7 as the meeting-place of 3, the Mother, and 10, the Daughter; whence Netzach is the Woman, married but no more.

888. The grand scale of 8. In Greek numeration therefore the Redeemer connects with 6 because of its 6 letters. This links Greek and Hebrew symbolism; but remember that the Mystic Iesous and Yeheshua have no more to do with the legendary Jesus of the Synoptics and the Methodists than the mystic IHVH has to do with the false God who commanded the murder of innocent children.

The 13 of Sun and the Zodiac was perhaps responsible for Buddha and his 12 disciples, Christ and His 12 disciples, Charlemagne and his 12 peers, etc., but to disbelieve in Christ or Charlemagne is not to alter the number of the signs of the Zodiac. Veneration for 666 does not commit me to admiration for Napoleon and Gladstone.

I may close this paper by expressing a hope that I may have the indulgence of students. The subject is incomparably difficult; it is almost an unworked vein of thought; and my expression must be

limited and thin. It is important that every identity should be most thoroughly understood. No mere perusal will serve. This paper must be studied line by line.

The student should already be furnished with a thorough knowledge of the chief correspondences previously given. I may add that nobody will ever understand this method of knowledge without himself undertaking research. Once he has experienced the joy of connecting (say) 131 and 480 through 15, he will understand. Further, it is the work itself, not merely the results, that is of service.

And thus I close: Benedictus sit Dominus Deus Noster qui nobis dedit Scientiam Summam.

Amen!

This then completes our study of this old Manuscript, with the "Seed Ideas" suggested in explanation of the numbers. All this is fitting you to better interpret your Subjective Experiences.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

Now let us pause in our rather rapid advance and for a few lessons review some of the things we have had thus far.

There are three Caballistic Veils of the negative Existence; in themselves they formulate the hidden ideas of the Sephiroth not yet called into being, and they are concentrated in Kether, which in this sense is the Malkuth of the hidden ideas of the Sephiroth. I will explain this.

The first veil of the negative existence is the AIN, Negativity. This word consists of three letters, which thus shadow forth the first three Sephiroth or numbers. The second veil is the AIN SVP or Ain Soph, the limitless. This title consists of six letters, and shadows forth the idea of the first six Sephiroth or numbers. The third veil is the AIN SVP AVR or Ain Soph Aur, the Limitless Light. This again consists of nine letters, and symbolizes the first nine Sephiroth, but of course in their hidden idea only. But when we reach the number nine we cannot progress farther without returning to the unity or the number one, for the number ten is but a repetition of unity freshly derived from the negative, as is evident from a glance at its ordinary representation in Arabic numerals, where the circle 0 represents the Negative and 1 the unity. Thus, then, the limitless ocean of negative Light does not proceed from a centre, for it is centreless, but it concentrates a centre, which is the number one of the Sephiroth, Kether, the Crown, the First Sephira; which therefore may be said to be the Malkuth or the number ten of the hidden Sephiroth. Thus, "Kether is in Malkuth and Malkuth is in Kether". Or as an alchemical author of great repute (Thomas Vaughn, better known as Eugenius Philalethes) says, apparently quoting from Proclus: "That the heaven is in the earth, but after an earthly manner; and that the earth is in the heaven, but after a heavenly manner."

But inasmuch as negative existence is the subject incapable of definition, as I have before shown, it is rather considered by the Caballists as depending back from the number of unity than as a separate consideration therefrom; therefore they frequently apply the same terms and epithets indiscriminately to either. Such epithets are "The concealed of the concealed", "The Ancient of the Ancient Ones", and the "Most Holy Ancient One", etc.

I must explain the real meaning of the terms Sephira and Sephiroth. The first is singular, the second is plural. The best rendering of the word is "numerical emanation". There are ten Sephiroth, which are the most abstract forms of the ten numbers of the decimal scale -- i. e., the numbers 1,2,3,4,5,6,7,8,9,10. Therefore, as in the higher mathematics we reason of numbers in their abstract sense, so in the Caballah we reason of the Deity by the abstract forms of the numbers in other words, by the SPIRVTh, Sephiroth. It was from this Ancient Oriental theory that Pythagoras derived his numerical symbolic ideas.

Among the Sephiroth, jointly and severally, we find the development of the persons and attributes of God. Of these some are male and some female. Now, for some reason or other best known to themselves, the translators of the Bible have carefully crowded out of existence and smothered up every reference to the fact that the

Deity is both masculine and feminine. They have translated a feminine plural by a masculine singular in the case of the word Elohim. They have, however, left an inadvertent admission of their knowledge that it was plural in Genesis iv. 26: "And Elohim said: 'Let Us make man.'" Again (v. 27), how could Adam be made in the image of Elohim, male and female, unless The Elohim were male and female also? The word Elohim is a plural formed from the feminine singular ALH, Eloh, by adding IM to the word. But inasmuch as IM is usually a termination of the masculine plural and is here added to a feminine noun, it gives to the word Elohim the sense of a female potency united to a masculine idea, and thereby capable of producing an offspring. Now, we hear much of the Father and the Son, but we hear nothing of the Mother in the ordinary religions of the day. But in the Caballah we find that the Ancient of Days conforms Himself simultaneously into the Father and the Mother, and thus begets the Son. Now, this Mother is Elohim. Again, we are usually told that the Holy Spirit is masculine. But the word RVCh, Ruach, Spirit, is feminine, as appears from the following passage of the Sepher Yetzirah: "AChTh RVCh ALHIM ChiIM, Achath (feminine, not Achad, masculine) Ruach Elohim Chiim: One is She the Spirit of the Elohim of Life."

Now, we find that before the Deity conformed Himself thus -- i. e., as male and female -- that the worlds of the Universe could not subsist, or, in the words of Genesis, "The earth was formless and void." These prior worlds are considered to be symbolized by the "Kings who reigned in Edom before there reigned a King of Israel", and they are therefore spoken of in the Caballah as the "Edomite Kings". This will be found fully explained later.

We come now to the consideration of the first Sefhira, or the Number One, the Monad of Pythagoras. In this number are the other nine hidden. It is indivisible, it is also incapable of multiplication; divide 1 by itself and it still remains 1, multiply 1 by itself and it is still 1 unchanged. Thus it is a fitting representative of the unchangeable Father of all. Now this number of unity has a two fold nature, and thus forms, as it were, the link between the negative and the positive. In its unchangeable one-ness it is scarcely a number; but in its property of capability of addition it may be called the first number of a numerical series. Now, the zero, 0, is incapable even of addition, just as also is negative existence. How, then, if 1 can neither be multiplied nor divided, is another 1 to be obtained to add to it; in other words how is the number 2 to be found? By reflection of itself. For though 0 be incapable of definition, 1 is definable. And the effect of a definition is to form an Eidolon, duplicate, or image, of the thing defined. Thus, then, we obtain a duad composed of 1 and its reflection. Now also we have the commencement of a vibration established, for the number 1 vibrates alternately from changelessness to definition, and back to changelessness again. Thus, then, it is the father of all numbers, and a fitting type of the Father of all things.

The name of the first Sefhira is KThR, Kether, the Crown. The Divine Name attributed to it is the Name of the Father given in Exodus iii. 4: AHIH, Eheieh, I am. It signified Existence.

The first Sefhira contains nine, and produces them in succession thus: -- The number 2 or the Duad. The name of the second Sefhira is ChKMH, Chokmah, Wisdom, a masculine active potency reflected

from Kether, as I have before explained. This Sefhira is the active and evident Father, to whom the Mother is united, who is the number 3. This second Sefhira is represented by the Divine Names IH, Yah, and IHVH; and the angelic hosts by AVPNIM, Auphanim, the Wheels (Ezekiel). It is also called AB, Ab, the Father.

The third Sefhira, or triad, is a feminine passive potency, called BINH, Binah, the Understanding, who is co-equal with Chokmah. For Chokmah, the number 2, is like two straight lines which can never enclose a space, and therefore it is powerless till the number 3 forms a triangle. Thus this Sefhira completes and makes evident the supernal Trinity. It is also called AMA, Ama, Mother, and AIMA, Aima, the great productive Mother, who is eternally conjoined with AB, the Father, for the maintenance of the universe in order. Therefore, is she the most evident form in whom we can know the Father, and therefore is she worthy of all honour. She is the supernal Mother, co-equal with Chokmah, and the great feminine form of God, the Elohim, in whose image man and woman are created, according to the teaching of the Caballah, equal before God.

Woman is equal with man, certainly not inferior to him, as it has been the persistent endeavour of so-called Christians to make her. Aima is the woman described in the Apocalypse (chapter xii). The third Sefhira is also sometimes called the Great Sea. To her are attributed the Divine names, ALHIM, Elohim, and IHVH ALHIM; and the angelic order, ARALIM, Aralim, the Thrones. She is the Supernal Mother as distinguished from Malkuth, the Inferior Mother, Bride and Queen.

Next week we will continue with the Number 4.

In the Bonds of the Eternal Brotherhood.

NUMBERS, (cont'd.)

Beloved Companion:

Perhaps by this time you have been asking yourself the question: How can Numbers in the study of the Caballah be applied? Why study Numbers and their significance? That's a fair inquiry, and one upon which you should have full information.

You know, when one is ardently concerned in seeking Illumination, when one has striven long and hard for Light, there comes a time when tests without number assail us. We are so eager for Awakening and Understanding that we oft-times even make the mistake of feeling just a bit superior, if I may use so rude a phrase. By that I mean this: the yearning which we have may trap us into believing we have reached a goal which is still a-far off. We are like the parched desert wanderer who cries aloud with delight at the vision of a phantom, deceiving mirage upon the horizon. He convinces himself that he is within a few miles of his destination, and perhaps so real is the picture of a cool, refreshing oasis before him that he rushes forward, destroying his last strength in pursuing that which has no real existence.

The Seeker must guard against this at all times. For the forces of Evil and Destruction are well aware of the zeal which adds wings to the ambition of he who strives for Light. Such forces are eager to take advantage of any situation in which the Candidate may be misled by false Visions of a glory not yet attained. Yes, these forces are subtle, let us not under-estimate them nor their power.

But, clever as the force of Evil is, there is a power of Good which is just and perfect. It endures despite the falsity which seeks to destroy it. As I have said, it is "perfect." Now that is a rare thing; perfection is something we rarely find. What, in daily experience can be depended upon as perfect? Of one science we are sure -- mathematics, the Mother Science of all sciences. Upon it rests the knowledge and the verification of knowledge both in the Cosmos and in the world. Thru the perfection of mathematics we have a link with the Science of the Ages. That is why we undertake the study of Number and give it so much of our attention at this time. Someone has said that the "Science of Numbers is the language of the gods."

The Caballah especially revels in Numbers -- another indication of its Power and Truth.

In Lesson 169 we discussed the primary numbers and their association with the three Veils of Negativity -- Ain, Ain Soph, and Ain Soph Aur. Of course, these are originally written in Hebrew, and the English equivalent is not quite the same. Hence, as inferred on page 1 of Lesson 169, Ain Soph and Ain Soph Aur are written with the Hebrew letters for AIN SVP and AIN SVP AVR. On page two of the same Lesson we discussed the Caballistic significance of the Number One, and then continued with Numbers Two and Three. As you can readily understand, the study of these numbers gives you the Key to all that has gone before in the study of more compound Numbers. In this Lesson we want to continue a bit more with the primary Numbers.

There is much instruction regarding the Science of Numbers in the Old Testament...many passages of that Book, indeed, are

often neglected, so that we scarcely realize that these illuminating statements are made therein.

FOUR: Four indicates the joining of two Sefirah -- the 2nd and 3rd. It is this union which has produced the Center we know as Chesed, or in the Hebrew ChSD. Turning to Ezekiel 4:6 -- "And again, when thou hast accomplished these, thou shalt lie on thy right side, and shalt bear the iniquity of the House of Judah: forty days, each day for a year, have I appointed it unto thee..." Significance of great importance is contained in that verse, for the Tribe of Judah figures largely in the History of Semitic people. Observe the preceding Verse of the same chapter, a Verse which is applied to the third Sefirah, Binah: "Moreover, lie thou upon thy left side and lay the iniquity of the house of Israel upon it; according to the number of days that thou shalt lie upon it, thou shalt bear the iniquity. For I have appointed the years of their iniquity to be unto thee a number of days, even three hundred and ninety days; so shalt thou bear the iniquity of the House of Israel." Here we have Three and Nine, the square of Three. And in the uniting of Chesed and Binah in this manner is indicated the travails of Judah and Israel. Chesed is also Love and Mercy, associated with the Divine Name El, together with its angelic correspondence, Chashmalim -- ChShMLIM, he of the Scintillating Flames.

FIVE: In Isaiah 6:6 we find an interesting passage which gives us an idea of the meaning of Geburah. Remembering it as the Sefirah of War and strength, heed these words from the fiery prophet: "Then flew one of the seraphim unto me, having a live coal in his hand which he had taken with the tongs from off the altar; and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven..." And is it not true that in Geburah we find force as opposed to mercy, that aspect of the Law wherein certain sins are washed in blood? This is the fiery redemption, but, nevertheless it represents also Justice. It is also called in the Hebrew PChD, Pachad meaning "fear".

SIX: In Six and its association with Tiphareth we come to the beloved Sefirah because of its representation of the Sun, and its connection with much that was epitomized in the life of the Nazarene. See how the 68th Psalm refers to its character:

"Thou hast ascended on high, thou hast led away captives,
Thou hast received gifts among men,
Yes, among the rebellious also, that Jehovah God might
dwell with them.

Blessed be the Lord, who daily beareth our burden,
Even the God who is our salvation."

Here we have the mediator, and a closer approach to what we understand as Divine Love; so the mercy of Chesed combined with the severity and justice of Geburah produce in the last analysis the peerless beauty and charity of this Sefirah of the Sun. Rightly it is the Lesser Countenance, the image of the great Jehovah-God. Tiphareth is also called Zaur Anpin, which is written ZOIR ANPIN which also refers to Tiphareth joined with the remaining and lower sephiroth of the Tree. You may at times even hear of it as Malakh, MLK, which is to say, The

King. Undoubtedly it was the influence of this association which caused His executioners to place the sentence "The King of the Jews" over the head of the crucified Christ. For we respond to the Vibrations of Number without always knowing that so secret and subtle a force motivates our actions.

SEVEN: Seven, in its association with the Sephirah Netzach which is to say "Victory" causes us to turn to the revelation of Daniel, who, in the 10th chapter of his Book tells us: "...And in the four and twentieth day of the first month (4-2-1 or 7) as I was by the side of the great river which was Hiddekel, I lifted up mine eyes, and looked, and behold, a man clothed in linen, whose loins were girded with pure gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as flaming torches, and his arms and his feet like unto burnished brass, and the voice of his words like the voice of a multitude...Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy word's sake..." In other words, Victory, in its clothing of splendor and Light, with all of its sublime exhilaration is the sovereign right and the destiny of all who set their heart upon the Understanding of the greater Truths. From the first is Victory set before us as the ultimate and glorious destiny toward which the Candidate works. Perhaps it is strange to find this in the mysterious number Seven, but it conceals its true Light under a cloak of much mis-interpretation. Rightly it is connected with the correspondence Tharshishim, ThRShIShIm, the Brilliant Ones.

EIGHT: We come now again to the left-hand pillar of the Tree, taking up Hod and its relationship with Eight. This is the female aspect of the Cosmos of which it has been written in Genesis 6:4 -- "The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men that were of old, the men of renown." Thus the title "Splendor" which is attributed to Hod, for in it lies the potency of greatness and the power to communicate greatness to those of lesser degree. Its correspondence in the realm of the angels is Beni Elohim, BNI ALHIM, or, the sons of the gods, which has been brought out in the Scriptural passage.

NINE: With Nine we come once more to the central column of the Tree and Yesod the next-to-the-last Sephirah. As Tiphareth indicates Balance, so Yesod and Nine indicate the Foundation -- the Base. In the 104th Psalm we find its description adequately set forth: "Bless Jehovah, O my soul. O Jehovah my God, thou art very great: thou art clothed with honor and majesty: Who coverest thyself with light as a garment; Who stretchest out the heavens like a curtain: Who layeth the beams of His chambers in the waters: Who maketh the clouds his chariot: Who walketh upon the wings of the wind: Who maketh the winds his messengers: Flames of fire his ministers: Who laid the foundations of the earth, that it should not be moved for ever." In the angelic Kingdom, Nine and Yesod correspond with Aishim, ASHIm, the Flames.

TEN: Out of Yesod which is also the last of the third and final Triads of the Tree, came Malkuth. Because of its position it is something of a lesser Kether, hence its title "The Kingdom". It is neither masculine nor feminine, yet contains the essence of both. It is further related in this peculiarity with Kether, for just as Kether has no superior Sephirah above it, so Malkuth has no inferior Sephirah below it. These two are unique in that respect.

Now it may be that occasionally you will find the term "Metheqla" or MThQLA mentioned in your Caballistic readings. This word is the equivalent of Balance, and is used to indicate the inner equilibrium of the entire Tree.

In the Bonds of the Eternal Brotherhood.

NUMBERS, (CONCL'D.)

Beloved Companion:

In the previous Lesson we talked of the first Ten Numbers and associated them with their place upon the Tree, giving also certain Bible references to describe the nature of these Centers of Emanation.

We return now to the Four Worlds, upon which several important principles of the Cosmos rest. As stated in a prior lesson, these four worlds are titled Atziluth, Briah, Yetzirah, and Assiah. We are going to give you now the Hebrew equivalents of these that you may experiment with the systems of Gematria, Notaricon and Temurah should you so desire.

The first Triad, Kether, Binah and Chokmah represent Mind, being called therefore, the Sephiroth of Abstract Thought, or, collectively, the world of Mind -- OVLM MVShKL, Olahm Mevshekal. The second Triad, consisting of Geburah, Chesed and Tiphareth, represent the application of abstract thought, or in other words, these three denote the world of Principle -- OVLM MVRGSh, Olahm Morgash. The last Triad consisting of Hod, Netzach and Yesod represents the application of Principle, or in other words, Power, so this is termed the world of the Material -- OVLM HMVTBO, Olahm Ha-Mevetbau. The use of the word "world" in reference to the Triads refers to the qualities of these Three. Do not confuse this with the four Worlds of the Tree, the Caballistic Worlds which we named at the beginning of this Lesson. These latter are the four divisions of Power in the Cosmos.

In its entirety, the Tree is the great living Cosmos, active and vital in both a material and abstract sense. While the Four Worlds perform their specific functions, they are nevertheless, not completely separated from one another, for thru the connection of the Three Triads, they are all joined into a single working unit. These issued from some remotely distant source, for the Tree itself is without doubt an Emanation, just as its individual Centers proceed from each other. But the identity of that ancient source is shrouded in Mystery, to be made known only to the highest Initiates, those who have passed the primary Grades and entered into the more full life.

So we find that the Hebrew title of the First or highest World is OVLM ATzILVTh, Olahm Atziloth. This is the god-world, the archetypal world, out of which proceeded the next lowest World -- OVLM HBRIAH, Olahm Ha-Briah. From the power of the archetype came the ability to create, and so Briah is the World of Creation. Out of it issued OVLM HITzIRH, Olahm Ha-Yetzirah. From Briah's power to create came the power to prepare and perpetuate Form; therefore Yetzirah is the World of Formation. Out of Yetzirah came the last World -- OVLM HOShIH, Olahm Ha-Assiah, which we know as Assiah. The purpose of this world is to employ the power of formation, and so action, energy and strength come into manifestation.

There is yet another so-called World, but it is not rightly counted in enumerating the divisions of the Tree, for, because of its nature, it is a World apart from the harmonious balance of the Otz Chaim. This is the region of evil spirits, OVLM HQLIPVTh, Olam Ha-Qliphoth. Over these dark regions rules Satan, or that is to say, Samael and his consort, Zenunim. They glory in the Evil of the world, inflicting their dire punishments upon those who seek their favors.

The world of evil is, as we have said, outside of the perfect balance and harmony of the Tree. He who lives outside of this balance voluntarily places himself in the World of Qliphoth and as a consequence ultimately reaps a harvest of suffering. To this region belong the lost souls whose only salvation is to start once again the slow process of evolution, and in that manner eradicate the evil which they have done.

While we are on this subject, let us make a note of the four little-known and very sacred names for the four Worlds. These are not revealed except to those who have given conscientious thought and consideration to the study of the Tree. This, we are sure, you have done: Atziloth is written OB, pronounced Aub.

Briah is written SG, pronounced Seg.

Yetzirah is written MH, pronounced Mah.

Assiah is written BN, pronounced Ben.

At this point, turn to the Book of Ezekiel and read of his Vision, commencing with the first Chapter. "And out of the midst thereof came the likeness of four living creatures. And this was their appearance; They had the likeness of a man; and every one had four faces....and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle....and over the head of the living creature there was the likeness of a firmament, like the terrible crystal to look upon, stretched forth over their heads above....And above the firmament that was over their heads was the likeness of a throne....and upon the likeness of the throne was the likeness of the appearance of a man upon it above. And I saw as it were glowing metal, as the appearance of fire within it round about....This was the appearance of the likeness of the glory of Jehovah..." Here is clearly depicted the establishment of the four worlds...for the likeness of Jehovah is the archetypal World of Atziloth; the throne is the World of Briah (sometimes called the world of Thrones); the firmament represents the World of Yetzirah; and the creatures having four faces indicate the World of Assiah, for they are the four elements. Astrological authorities say that the four faces represent the four constellations -- Aquarius, Leo, Scorpio and Taurus.

In addition to the correspondences given above, we have also the association of the four sacred letters of the Tetragrammaton. These are closely allied with the Tree, and are surprisingly flexible in the appropriateness of their application to the qualities of the Tree. The Tetragrammaton, composed of the letters IHVH is variously pronounced, for as the vowels are lacking, the correct pronunciation is not generally known. The Jew, of course, never permits this Divine Name to pass his lips, but substitutes one of its other forms. Of all the sacred words, this is the most Holy; those who know its true Vibrations are the masters of the universe. Usually, one substitutes the word for "Lord" which is Adonai.

Now IHVH is capable of being written in twelve different forms, these twelve reverting to the signs of the great zodiac. The twelve forms are: IHVH, IVHH, IHHV -- HHHV, HHVI, HIVH -- VHHI, VIHH, VHHI -- HVHI, HHVI, HVIH. Of course, they refer to the twelve qualities of the zodiac, and the remarkable thing about them is that they all retain the original significance of IHVH. It is the verb "to be"

and these twelve forms, are all indicative of the same meaning. Thus we see the mystical interpretation which lies in even the Name of God, for His Power is the life within us. However we may regard His Name, it is life, perpetual and everlasting.

The above are the twelve transpositions of the Holy Name IHVH, they are not twelve different Names, but one Name in 12 forms. There are, however, four Tetragrammatonic names: IHVH, which we call Jehovah; ADNI, which we call Adonai; AGLA, which is a salutation to the Lord; and AHIH, which we call Eheieh. Of these, AHIH is the highest, for in referring to existence itself, it represents the Macroprosopus, the vast and sublime Intelligence which is purely abstract.

IHVH, on the other hand, is the Tree, it is that aspect of the Vast Countenance which is adapted to the Universe itself. In short, it is the Microprosopus. If we wish to form a higher Trinity, something of an archetypal Trinity in fact, then we see that AHIH is the Father, IHVH the Son, and ADNI the Holy Ghost. That is, they bear this triune relationship to one another, a relationship which is adequately reflected down the Planes in the Triads of the Tree.

This concludes the discussion upon Numbers and their relation to the Tree. Retain this material for reference, experiment with the various Caballistic systems and let their revealed truth help you one step closer to your Goal of Attainment. It is by reflection and loving application that the Seeker advances. Each new thought adds a cubit to his spiritual stature until he actually reaches that point where he approximates the Microcosm itself.

In the next Lesson our attention will be turned to another topic. Think well upon that which has gone before, let it fill you with peace and augment the fire of your ambition.

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HEBREW ALPHABET

Beloved Companion:

It is fitting now that we consider the Hebrew Alphabet from the standpoint of the individual letters and their significance. In each Lecture there will appear a complete description of several letters until the entire alphabet has been covered. When the survey has been completed, we feel sure that not only will your understanding of the letters have increased, but your appreciation of the esoteric value of the letters will also have been greatly enhanced.

Just a word here about the meaning of correspondences. All things in the Universe are well-ordered, systematized and graded. One of the secrets of attaining Divine Knowledge is to develop the ability to perceive the likenesses and the differences which exist in the philosophies and religions of the world. For there are certain principles of Life and Law which every people in every age have sensed and reflected in their customs and their religions. Cortez found them when he came to Central America. Marco Polo found them in the distant East. Explorers find them in practices of aboriginal tribes. They existed in Egypt, Atlantis -- in all centers of human activity, these Laws spring up automatically. No matter how isolated a people may be, the Group Soul of humanity exerts its influence over them and they begin to reflect certain principles of life which are unmistakable.

These are not always called by the same names -- for instance, what the Romans might worship as the God Jupiter, is to the Jews the Divine Jehovah. There is a subtle relationship between the two.

So in setting up correspondences, in giving you the parallels under different headings, of the Hebrew letters, we are actually outlining a table of corresponding values. Thus, if you know something of Jupiter and His meaning in the Roman Pantheon, you will then gain more of an understanding of the Hebrew associate when you learn that Jupiter is related with the letter Aleph. Step by step our appreciation of the deeper meaning of these qualities grows, and we are able to collect our ideas into an orderly pattern.



-A- Aleph is the 1st Letter of the Hebrew Alphabet
Numerical Value is One.
It is pronounced with a soft "a" sound.
A Mother Letter.

This is the sacred letter of the Hebrew Alphabet and one which is therefore treated much like the sacred Name of Jehovah, the Tetragrammaton, itself. That is, the letter is seldom pronounced, being considered too holy for speech; it appears six times in the first sentence of Genesis, a very clear indication of its importance. The word itself means "Ox" and as you study the shape of the written letter, it is possible to visualize the head and horns of that animal.

The Tarot Card with which it is associated is the Zero Card, the Fool; in that relationship it is seen to represent Man or the Spirit of Man in search of the varied experiences which earthly incarnation brings. In this capacity, Man is shown to be Unity. He is depicted as the ruler of the Earth, for the Earth is his and he undergoes incarnation to master all that the Earth Plane has to teach. So

it is therefore a Sign of Power, identifying Man with the Microcosm.

Upon the Tree it is positioned upon the 11th Path, or that is, the 1st Channel connecting Chokmah and Kether. This is a major position, for as all things by the Tree are shown to emanate from a higher source, the Path of Aleph is seen to come directly from Kether, partaking, therefore, of the nature of this the highest Sephirah. The Sepher Yetzirah tells us that "God let the letter A predominate in primordial air, crowned it, combined it with the other two, and sealed the air in the universe..." Its sacred animal is the eagle, that majestic bird that soars in limitless space, free and powerful, the king of Air.

In magical practice various instruments or "weapons" are employed for the purpose of contacting etheric current and also for use in dispatching unwanted spirits or entities. Thus to each letter is assigned one or more of these magical instruments, and to Aleph goes the Fan, which is consistent with its association with the element Air. The clear, brilliant blue of the sky is its colour, chalcedony and topaz its precious stones. It has no astrological correspondent, for its sacred significance places it above the stellar influences.

In Roman mythology, its god is Jupiter, in Greek, Zeus. Jupiter is the King of the Gods, the supreme monarch of the heavenly choirs, spoken of as the father of the gods and of man himself.



-B- Bes, (or Beth) is the second Letter of the Hebrew Alphabet
Numerical Value is Two.
Pronounced with a soft-breathing "b" or "bh" sound.
A Double Letter.

Beth signifies "House", an association which may have come from its likeness to an open tent, especially as it has the same meaning as the Phoenician language.

The first two letters of the alphabet combined, reading Ab, have the meaning of "Father", a fitting appellation for the primary characters of the 22 Letters.

So there is energy indicated by this card, just as a house is a place of activity. Its Tarot Card is the Magician, who busies himself with the instruments of Magical operation. Before him are placed the Sword, Pentacle, and Cup while his hand is upraised, firmly clasping the Wand. He is the creative force which devises and arranges the manifestations of the Universe.

Upon the Tree it is coupled with the 12th Path, connecting Kether and Binah. Its Gods are Hermes, Thoth, and the Scandanavian Odin. (Mercury and Hermes, of course, are one and the same.) These are all active principles, Mercury was called the "messenger of the gods", and partakes of a changing, flowing, restless quality. Odin is looked upon as he who planned the Universe, preparing its Laws and setting them into operation thru his aides. Hermes is the god of Magic, a close association.

Its magical weapon is the Caduceus, again a symbol of action, in that it depicts the upward-downward current of Life Essence, or as the Hindus call it, Kundalini. Rather amusing is its sacred animal -- the monkey or ape. But, after all, is there a beast as restless or as inquisitive as the monkey -- more than any other has it displayed its inventiveness, being able to duplicate the actions of man with unusual exactness.

Storax and Mace are its Perfumes; Agate and Opal its Jewels. Its Queen-Scale colour is purple, the colour of Masters, or that is to say, workers.

Mercury, of course, is its Astrological Planet.

When one stops to analyze the situation, it is apparent that there is a remarkable Truth portrayed here: The 12th Path uniting Kether and Binah, thru Beth comes to be associated with Mercury. Here is the spirit of activity brought into contact with the formative qualities of Binah. But the active principle predominates, making it a creative Letter from the aspect of its being the power of basic inspiration and original Ideas, rather than actual performance.

We shall go no further into the study of the Hebrew Letters in this Lesson -- think well upon that which is contained herein. At this time it is our wish that you use the Tree as a meditation symbol. Find time at least once each week for four or five successive weeks, to visualize the Tree in the quiet of your Sanctum.

By this time you should have memorized the names and positions of the Ten Sephiroth. The location of the Paths should be familiar to you, although it is not required that their attributes be memorized at this time. However, as you think of the Tree, you should be able to quickly separate it into the Triads, then to change the mental picture of the Tree to its picturization of the Three columns -- Mercy, Severity and Balance. Then, with little difficulty, you should be able to mentally separate the Sephiroth into the Four Worlds, and recall several distinct characteristics of each.

Perhaps this is already a part of your meditation work. If not -- start upon it now during the period when you study this particular Lesson. Do not try to set yourself a disagreeable task of memorization, but simply think about the arrangement of the Tree, naming as many of the Centers, Worlds, etc., as you can. Those you do not recall look up in the text of past lessons. For the material that is well memorized is learned by assimilation, not by the method which school-boys call "cramming." Simply refer often to the Tree, and without making any effort to jog the activity of the mind, you will find it becoming more and more familiar to you. Visualize it as glowing with fire, for it is not a dead thing -- it is vital Cosmic Energy in operation.

Do this as your meditation work for the next several weeks and report the results to your instructor. Then, as more information is revealed to you concerning the Paths, you can add this to your mental storehouse with little effort.

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"Our God is a living God.

"His power fills the universe. He was before the world saw light. He will be when the world exists no more. He formed thee; with His spirit thou breathest.

"His bow is of fire. His arrows are of flame."

-- The Talmud.

HEBREW ALPHABET, (cont'd.)

Beloved Companion:



- G - Gimel is the third letter of the Hebrew Alphabet.
Numerical Value is Three.
It is pronounced with the rough, hard sound.
A Double Letter.

This letter has for its meaning the "camel". In certain Mystery Initiations and philosophies, Gimel is used as the abbreviation and therefore the key-letter of the word "God". It is the seventh note of the musical alphabet.

Gimel is associated with the 13th Path, that which connects Kether and Tiphareth, a vertical channel across that portion of the Tree in which the unseen Sephirah "Daath" is located. This is a mysterious letter, and its connection with the Moon, its planetary symbol, bears out its illusive and emotional qualities. As you study the Tree, you perceive that the area over which the 13th Path goes is barren of other symbols; it might be called a desert, and the Camel (Gimel) is the only beast of sufficient endurance to cross it without harm.

The High Priestess is its Tarot card, a card in which Truth is pictured as half revealed and half concealed by the robe of the imperial Dictatoress of the heavenly Intelligence. Its gods, or, rightly, goddesses, are Artemis, Hecate and Diana. The Almond and the Hazel Tree are its plants, Aloes and Camphor its magic perfumes. Very fittingly the Moonstone is its precious stone and also the Pearl. When you read of Diana it is usually in her character as a huntress, a bow and arrow in her hand, the leaping hounds at her side; this is entirely consistent with the correspondence of this card, for its animal is the dog, and its magical weapons the bow and arrow. Silver, that misty, luminous colour of the moon, is its sacred hue.



- D - Daleth is the fourth letter of the Hebrew Alphabet.
Numerical Value is Four.
Pronounced with a "de" or "dh" sound.
A Double Letter.

This letter is representative of the Door or the Door of life. It is associated with the fourteenth Path of the Tree, that which connects Binah and Chokmah, forming thereby the lower base of the first Triad, the Supernal Trinity. In other words, its connection is that between the positive and the negative, the male and the female columns of the Tree. And all of its correspondences bear out this association with remarkable significance and consistency.

Its Planet is Venus, the Planet of love and affection. The Dove and the Swan, both birds of beauty, are its sacred animals. The magic girdle is its Weapon; usually the Girdle is in the form of a serpent swallowing its tail, a sign of Life and eternity. Green is its colour, the Emerald and the Turquoise its precious stones -- all of which connects this letter with the fertility of nature, the green fields and the ripening grain. Venus, Freya and Aphrodite are its goddesses, all signifying Love and the forces of nature bringing life and food to man.

In the Tarot, the Card of Daleth is The Empress. Its

Magical power is the art of Divination by Dreams; its sacred plants are Rose, Myrtle and Sandlewood.



- H - Heh (sometimes He) is the 5th letter of the Hebrew Alphabet.
Numerical Value is Five.
It is pronounced either "hay" or sharply as "hh".
A Simple Letter.

It is sometimes used to mean Window, and at other times to indicate an Altar. In any event, either of these is deeply significant of how it came to be used twice in the four-letter name of God, the Tetragrammaton. Being placed upon the 15th Path of the Tree, it connects Chokmah and Tiphareth, one of which indicates the Son principle in the Holy Triad or Trinity, and the other of which indicates the Nazarene, (or the Christs) whose Sephira is that of Tiphareth, the Sun. So we would expect an important association of values to be connected with Heh.

Its Tarot Card is The Emperor upon whose throne is engraved the sign of the Ram, the Zodiacal counterpart of this letter. He is that Power which motivates life, the force of idea and creative ingenuity in the Universe.

Minerva (or Athene) the goddess of Wisdom rightly protects the interests of this letter. She was, moreover, a Goddess of War, that is, from the standpoint of war as a protective measure against oppression. This is quite like the purpose of the Avatars who came to guide and not to dominate. She is the protector of the weak and the advisor of the strong.

Red is the colour of Heh, the Ruby its precious stone, with the tiger lily its flower. Dragon's blood is its perfume, the horns of the Theurgist its magical instrument. Its power is that of consecration.



- V - Vau (or Vav) is the 6th letter of the Hebrew Alphabet.
Numerical Value is Six.
It is pronounced "vh", "vo" and "wo".
It is a Simple Letter.

Vau means variously a hook, a nail or a peg. It is connected with the Sixteenth Path of the Tree, which is a channel reaching from Chokmah and Chesed. This is upon the Right, Positive and Male Pillar of the Tree, so therefore, one would expect positive correspondences. The sacred Bull is its animal, and the sign Taurus is its Zodiacal associate.

In the Tarots, the Hierophant is its card, a significator of the power of the holy sanctification, the rulership of divinity over the physical man. At the feet of the Hierophant bow two priests, and before him are the crossed keys representing the enigma of life and death. He holds the secret of these in his heart.

Osiris and Shiva are its gods, both of them Christs and Avatars. Its Magical Power is the secret of strength; and its magical instrument is the preparatory labor which accompanies all progress. Storax is its perfume, mallow its sacred Plant, and the Topaz its stone.



- Z - Zayin is the 7th Letter of the Hebrew Alphabet.
Numerical Value is Seven.
Pronounced za - in, with a soft "a".
A Simple Letter.

Zayin is upon the 17th Path of the Tree, connecting Binah and Tiphareth, and being the Path of administering Justice. So we can well understand that its meaning would be "sword", for justice is the swift instrument of Divine Judgment.

In its Zodiacal counterpart, the sign of Gemini, which is the sign of duality, we might find much that is confusing. But it is not so strange when we consider that Justice is both severe and merciful, according to the nature of its application. Divine Justice is perfect in its Truth; man, with his weaknesses cannot always bear the light of perfection which reveals his short-comings and minimizes his strength. So we find double correspondences all thru the associates of this letter. Its Tarot card is the Lovers, who stand between the paired columns of Wisdom and Spiritual Life. This represents the highest aspect of Love, Divine and perfect.

A number of twin gods are associated with Zayin -- Castor and Pollux being the best-known of them. Apollo is also connected with it in his capacity as a Diviner, for his is the god of the Sun and of prophecy, called often the "Golden One".

Its Magical Power is the ability of dual manifestation, that is, of being present in two places at the same time. Wormwood (justice is bitter to many) is its perfume; the Tripod is its magical weapon. Hybrid birds are its animals, such as the magpie; also, hybrid plants are its living symbols -- mauve its colour.



-Ch- Cheth (or Ches) is the 8th letter of the Hebrew Alphabet. Numerical Value is Eight. Pronounced gutturally "kath", with a long "a". A Simple Letter.

Cheth means "Fence", a not very important correspondent of the letter. Its position upon the Tree is comparable with that of Vau, for it connects Binah and Geburah upon the Negative, Female column. Being wholly of the Negative column of the Tree, it partakes decidedly of the feminine characteristics, particularly in its defiance of analysis.

Its Tarot Card tells more, perhaps, than any other correspondent. It is the Chariot, picturing a victorious figure standing in a chariot whose two steeds, a white and a black sphinx are resting in the fore-ground. It demonstrates that the riddle of the Universe has been solved, portraying the Magician who has conquered over ignorance. Because the Sphinx is a feminine entity, it demonstrates that the negative, female aspect of the Cosmos is the silent advisory power behind man's strength.

Cancer is its Astrological Sign, and of course the Sphinx is its sacred animal. Mercury is its God. As for its magical power, it is the gift of enchantment -- for has not the riddle of the Sphinx fascinated man since time began? The Lotus and the Watercress are its plants, onycha its perfume. Amber is its precious stone, the magical furnace is its instrument or weapon, and maroon is its colour.



- T - Teth (or Tes) is the 9th letter of the Hebrew Alphabet. Numerical Value is Nine. Pronounced with a hissing "t" sound. A Simple Letter.

Upon the Tree there are only three Paths which directly connect the Right and the Left Pillars. Daleth was the first, and Teth

is the second, and the number of its Path is 19. It joins Geburah and Chesed, being the first letter so far in our talks which has been entirely separated from the Supernal Triad. This letter and its Path are entirely in the Yetziratic World. It means "serpent".

Its Astrological sign dominates its value, and the lion appears frequently thruout all of its associations. Leo is its Sign, the Lion is its animal, and Strength is its Tarot Card. It is this card which pictures a lovely maiden holding open the jaws of a lion while she clasps a halter of flowers. This indicates that power and strength rest in the spiritual qualities of man, rather than in brawn and physical endurance.

Discipline is its Magical weapon, and the power to control and train wild beasts is its magical strength. This is consistent with the sign of Leo, for the Lion is the King of animals. Demeter, Horus, Vishnu and Venus are its gods. Deep purple is its colour; the Sunflower is its Plant; Olibanum is its perfume and the Cat's Eye its jewel.

- I - or Y - Yod (also Yodh) is the 10th letter of the Hebrew Alphabet.
Numerical Value is Ten.
Pronounced with a long o, as in "load".
A Simple Letter.

Yod is one of the most important and esoteric of letters, for, according to the history of the Alphabet, the Hebrew characters are all based upon this sign. It is, as you see, in the shape of a flame or as some say, a tear, and all other Hebrew letters are formed of various placements of it, combined with straight lines. Its literal meaning is "hand". Also, it represents the single cell, the beginning of all things.

Upon the Tree it is associated with the twentieth Path, connecting Chesed and Tiphareth, which takes its significance from its astrological sign, Virgo. Several goddesses are connected with it -- Ceres, the goddess of agriculture, and Isis are the best-known. Its Tarot Card is the Hermit which represents he who is ever in search for knowledge and yet who guards carefully, under his cloak, the Lamp of Truth which he had supplied with life-giving oil. He is a lonely figure, ever searching; he is Wisdom seeking for a means of becoming manifest in the mind of man.

The pure snowdrop and the lily are its flowers; narcissus is its perfume, gray in its pearly shade, its colour. Peridot is its precious stone. Its magical instruments are the Wand and the Lamp, and its magical power lies in its connection with initiation and invisibility.

Ponder over these correspondences prayerfully. We have not given you all that is to be learned from these letters -- we could not. The most priceless treasures of knowledge come from within, and as you meditate upon the Paths of the Tree, using as a basis the information which is coming to you now, more and more of the Divine Wisdom will be revealed unto you.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:



- C - Caph (or Kaph) is the 11th letter in the Hebrew Alphabet
Numerical Value is 20.
Pronounced either with a hard "k" sound or "ch" sound.
A Double Letter.

The literal meaning of Caph is the hollow or the palm of the hand, while its esoteric meaning is "spoon". Upon the Tree it is associated with the 21st Path, connecting Chesed and Netzach.

In the Tarot its card is "Wheel of Fortune" which shows the wheel of fortune turning, good rising and evil falling constantly. It is supported upon a boat drifting on the changing tides of luck, and is topped by the sphinx who alone seems to look passively upon the changing fortunes of man. From the four corners looking upon the scene before them are the signs of the four elements, thus connecting the card with the great vision of Ezekiel in which he saw revealed the Throne, the firmament and the elements.

Jupiter is its God and its astrological sign also. Or, in other pantheons -- Amon-Ra, Zeus, Brahma, and Indra. It is a letter of plenty, as can be inferred from its association with the hand and a spoon, both of which are receptacles. Both Jupiter and Amon-Ra bestow of their good things as indicated by the vibrations of Caph.

On the Queen Scale its colour is blue, the Lapis Lazuli and the Amethyst are its jewels. The eagle is its sacred animal, oak, fig and hyssop its sacred plants, while saffron is its perfume. The Scepter is its magical instrument connected with theurgic craft, while the power of attaining political preeminence is its special magical ability.



- L - Lamed is the 12th letter of the Hebrew Alphabet.
Numerical Value is 30.
Pronounced with the "l" sound.
A Simple Letter.

Lamed is connected with the 22nd Path of the Tree, joining Tiphareth and Geburah. Its literal meaning is "Whip", as would be indicated by its shape, if nothing else.

Nothing more clearly indicates its true nature than to point out its affiliation with the astrological sign Libra, for the quality of Justice dominates this Path and this letter completely. Indeed, its Tarot Card is that of Justice, ever teaching that balance and Truth only can endure and receive immortal life.

This idea of Justice is further carried out in its gods -- Nemesis, the goddess of conscience, for instance, upholds the rightness of all things. Themis is also of this letter, the father of the fates and the god of Law. Maat who in Egyptian Mythology, weighs the souls of the dead and to whom supplicatory prayers are addressed, is likewise its god. It is the inspiration and guidance of the Law revealed to mankind and perpetually kept in force by the Logos. In some Tarot sets it is associated with the Hanged Man instead of Justice, but even here its intrinsic meaning and significance is recognizable.

Its animal is the elephant, blue its colour upon the Queen Scale, the Emerald its precious stone. Aloe is its plant, galbanum its perfume. Its esoteric power is the maintenance and securing of equilibrium, while its magical weapon is the cross of balance.



- M - Mem is the 13th letter of the Hebrew Alphabet.
Numerical Value is 40.
Pronounced with a humming "m" sound.
A Mother Letter.

Mother letters are always of importance, for in the Sepher Yetzirah they are shown as the basis of all existence. Its literal meaning is "Water", a basic substance out of which many forms of life have come.

Its Tarot Card is the Hanged Man, showing a figure suspended from a living branch, his head downward, arms tied and feet crossed. Around his head is a glowing nimbus. Esoterically, it is a card showing the sacrifice of the Masters who project an aspect of their Personalities earth-ward in order that instruction and aid may be given to mankind. It has been regarded as a feminine letter, representative of the idea of formation. When Mem is used at the ending of a word, its form changes, and it becomes a collective sign suggesting the limitless space. Just as one aspect of the Master is sacrificed to bring Illumination to Man, one aspect of progress is realized thru the partial destruction of that which has gone before.

Poseidon, or Neptune, god of the Seas, is attributed to this letter, and Neptune is its astrological sign. Sea green is its colour, Aquamarine its Jewel. The lotus and all other water plants are sacred to it; the scorpion and the serpent are its animals, and myrrh is its perfume. The ability to utilize the power of the talisman is its magical potency, while the Cup and the Cross of sacrifice and suffering are its magical instruments.



- N - Nun is the 14th letter of the Hebrew Alphabet.
Numerical Value is 50.
Pronounced "noon".
A Simple Letter.

When Nun is written as the final letter in a word, its form changes and its numerical value then becomes 700. It is associated with the 24th Path of the Tree, connecting Netzach and Tiphareth. Its literal definition is "fish".

Death is its Tarot Card, wherein Death is depicted as the grim reaper, disposing of all that confronts him. It is that which destroyed the material, but not the ethereal. In this connection is its Astrological Sign in keeping with the general thought, for Scorpio is ruled by the war-god Mars, or, in the Roman pantheon, Ares. These are deities of death, even though conflict is waged in the interest of some altruistic principle. Kundalini, who the Hindus look upon as a force coiled in expectancy, is also contributed to Nun, Kundalini, chained by her own lack of perception -- spiritual latency. It is the letter of corporeal existence which at best is fleeting and frail, forever at the mercy of the conflicting forces of creation and destruction. However, just as Death is Life, so is the tendency toward stability as indicated by Nun, the power that brings eventual good thru a veil of severe testing, doubt and difficulty.

Upon the Queen Scale its colour is brown; its plant the Cactus (which holds refreshing sustenance under an unlovely exterior). Snakestone is its Jewel; the Crayfish and other maritime animals are associated with it. Its magical power is the ability to use the art of necromancy, while the Burden of Obligation is its instrument of accomplishment.



- S - Samech is the 15th letter of the Hebrew Alphabet.
Numerical Value is 60.
Pronounced "s".
A Simple Letter.

Samech when defined means a "prop" or support of some nature. It is connected with the 25th Path joining Yesod and Tiphareth. Temperance, its Tarot Card, gives us the key-note of the letter. It shows an angel pouring the essence of life from one vessel into another, permitting it thereby to absorb the spiritual qualities which descend from the ethers round-about. Sagittarius, a sign of good-will and temperance is the Astrological attribute of both the letter and the Tarot Card. Here we see the influence of the protective father-principle guarding life and the process of existence in His sublime understanding; it is the progress of time, the measured tread of the centuries.

Because it is associated with Sagittarius, it is also a letter connected with the Arrow, but not in a destructive sense. Therefore the Rush, its plant, is utilized in the formation of the barbed shaft. Apollo and Artemis, Diana and Vishnu are its correspondences, all of them hunters, but in relationship to Samech they are foragers rather than sportsmen.

Its sacred animal, among others, is the centaur, that strange beast with the torso of a man and the body of a horse; its colour is yellow; its perfume is lign-aloes and its precious stone is Jacinth. To it is attributed the magical Power of performing transmutations, while the magical Arrow of Force is its instrument.



- O - Ayin is the 16th letter of the Hebrew Alphabet.
Numerical Value is 70.
Pronounced with a throaty "o" sound.
A Simple Letter.

Ayin is associated with the 26th Path joining Hod and Tiphareth. Literally, "eye" which may well be indicative of the "third eye" of the ancients, or that is to say, the pineal gland. This immediately connects us with the psychic faculties, which are consistently referred to thruout the entire set of correspondences.

Bacchus, for instance, is one of its gods -- and the celebration of his feasts was for the purpose of stimulating the psychic faculties to their highest pitch. Pan and Hermes also are connected with Ayin, both capricious and emotional deities. Hemp, its sacred plant, is the basis of a potent drug, another indication of its general tendencies. It is the positive principle, exultant, fulfilled, and dominant.

At first thought, the Tarot Card, The Devil, might seem to introduce a contradictory note -- not, however, when it is thought of as indicating the animal forces in man, those forces which can and do bring destruction when they are unwisely unleashed. Thus psychic power is like a two-edged sword, it can bring these evil forces to the surface, or it can exalt man to the level of the gods.

Capricorn is its astrological Symbol, and the goat is its sacred animal. The black Diamond is its Jewel, and Black is its Queen-scale colour, while musk is its perfume. Its magical instrument is the Lamp, and its Power is the ability to operate upon the Witches' Sabbath.

Beloved Companion:



- P - Peh or Pe is the 17th letter of the Hebrew Alphabet. Numerical Value is 80; if used as a final letter, 800. Pronounced as tho it were "pay".
A Double Letter.

Peh is located upon the twenty-seventh Path of the Tree, being the third and last horizontal Path, connecting Netzach and Hod. Its literal meaning is Mouth, and so it brings with it the idea of conveying a message.

It partakes more of the qualities of Geburah, however, for it is a war-like Letter. Its astrological sign is Mars, that fearful God of War, the planet of bloodshed and strife. But it is also dynamic and forceful because of these qualities. Its gods are war-like gods; Horus, Ares, and the Norwegian Odin. Horus was the son of Osiris, and is a god of Strength and Silence, being often pictured in Egyptian mythological paintings as with his finger to his lips. Odin sprang from a race of Giants, and his dwelling was Valahlla the Hall of the Gods. Upon his throne he was pictured as over-looking all heaven and earth, a spear held upright in his hand. The ravens upon his shoulders go forth into all the world and bring to him news of all that has transpired. Truly, Odin is a mighty deity.

Its Tarot Card is the Tower which has been struck asunder by the lightning of Heaven. Red, very fittingly, is its colour, the bear or wolf its sacred animals. Absinthe is its Plant, the Ruby its precious stone, and pepper or Dragon's Blood its perfumes. The Sword is its magical instrument, while the working of Wrath and Vengeance is its particular Magical Power.



- Tz - Tzaddi (or Tsaddi) is the 18th letter of the Hebrew Alphabet. Numerical Value is 90. If used as final letter, 900. Pronounced with hissing "Ts" sound.
A Simple Letter.

Tzaddi is associated with the twenty-eighth Path of the Tree, connecting Netzach and Yesod. Its literal meaning is "fishing-hook" which it somehow resembles. This corresponds with its Astrological Sign, Aquarius, the Water-bearer. Likewise it is in line with its Tarot Card, the Star, depicting a young maiden kneeling before a stream, pouring water from two vessels into the Sea and upon the earth. It is a picture of Truth being brought to mankind in order that Life may be preserved.

Both because of the Card and because of the association with the Moon and Water (thru Yesod) this is a feminine letter. Athena and Juno are its Goddesses. Juno is the wife of Jupiter and queen of the Gods. It is said that Juno gave Jupiter a tree with golden fruit, (the Tree of Knowledge) at the time of their marriage.

Its sacred animal is sometimes Man, sometimes the eagle, each in the capacity of spreading intelligence and knowledge. Its colour is sky-blue, its sacred plant is the olive, its stone glass, and Galbanum its perfume. Its magical instrument is the Censer, while its theurgic Power is Adeptship in the art of Astrology.

A stylized, black, blocky representation of the Hebrew letter Qoph (ק), which is a simple letter.

- Q - Qoph is the nineteenth letter of the Hebrew Alphabet. Numerical Value is 100. Pronounced with the guttural "q" sound. A Simple Letter.

On the Tree, Qoph is connected with the twenty-ninth Path, that which connects Netzach and Malkuth. Its literal meaning is the Back of the head.

Here again is a semi-water-sign, for its astrological sigil is Pisces, the sign of the Fishes. This is in the nature of a psychic, astral letter, partaking of these qualities from Pisces. The Moon is its Tarot Card, a sign of emotion which again relates with the Astral Plane. The card shows the Moon on its increasing cycle, representing the birth and development of the psychic consciousness, as well as the negative, feminine qualities.

Anubis, Khephra, Vishnu, and Poseidon are its gods. Anubis is the protective god of the Egyptians; Vishnu one of the Hindu Trinity, with Brahma and Siva; Poseidon is Neptune, the God of the sea.

The pearl is its precious stone, buff or silver its colours, the Dolphin is its sacred animal; Ambergris is its plant. Its magical instrument is the Magical Mirror, and its theurgic Power the casting of illusions and the ability to Bewitch.

A stylized, black, blocky representation of the Hebrew letter Resh (ר), which is a double letter.

- R - Resh is the twentieth letter of the Hebrew Alphabet. Numerical Value is two hundred. Pronounced as written. A Double Letter.

The literal translation of Resh is head. It is associated with the 30th Path of the Tree, connecting Hod and Yesod.

We find the key to the letter in its astrological sign, The Sun. This is also the title of its Tarot Card which shows the radiant orb lighting a garden in which children play. It is the great Father principle of the universe, which sheds its radiance upon man, bestowing knowledge to all.

Ra, the Sun-God, is its Egyptian counterpart, and Hathor also. Apollo is again represented in this letter, and Surya, the Hindu God of the Sun. In Egyptian mythology, Helios was the son of Isis, and was thought of as the Sun itself. Hathor is sometimes regarded as the god of nature, and nature, of course, is dependent upon the Sun for warmth and the production of all terrestrial life.

Yellow is its colour in the Queen Scale, orange in the King Scale, and in the Emperor and Empress Scales it is Amber, all of which are imbued with the golden radiance of the Sun. The sparrowhawk is its sacred bird, the Sunflower its sacred plant. Crysoleth, and ancient yellow semi-precious stone, is its jewel. Cinnamon and Olibanum are its perfumes.

Either the Bow and Arrow and the Lamén are its magical weapons or instruments, and the Theurgic Power of acquiring riches is its magical capacity. Wealth again, suggests Gold. Altogether Resh has a list of exceptionally consistent correspondences, and you will find it a particularly important letter as you continue your study of esoteric Hebrew.



- Sh - Shin (also Sin) is the 21st letter of the Hebrew Alphabet. Numerical Value is 300. Pronounced with the hissing "s" or "sh" sound. Note; when the word "Shin" is pronounced, rather than its sound as an individual letter, it becomes as the spelled "sheen".
A Mother Letter.

Shin connects Hod and Malkuth thru its association with the thirty-first Path of the Tree. Its literal meaning is Tooth.

The Mother Letters are always of major importance, for the Sepher Yetzirah pictures them as the direct creation of Jehovah, and from them and their balances all else is shown as having been created.

Its Tarot correspondent is the Last Judgment, displaying the Angel with trumpet up-raised, announcing the Message of Truth. It is a card of Resurrection, the raising of the spiritual self, the illumination of the Higher Bodies of man. It is eternal Life and the god-head. Shin is Fire, which is to say, spirit. It may well be thought of as being the descent of the Holy Spirit in the sacred Fire.

Agni, the Hindu Tattva of Fire, the luminiferous ether is associated with this letter. Vulcan, the divine smith, who forged Jupiter's thunder-bolts is one of the gods of Shin. Pluto, the god of the underworld is herein represented because of his association with the world of Hades. The Hibiscus and the poppy, both the colour of fire are its flowers; the fire Opal is its precious stone. Olibanum is its sacred perfume. Vermilion is its celestial colour, and the lion its sacred animal. Its magical instrument is the Wand, or the Lamp, and its magical ability is the Power of Evocation.



- T - Tau (sometimes Taw) is the 22nd letter of the Hebrew Alphabet. Numerical Value is 400. Pronounced with the "th" sound.
A Double Letter.

The literal meaning of Tau is the "sign of the Cross" which is easily remembered because of the Egyptian Cross, drawn in the shape of a "T". Tau is connected with the last major trump of the Tarot cards -- the World, upon which a feminine figure is shown. In the four corners of the card the symbols of the four elements are displayed, thus connecting Heaven and the world thru these divine essences.

Brahma as one of the Hindu Trinity is associated with Tau, as is the God Saturn. The latter is a very ancient God, whose place was more or less taken by Jupiter. However, for many years, Saturn was remembered in the feast of Saturnalia in Rome when all work was suspended and prisoners were released from bondage.

Because this is the final letter of the Alphabet, and because it is connected with Malkuth, it is expected that it would partake of many qualities of the earth. It is the least ethereal of the letters, partaking more of the nature of material, mundane substance. Hence, we find that its colour is Black, and that onyx is its precious stone. The crocodile is its sacred animal, and sulphur, together with assafoetida and all heavy odours, are its perfumes. The Sickle is its Magical instrument, and its special theurgic ability is the Power to perform works of Spite, Malediction and death.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

We have been studying together for the past several weeks, the attributes of the Hebrew letters, which we have seen to represent a complete philosophical system of correspondences. These attributes have been simplified and made accessible for ready reference and memorization.

Do not overlook the importance of the latter; for if progress is to be achieved upon the understanding of the Tree, it must be had thru a thoroughly comprehensive knowledge of the nature of each Sefirah and Path. If memorization is difficult for you, then make a point of reading this material over frequently until the subconscious mind is infused with a repetition of facts and gradually assimilates the truths they represent. This is essential, for unless the Paths are understood, and unless we learn at least three or four attributes of each, how will it be possible to progress, in the lifting of the consciousness, from Malkuth to Kether, up the Tree thru the Paths? These items of study are the foundation of inner Wisdom, they help toward the firm rooting of the Tree in your consciousness. So that, with a sound technical knowledge of the correspondences, you will be equipped to venture into the individual research of the spirit and contact the pure essence of the Sefirah upon the higher planes.

-- GEMATRIA --

From time to time we have mentioned various systems of divination by the use of the Caballah and the Hebrew letters, but thus far we have not gone into detail concerning these.

NOTE: for purposes of enumeration, it would be well to keep in mind the fact that the finals of several Hebrew letters have an increased numerical value; that is, when these letters occur at the end of a word, their form changes slightly, and their numerical values are higher. These letters are:

Final Caph --	ך	-- 500
Final Mem --	ם	-- 600
Final Nun --	ן	-- 700
Final Peh --	פ	-- 800
Final Tzaddi -	ץ	-- 900

Gematria is one of the three systems of interpretation used in the practical or Literal Caballah. It will be especially useful to you now that the numerical values of the letters have been given, as well as something of their esoteric significance. Caballistically, Gematria is employed in interpreting various portions of the Bible, but it may also be used otherwise for arriving at the inner meaning of words, sentences and phrases.

The word Gematria is from the Greek, meaning "the interpretation of numbers represented by letters". In the use of this sys-

tem, numbers are substituted for letters, the total of the words is arrived at, and it is seen that other words have the same total of numbers. In this likeness of the total of their numerical values, the system perceives an inner secret that combines and links any such words together, each one illuminating and amplifying the significance of the other.

Wescott, in his "Kabalah" describes Gematria thus: "Gematria was a mode of interpretation by which a name or word having a certain numerical value was deemed to have a relation with some other words having the same number; thus certain numbers became representative of several ideas, and were considered to be interpretative one of the other."

Let us see how this method is employed in a practical demonstration. The word Messiah, which in the Hebrew is spelled **מִשְׁחָה** is reduced to the numbers: Mem 40; Shin 300; Yod 10; Heh 8. These total 358. Now by Gematria, another word also totalling to 358 will be seen to have a corresponding significance. And we find that such a word is the Hebrew "Nachash" which means Serpent. It is written **נֶחָשׁ** Nun 50; Heh 8; Shin 300, totalling 358.

At first you may not perceive any connection between Messiah and Serpent, but when you delve into the depths of memory and understanding you will recognize certain definite ties. Kundalini, for instance, is the "Serpent Power" of the Hindus, the Power by which consciousness is raised and lifted to supreme heights. Nagas, or "Serpents" were the Hindu gods and archetypal men of past ages. The Egyptian headdress bears the figure of the asp, the Uraeus, which was used as a symbol of Wisdom and sovereignty. The Serpent is sacred in almost every mythology and religion; even in Christianity, the Serpent was sent to tempt Eve, which is no more than an allegorical reference to the opportunities offered by Wisdom thru which ignorance and limitation are overcome. The Serpent was Wisdom, Power, Strength, and when proven so by Gematria affords much for thought and consideration.

The phrase "Until Shiloh come," from Genesis 49:10 likewise totals to 358, and this is taken as a prophecy of the Messiah. It is written **יבא שילה**

So one can observe how closely-knit are all of these correspondences to the central idea as revealed by Gematria. The Messiah, the spirit of the Serpent Wisdom and the prophecy all are joined in a system which strikes at the root of esoteric meaning. Truly it is said that Mathematics (and by that we mean Numbers) is the perfect Word of God.

We may also apply Gematria to The Ruach and the letter Shin. Now Shin is seen to have been connected with Fire, the Ruach also, is connected with Fire. The Ruach Elohim: **רוח אלהים** totals to 300, which is the numerical equivalent of Shin. Thus are the associations determined and as they are revealed they strengthen the harmony of the Universe and cause one to appreciate even more the Omnipotence of the Logos who devised, combined and made such a Universe possible. It is Balanced Force as every investigation proves.

As another test the total of the number 358 may be taken as an individual sign. Its total is 16. This relates it to the sixteenth Path of the Tree, or the 6th Hebrew Letter which is Vau. And Vau is described as associated with the Hierophant Tarot Card, "A signifier of the power of the holy sanctification, the rulership of divinity over the physical man....Osiris and Shiva are its gods, both of them Christs and Avatars". We can go even further, by adding 6 and 1, producing thus seven. And even in the seventh Letter we find that which once again reverts to the original, the Messiah. For Zayin is connected with that Tarot Card which represents the "Highest aspect of Love, Divine and Perfect".

The fore-going examples have been purely from the Hebrew use of the Numbers alone. But we may also use the principle of Gematria in the analyzation of English words, thru the process of transliteration.

Israel Regardie employs this method in deducing the esoteric significance of the word "Fohat". Now Fohat is a word used in the Eastern Philosophies of occultism to designate "Divine Nature", "Primordial Nature", or "Primordial Light!". It is an ever-active principle, being both destructive and formative in its production of change and development. Now if Fohat is written in the Hebrew characters, taken directly from the English sounds, it would be written **פ ה א ט**. These letters totalled: 80 plus 70 plus 5 plus 1 plus 9, or 165. This is equivalent to the numerical value of the Hebrew word for strength, "Chazokim". Thus we realize that Fohat contains the element of strength.

Furthermore, 165 totalled, equals 3. Binah is the third Sephirah upon the Tree, the Mother principle, which surely accounts for a certain aspect indicated by the word Fohat. Moreover, 165 yields a first total of 12; Upon the Tree, the twelfth Path is that from Kether to Binah which infuses the Power of the Logos in Fohat, making it a vital, primordial element, even as it is defined by the Eastern Philosophies. Its Tarot Card is the Magician, "The creative force which devises and arranges the manifestations of the Universe". Here is given the secret of the manifesting Fohat which is described as being active among the electrons and the atoms as well as in the Suns.

Truly, in whichever manner the system of Gematria is used, it produces remarkably illuminating results, and will furnish the inquiring student with much for thought and inspiration.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

During the past few weeks we have been giving you a number of lessons devoted to highly concentrated information concerning the Paths, their attributes, the Hebrew Letters, etc. As you look back on this material it may seem that it is quite involved, but, nevertheless, as you study it more carefully you will perceive that what was at first complex is simple when the system of the Tree is seen as a whole.

As an aid to your memorization of the qualities of the Paths and the Sephirah, it is a good plan to begin an index system upon cards. Such cards, ruled, and of a useful stiffness may be secured at a stationery store, or even at your local five-and-ten cent store. You may also secure a small filing box in which to keep them.

Number the cards from one to 32, representative of the thirty-two "Paths" of the Tree, that is, the ten Sephirah and the twenty-two Paths. Upon each card list briefly the correspondences of that Letter or Sephirah, so you will have this information available for instant and ready reference. For instance, your card for the 11th Path would be something like this:

11th Path.	Hebrew Letter, Aleph, 1st.
Numerical Value, 1 Meaning, "ox". Tarot Card, "The Fool". Magical Weapon, the Fan. Colour, blue. Stone, Topaz, Chalcedony. No astrological sign. Gods, Jupiter and Zeus.	
Path between Kether and Chokmah	

There will be many other attributes given you from time to time upon the Letters and the centers, so that thru the constant use of your filing system you will always have this information collected under suitable headings. Lects. 172, 173, 174, and 175 will be useful in laying the foundation for this system. However, bear in mind the fact that

each Path is part of a whole, and do not lose sight of the Tree in its entirety when you separate its various divisions into individual units. You may extend your system to include the Four Worlds, if you desire, and also the Three Triads, keep a card for each on file. Later, each Sephirah will be discussed separately in a thorough analysis of their attributes. This review, in which you will search back through the lessons you have already received will prepare you to utilize the vital information of future Discussions.

We do not wish to tire you with an exhaustive analysis of this material, so arranging your index file will give you an opportunity for reflection, and at the same time will help to instill this information in the Subconscious Mind.

For this Lesson, therefore, we turn our thoughts to a subject quite different from that covered in recent discussions: The

TALISMAN. Let it be understood that the Brotherhood does not prepare Talismans for the use of its students, but the subject is one closely identified with Occult Science both past and present, and therefore cannot be ignored in a comprehensive course of Truth Enlightenment. You may wish to prepare one or more of them for your own particular use, and if so, be they created under the proper conditions, a certain efficacy may be achieved.

We are familiar with the nature of Universal Mind, appreciating the fact that the Will of the Logos is the governing power of the world. This Will projects itself and through its operation natural Law maintains the balance of the sun, the moon, the planets and the life thereon. Furthermore, the Will of the individual dominates his personal affairs and controls his personal destiny. The power of Thought reaches out and formulates the pattern of all life. Now, just as these aspects of Thought are perceived to operate in the manifest life of man, and as man is seen to be susceptible to Thought Vibrations, so the practice of Talismanic Magic holds it true that the Power of Thought influences also those inanimate objects toward which its full potency has been directed, contriving so that such objects retain the Thought Vibrations, yielding their influence when contacted under favorable conditions.

There are certain Talismans, prepared after a time-honored designated form which have been used for centuries. Such a one is Solomon's Seal, formed of two interlacing Triangles. So potent is this Sign that Elphas Levi remarks of it: "These two triangles, combined in a single figure, which is the six-pointed star, form the sacred symbol of Solomon's Seal, the resplendent Star of the Macrocosm. The notion of the Infinite and the Absolute is expressed by this sign, which is the grand pentacle -- that is to say, the most simple and complete abridgment of the science of all things." The Star of Bethlehem, (or the "Star of the Magi" as it is often termed) is another Talismanic form. It is the five-pointed star, symbolical of the Microcosm and of human evolution.

There are three general classifications into which the Talismans fall: those having affiliation with Astrology, being in the form of stellar signs; those of magical association, engraven with the names of Entities and Inner Plane Angels; and those associated with Hebrew characters, numbers, letters, etc. However, time has effaced the strict regulations and customs separating these, to the extent that now, and for several generations past, the Talisman has been a composite symbol, combining all three, or covering the purpose of all three forms. The Astrological Talisman is the most highly favored, and stellar Vibrations are carefully observed in the preparation and use of these forms.

Talismans were, from the first, used extensively for therapeutic purposes, the principal involved being the same as was and is used by various Metaphysical Healers when they charge certain objects with their personal Vibrations and send them to those who are ill and request aid. Magnetized water is often used for the same purpose. But the Talisman is more powerful than these latter aids to healing, for in addition to receiving a charge of the healthful vibrations of the sender, they also are the repository for certain of the Astral Vibrations as contributed thru the planets, under whose Ray they are prepared. Thus the Higher Powers also are represented, creating a strong healing force. We give you here the formula for preparing the Talisman of the Sun. Should you wish to have the directions for preparing the Talisman for any one of the following planets,

write to your instructor, and he will be glad to supply you with the requested information: The Moon, Mars, Mercury, Jupiter, Venus and Saturn. (Note: there are no Talismanic directions for the planets Neptune, Uranus and Pluto, as these are planets of the modern age, their Vibrations not sufficiently stabilized as to furnish the basis of practical demonstration.) You will use the Talisman connected with your Sun Sign, or if you are preparing the Talisman for another, then it will be prepared according to the directions for that individual's Sun Sign.

-- THE TALISMAN OF THE SUN --

The Talisman of the Sun is composed of a disc of pure gold, highly and brightly polished on either side. Upon the face of it will be engraven with a diamond-pointed burin, a pentagram enclosing a circle of the serpent swallowing its tail. The reverse side of the disc shall be engraven with the likeness of a face enclosed in the Seal of Solomon, the six-pointed star, with the letters of the Magical Name "Pi-Rhe" placed around the outer border. It is to be prepared upon a Sunday while the Moon is in the first decan of Leo (first 10 degrees of Leo) and when there is a favorable aspect between the Sun and Saturn.

The Talisman is consecrated by the holy perfume composed of the ingredients, incense, saffron, cinnamon, and sandalwood, which are to be burnt mixed with laurel and heliotrope. This perfume is to be mixed and burned in a new censer, which is to be destroyed and the remaining pieces buried in the earth after the ceremony has been performed.

And this is the mode of ceremony which shall mark the preparation of the Talisman: It shall be sprinkled with Holy Water after which consecration is to be made in the following manner:

"In the name of the Elohim, and by the spirit of the firmament and living water, be to me a symbol of Light and a seal of Will."

Hold the disc over the smoke of the burning perfume.

"As the serpent of brass fell before the serpent of Fire, be to me a symbol of Light and a seal of Will."
Cast your breath seven times upon the Talisman.

"By the heavenly firmament and the spirit of the Voice, be to me as a symbol of Light and a seal of Will."
Place a few grains of purified salt and earth upon the face of disc within the pentagram.

"In the name of the salt from the earth and by reason of eternal life, be to me as a symbol of Light and a seal of Will."

A golden-yellow silken covering shall be made for the Talisman, and it shall be suspended from the neck of the wearer by a silken cord of golden-yellow, which shall be fastened in the form of a cross.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

THE CABALLAH AND PHILOSOPHY

Many students find their way into the consideration of esoteric science thru the medium of philosophic study. It will be interesting, therefore, for us to correlate the abstract mythological conceptions inherent in the Sephiroth to the ideology of the various academic systems of philosophy. Once one has a perfect understanding of the Tree, this is not a very difficult task.

First, let us examine the theories of Kant in relationship with the Tree. He held that the idea of the Universe as existing in Time and Space is nothing but a subjective creation of the observing Ego, and that such conceptions as Time and Space are simply forms of creative thinking. How does this compare with the Tree as we know it?

The Ego is representative of the Ketherian quality, the Monad, the "secret center in the heart of every man". Time is associated with Binah, the Mother, thru her association with the god Kronos. To Chokmah goes the correspondence of the Zodiac, which is nothing more or less than Space itself. The remaining seven Sephiroth below the supernal Triad are representative of the manifest Universe, of which nothing could be more descriptive than to say that they and hence the Universe, exist in Time and Space, for the Worlds of Yetzirah and Assiah are dependent upon the upper Triad for their Archetypal form and creative stimulus. Hence, the Universe is proven to be, by the Tree, a creation of the Ego (Kether), existing in Time and Space (Binah and Chokmah), which are forms of creative thinking on the part of the Ego. "As above, so below" -- the nine Sephiroth below Kether are emanations of it, the creations of Universal Mind.

When we come to Fichte, it is as though he taught directly from the Caballah, so thoroughly does his system correspond with the Tree. His principal contention was that God is the Law of Right which governs all being; that a knowledge of God is the end and purpose of all life; that God is infinite and that the world of objects is the result of self-consciousness in which the infinity of God is divided and sub-divided. Here is Kether defined in philosophical terms. Here is the Universe as the emanation of Kether, brought into Being thru projection down into the Four Worlds. For daring to identify God as the Law of Right, rather than as a personal Deity, Fichte was branded as an atheist by those too limited in Understanding to realize that abstract Law must be behind the operation of the Universe, whether ensouled by a personal Deity or not.

Inasmuch as we are at this point touching upon the matter of the Deity, it is well that we pause to consider the relationship between the Christian Trinity and the Triads of the Tree. The mere fact that the same terms -- Father, Mother, and Son are used, does not mean that the Church and the Tree regard these qualities in exactly the same light. While the two may be favorably compared, the Christian Trinity as it is understood by the Church is not, by any means, identical with the Triads of the Caballah. Indeed, such is also the case, as we have seen, with the term "God" -- that which the Caballist understands by this word is far different from that which is accepted by the Church.

This is rather a peculiar circumstance, too, inasmuch as the Caballah has for its base the Hebrew Sepher Yetzirah, and the Zohar, just as Christianity itself is a reflection of the Jewish faith.

Certainly the Christian understanding of the Holy Ghost is not that which the Caballist has of Binah, altho the inner association between these two is quite clear. It is simply a case of the Christian viewing the Trinity thru a cloud of prejudice and misinformation, whereas the Caballist has torn away the veil and sees the Truth courageously, in pure form, and clear colours. One of the chief stumbling blocks the Christian faces is his reconciliation of the fact that the Trinity is, as he contends, Three in One, and yet each of the Three is a separate entity. This multiplication of Deities is a source of contradiction and confusion, truly explainable only by the ramifications of the Tree itself.

Thus, by employing these terms guardedly, Philosophy presents a more accurate understanding of the Tree than the Church itself. Philosophy is eager for Truth, anxious to see it, without prejudice as to what it may reveal. So the difference between the devout Christian and the earnest philosopher is simply that the first is a negative believer, while the second is a positive Seeker.

Hegel, as far as the mysticism of the Tree is concerned was remarkably perceptive of the nature of the Christ. Likewise, let those who will examine Hegel's conception of the six phases of consciousness, compare these with the Involutionary and Evolutionary processes. He sees consciousness, in the process of personal evolution, passing thru several stages of development, until it reaches that of Reason, in which he states the individual has the advantage of memory and logic to guide him. From this stage he passes on to that of "spirit" wherein he keenly responds to the ethical spirit of his environment. At this stage he develops conscience, and from the perception of moral law, an appreciation of God. At this point he passes thru a series of reactions in which he worships Deity in various forms each reaching higher toward the ultimate plane of "Absolute knowledge". Art helps in this unfoldment of finer sensibilities, bringing the individual to the highest stage of Religious worship. At last he approaches that time when as Hegel puts it "the spirit knows itself as spirit" and becomes a complete unity. This is not a time when the steps of progress, the former stages of development are denied but a stage when the consciousness exults in the progress which has taken place, and perceives itself as being with a rich, substantial history of experience behind it.

Is this not, after all, but the progress of the soul and spirit as set forth by the Tree? Do we not pass thru the lower stages of worship when consciousness is still restricted to the sphere of Malkuth and then, as development continues, rise higher into a vast, limitless comprehension of Briah, and then unto Kether itself? And is it not true that in Kether comes the final realization of and observation of all that has passed, and the evolving Ego becomes cognizant of Self as a unity of the Ten Sephiroth, denying none, glorified in the perfect balance which passage up the Tree has developed?

To go further, the Hegelian philosophy is a triadic system; again corresponding with the Tree. To him, every Truth and every aspect of it has three aspects and stages, which, briefly, are: affirmation, negation and synthesis. Or, unification, differentiation, and synthesis. Clearly, this is the application of the triadic principle of the Tree, the positive, negative, and balanced aspects re-stated in philosophic terms. He furthermore divides his Philosophy of Mind into three parts: Subjective Mind, Objective Mind, and Absolute Mind. The first he discusses under Psychology, the second under Law, and the third under Art, Religion, and Philosophy.

Is it possible that this astonishing correspondence which reaches all thru Philosophy from Aristotle onward, is purely accidental? Or is it because the searching, inquiring mind of the philosopher has striven toward Truth, finding it at last, to re-state its revelations in new terms? The latter is most certainly the only answer, for unless a central Truth, and absolute Knowledge existed, there could be no real unity between the independent findings of one philosopher and those of another. They have approached Truth from different Paths, have investigated it for the clue to certain definite mysteries, and recorded their findings in terms of their education, environment and requirements.

It is decidedly helpful to the student of Occult Philosophy to have a knowledge of general Philosophy. He will find much in his perusal of the sages that will lead him to contradict certain specific teachings of the Tree, much that will lead him to embrace its revelations more enthusiastically, and much that will cause him to judge and weigh his decision between the two. But this is the process of mentation -- the process of logic and reasoning whereby our opinions are formed thru negation, affirmation and balance. In seeking a substantiation of the Tenets of the Tree in the findings of the great minds of the past, one has the advantage of receiving a wider culture and deeper appreciation of Truth.

Philosophy has attacked consciousness and history from every angle, and the stimulation of counter-discussion and argument is immensely helpful to the broadening of Mind. It sharpens one's powers of mentation, assists in the development of reason, and bestows a new out-look upon the background of esoteric science.

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Beloved Companion:

-- THE EGYPTIAN TRADITIONS --

It is time that we give consideration to another great and influential Tradition of the Past, inasmuch as we have, from time to time, touched upon the Eastern Traditions and our own, the Western Traditions. The Egyptian is actually not, strictly speaking, a separate Tradition, but its principles have formed the basis of much that is now inculcated in the Teachings of the West.

In fact, Occidental Occultism owes many of its principals and practices to the Teachings of the Egyptian Mysteries. From Atlantis came their Wisdom, augmented by what they termed the Knowledge "direct from God". Egypt is the "cradle of Wisdom" and out of its mysterious history we draw more and more of that which assists in our own evolution and development. Now when one speaks of the "Wisdom" of Egypt, he immediately is drawn into a recognition of the Temple rites, for in Egypt as in perhaps no other land, life revolved around the priesthood. In the Temple were all of man's needs satisfied -- here education was obtained, here religious understanding was developed, here aid was given to the suffering, and here advice was given to kings. The priests preserved the records of their people, they guided and led them by virtue of their meticulous training and keen insight. It is though at the present time a great Church were to be also a University, a hospital, the Senate, the Court and the Cathedral, so that the manifestation of God in all of these phases of life might be recognized and His aid sought. So the vast extent of the power of the Egyptian priesthood is easily understood.

While worship was one feature of the Egyptian Traditions, magic was its chief purpose and focus. They developed magical Art to a high degree of efficacy. All schools of thought are prone to specialize in one form of activity or another -- the Eastern Methods, for instance, will be remembered for their sublimation of self and the emphasis upon raising consciousness to the Nirvanic state. The Western Traditions devote their major efforts to the establishment of Balance in life, Harmony, and the perfect coordination of all Seven Bodies of man. Likewise, after the manner of all Mystery Teaching, the Egyptian followed that activity best suited to their environment and needs -- the development of Magic. The Chaldean Mysteries were mainly philosophical, and the ancient Greek specialized in contacting the nature forces of the Universe. Thus thru one incarnation after another, the soul advances and receives a well-rounded development in all aspects of God Consciousness. But we are not here concerned with the history of World Traditions, but with Egyptian Magic as compared with the Mysticism of the 20th Century.

Science gives one a knowledge of the mundane universe; Philosophy gives one a knowledge of the mental universe; Religion a knowledge of the spiritual Universe. But magic, in its several forms, teaches the Mastery of universal forces. Mastery requires the assumption of Power, and the Candidate who aspires for Mastery must have demonstrated his or her ability to control that Power before the higher grades of magical practice can be passed. Hence, in the Egyptian

System a series of grades, prior to Initiation itself, were required, so that thru these preliminary steps the Candidate might learn to bring into practical manifestation the knowledge that philosophy, science and religion bestowed. Just as the sculptor must transpose the impressions gained from his vision into the product of his craft, and give life to his creation by investing it with his own spirit and sense of the beautiful, so must the magician fuse the knowledge which he has gained and unite it with the realization of God's Own Presence. Hence, the Magician practices an Art, in which he masters and dominates the materials at his command. So in the terms "Occult Sciences" and "Magical Arts" lies the key to their relative purposes, for occultism teaches the meaning of all things, and Magic is its higher phase in which the Candidate emerges as an individual, an Operator who has developed the Art of expressing himself in terms of the Higher Planes.

Occultism and mysticism are often represented as opposing each other, but this is not necessarily the case. They are simply different forms of expression. Magic and mysticism, however, are more directly in contrast -- not, however, in opposition. At least, not when understood in their true nature. For the Mystic functions upon the subjective plane, he seeks to flee from realities and merge himself with the sublime. The magician, on the other hand, functions upon the material plane, seeking to overcome realities by conquering them. Broadly speaking, mysticism is the Way of Sacrifice, Magic, the Way of Power. Each has its place. The mystic is crucified upon the Cross of renunciation, while the magician stands upright upon the balanced cross of equilibrium.

Fundamentally, the chief difference between the individuals following these two Paths, is their attitude toward life. It is just as much a mistake for the mystic to endeavor to follow the Path of Magic, as it is for the magician to toil along the Way of sacrifice. But there should be no friction between them -- each is necessary, and the perfect Initiate is one who has travelled both and is capable of valuing each for the particular experiences and powers that each bestows. Now many, idly considering the comparative requirements of these two Paths, might be given to think that the Path of Sacrifice was the most difficult of the two. They might think the patience and tribulation of Renunciation is far more trying than the climb of the Candidate in Magic from one step to a higher one. But we wonder if this is true? Actually, it is our opinion that each Path is equally difficult, but at the same time, equally meritorious and productive of Power as well. For the magician follows the Path of the Arrow up the Tree -- not the Path of the Lightning Flash from one experience to another, including all of the Sephiroth in their varying experiences, but the central Path, directly upward -- the Path of concentrated experience. What does that mean? It means contacting certain conditions in their elementary and, therefore, more forceful form.

There was no turning back for the Egyptian Candidate; he specified his wish to pass thru the Grades, and immediately entered into a preparatory process which offered no by-paths and no opportunity for hesitation. His way, like the arrow, lay straight ahead; he must demonstrate his worth at each test or accept complete defeat, if not death itself. For Mastership is not for the weakling or the timid, or

for the egotists or the envious and greedy. Mastership is for the Wise, Just and Harmonized personality, he who has the ability to utilize such Power for the benefit of himself and others.

The Egyptian neophyte was made to realize these facts by reason of the graphic experiences of his preparatory Grades. He could not run away from the conditions placed before him; he could not hide himself from actualities, he must face them with what courage he had, and grapple with them until they were solved. The Egyptian Initiation was a stern, merciless procedure. Once entered upon, the Path led forward, there was no turning back. To go forward was to call upon every resource of strength, endurance, understanding, hope, faith, and courage. If these did not meet the test, destruction was the only alternative. Naturally, such a procedure shook the very roots of one's being. Facing these issues in utter loneliness, defenseless and without hope of withdrawal, only one thing could carry the neophyte safely thru; and that was the raising of consciousness above conditions, and the up-surge of Will. God said "I AM!" The candidate must feel a reflection of that Will to Be. He must discover in the depths of his own consciousness a Power above all other Powers, without which hope is lost. And out of these ordeals of Initiation, vivid and terrible, the Candidate discovered that Voice Within, he found Himself in establishing Will. To none but those who had proven their fortitude, their control and ability, could the Power of Magic be safely given. As it was then, so it is now also.

While to-day the Candidate may not pass through the horrors of an initiation in the dark caves beneath an Egyptian Temple, he faces conditions and trials no less stern. By what right, in view of the conditions which Candidates have passed thru since time began, has the neophyte the authority to ask for a simple, easy, pleasant and quick Path in this present day? The Egyptian Initiate had no misunderstanding as to the severity of the trials awaiting him. He understood and voluntarily accepted those conditions. The Ritual of Initiation, the Ceremony itself is meaningless without the Realization of Will which must be born within the consciousness of the Candidate out of experience and that alone. The Initiation of the Egyptian Mysteries was in fact, a concentrated Evolutionary process.

He met these tests upon the material plane in an organized process of self-proving. Today, such rigid ordeals would be banned, even tho practical. But the fundamental requirements are still the same. Courage and strength must be proven, or Mastery of Life is not acquired. This applies to the mystic as well as to the magician. The mystic masters Life by being able to translate all mundane experience into spiritual terms and treat those conditions from the spiritual level. But he too learns to arrive at this perfect equanimity only when his talents have been proven many, many times. Sometimes one frets because these tests appear -- he fails to relate actual conditions with the crucible of Divine testing. Because he is not in a subterranean cave, because his experiences are not identical with those of the Egyptian neophyte, he sometimes fails to recognize the fact that it is all to the same purpose. The mode of testing is unimportant, but the result of testing is all-important! Methods progress and change

with the times, but human nature is still in the process of "becoming" and man must yet prove himself.

It is still true that upon the purity of self, strength depends. And the chief purity is the purity of thought. The evil thought form is the enemy of strength, it saps moral vitality from Within, being the insidious agent of the Baser Planes. Now there are those who seek to flee from the impure thought form -- to cast it out when and if it emerges from the depths of the Qliphoth. But if this Thought Form were ensouled upon the physical plane, would the neophyte not then be faced with a condition similar to that of the ordeal of the Egyptian candidate? The ordeal, in fact, from which he could not run away? Is fleeing from such tests, then, the true way to overcome them? We think not. When strength is attacked in the subtle regions of thought, casting out the idea is similar to avoiding the issue. If one lacks strength and Understanding, this may be the best temporary measure. But in that case, the Form will re-appear and in one's weakest moments, to recur again and again until it is either successful in influencing the life, or until it is completely overpowered.

And if it is not cast out, how then is it overpowered? In the same manner that a dangerous reptile is rendered harmless. Its venom is extracted, or, in other words, its impurities are transmuted to higher form and it is made pure. Thru mental vision, or imagination, it is robbed of its harmful qualities, it is established in the World of God in which all is pure. It is faced and overcome by the power of Will. The idea is wrapped in the garment of Truth, its ties with the Lower Planes are cut, and it is helped to rise up out of the mire and become a reflection of Light and celestial radiance. It then becomes a source of strength, rather than a source of weakness.

Together with Strength, Courage is also needed to travel the Path. And Courage rests upon Faith. When the Candidate knows, not with the objective consciousness alone, but with the whole being, that he is At One with God, and that his actions are in harmony with God's, then his faith lends the courage of God, and his strength is invincible. In every-day terms, Character is the basis of all Attainment. Character that has been proven by the tests of life, Character that observes all things with justice. Character that expresses the god-self rather than the man-self. There is no life without opportunities to improve Character -- you know an axiom of commerce is that business never stands still, it is either advancing or decreasing. That is simply the revision of an old occult principle, that the Path is always one of activity -- it reaches from below to above, and that those upon it are ever either descending or ascending. Every situation offers the opportunity to rise above it, or sink below it. Remember that during the next few weeks, and observe how often the opportunities of Initiation are being presented to you under the guide of daily events.

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Beloved Companion:

-- THE SEPHIROTH --

In subsequent Lessons we are going to give you a complete and detailed explanation of the ten Sephiroth, so that you will have a more thorough and vital understanding of the significance of each one.

This is a comprehensive task, and in order to cover the field correctly, there precedes each discussion, a table or outline, in which the principal characteristics and correspondences of that particular Sephira are set forth. This outline is followed by a discussion of the salient points brought out.

Therefore, in order that the divisions of the outline may be understood and their significance fully appreciated, we preface our analysis of the Sephiroth with this lesson in which the meaning of the correspondences to be given is explained. Study well the interpretation of each correspondence, so that you will be able to use this information constructively.

There is a number attached to each correspondence, and these will be assembled in the same order in each outline. When for any particular Sephiroth, it is necessary to add to or omit any correspondence, the original sequence of numbers will not be dis-arranged; in other words, Number One, in every outline will represent the Title, Number Four will always represent the Position on the Tree, etc.

(NOTE: There has been a recent tendency to alter the associations of the Sephiroth. We present the ancient system of the Caballah, which we feel can hardly be revised or changed without loss of much of its original value. If time proves the value of any of the minor changes which have been advanced in recent years, we shall then, and only then, feel at liberty to revise the present material.)

CORRESPONDENCE ONE -- Title

The "Title" of a Sephira is simply the name by which it is known. As stated in a previous lesson, the spelling of the Sephirothic names varies due to the fact that they are translations from the Hebrew and there exists no true correspondence in the English alphabet for many of the sounds represented by the Hebrew letters. The Name is followed by a descriptive Title, as, for instance, "Malkuth, the Kingdom". This latter refers to the translation of the Hebrew, and gives one a key to the chief characteristic of that sphere.

CORRESPONDENCE TWO -- Sub-Titles

Down through the years various associated Titles have been applied to the Sephiroth; these are given under the heading "Sub-Titles". They express certain limited ideas relative to the Centers, and most of them are Hebrew in origin. They will serve as clues to minor correspondences, and help to further expand the meaning of each Sphere.

CORRESPONDENCE THREE -- God-Name

This correspondence is concerned with the association of each Sefhira with its counter-part in the World of Atziloth. For the latter is the World of the Ten God-Names. These represent ten qualities of the Logos, the Supreme Being. Therefore, each Sefhira reflects a particular god-force, which is represented by a God-Name. It is, in other words, the title of its spiritual potency or power. For each Sefhira has its spiritual aspect and its lesser aspects as well.

CORRESPONDENCE FOUR -- Position on Tree

This correspondence simply refers to the location of the Sefhira. No doubt, the positions are already well known to you. As you can realize, the position of a Sefhira is important, for it is the key to the cooperating forces working thru and in that Sefhira. Much is represented, therefore, by simply looking at the Tree, and observing that Kether is at the head, and Malkuth at the foot of the central column, with Tiphareth in the center. From this alone, a great Truth is derived, and one can understand that it is necessary to aspire to Tiphareth and receive from the vibrations of that Center, the purer influx of Power which descends from Kether.

CORRESPONDENCE FIVE -- Comments from the Sepher Yetzirah

Attached to the Sepher Yetzirah is an added treatise concerning the "32 Paths of Wisdom" in which a brief descriptive paragraph is given for each Path. These are divided into first, the Transcendental Decad; second, the Perfect Decad; third, the Holy and Adverse Heptad; and fourth, the Constant Dodecad.

We shall quote for you from the Transcendental Decad of the Knut Stenring translation of the Sepher Yetzirah. This material is descriptive of the first ten Paths, or, that is to say, the ten Sephiroth. (In the old Rabbinical works, the ten Sephiroth were called "Paths".)

CORRESPONDENCE SIX -- Archangel

Just as the God-Name relates the Sephiroth with the World of Atziloth, the Archangels relate the Centers with the World of Briah. This latter is the World of Archangels. Their potency is likewise represented in each Sefhira, and is known by the title of that particular Archangel.

CORRESPONDENCE SEVEN -- Angel

Once again we relate the Sephiroth with the Worlds, and in this Correspondence, thru the Angel, we present the relationship with the World of Yetzirah, which, as you know, is the World of the Angelic "Choirs" or "Hosts".

CORRESPONDENCE EIGHT -- Hindu Chakra

Chakra, in the Hindu systems may mean many things. Literally, it is translated "Wheel" or "Disc". Actually in the use made of this term in the Brotherhood Lessons, it refers to the centers

of sensitivity within the human body. These centers collect and transmit etheric force which is utilized in the development of occult cognition. We list them in this information upon the Sephiroth just to demonstrate that certain fundamental Truths connect all Teachings and all Traditions. Thus, the qualities represented by the Chakras given, are similar in nature to the characteristics of the Sephiroth with which they are associated. We wish you to adopt this method of relating similar ideas and facts, in building them around the Tree, so that at all times it will serve as the guide to a deeper and more profound understanding of life and Truth.

CORRESPONDENCE NINE -- Magical Image

It is necessary for many individuals to retain a mental picture of the Sephiroth in their minds if they are to memorize and completely understand all that each Sephira represents. A picture helps them to focus their ideas. The Magician uses this principle in building up his "Magical Image". In other words, he creates in his imagination a figure, a scene, or an object, and literally feels and sees all the qualities he wishes, represented in that imagined figure. He ensouls it, in other words, with his own ideas, until it gradually seems to respond with a life and independence of its own.

Therefore, there are certain time-honored "Images" associated with the Sephiroth, and we list them for you in the outlines so that you may have the advantage of the symbolism each presents. They are excellent for meditation purposes, perhaps more efficacious than self-created Images, for they have the advantage of having been used for many years by others and are more or less established as independent Thought Forms. If you find it difficult to concentrate upon the abstract qualities of the Centers, no doubt you will be aided by focussing your attention upon the definite forms which the Magical Images suggest.

CORRESPONDENCE TEN -- Macrocosmic Correspondence

As you know, the Macrocosm is the pattern or archetype upon which the Microcosm is built. It is the boundless Universe, of which man is simply a reflection. This Universe is conceived of as having bodily parts, similar to those of the earth-man, and each Sephira has a part in the functioning of that archetypal Form.

CORRESPONDENCE ELEVEN -- Microcosmic Correspondence

The Microcosm is the "little Universe", that is, man. Therefore, in this item in your outline, the association of the Sephiroth and the physical organs of man is given. This correspondence will assist you in associating the qualities of the Tree with the principles of Healing.

CORRESPONDENCE TWELVE -- Tarot Card

Naturally, this Correspondence is self-explanatory.

CORRESPONDENCE THIRTEEN -- Associated Symbols

Many of the Centers have certain characteristic symbols

associated with them, and when this is true, they are listed under the heading of this particular point.

CORRESPONDENCE FOURTEEN -- Astrological Sign

Self-explanatory.

Study the foregoing explanations carefully. When your next Lesson arrives, compare the outline given with the previous comments, and ascertain whether or not you understand each and every point brought out.

The further you go in the study of the Tree, the more you will realize that the Correspondences assist one in two ways -- First, thru relating the Centers of the Tree with familiar conditions and qualities, one is led to a better appreciation of abstract matters. Secondly, thru the knowledge thus gained, one is given the opportunity to discover new meanings in old and familiar Truths. To discover that something you have known for a long time, is actually connected with something else you have known for an equally long time is like finding the lost piece to an important puzzle. All of the conditions of life fit together in a beautiful and perfect pattern when one knows how to assemble the dis-associated parts.

In this, the Tree is of invaluable assistance. We have given you a scant outline of fourteen parts -- it would be impossible to place upon the Tree, in a series of lessons, all of the attributes rightly belonging there. We give you, however, this guide, that you may be led to enlarge your conception of Truth, and live more and more each day within the Balance and Equilibrium which the Tree represents.

All of the knowledge of the World can find adequate representation there. And so as we embark upon another stage in the study of the Western Traditions, think upon these things, and let yourself become more closely attuned with the supernal qualities which this perfect Tree symbolizes.

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

-- THE SEPHIROTH --

(Kether)

1. Title: כתר : Kether, "The Crown".
2. Sub-Titles: The Most High. The Vast Countenance. Existence of Existences. Ancient of Ancients. Ancient of Days. The Point within the Circle. Macroprosopus. The Long Face. The Primordial Point. The Demi Urge.
3. God-Name: Eheih, "I Am!"
4. Position on Tree: Head of the center column.
5. Comments of the Sepher Yetzirah: "The first Path is called the Mystical Intelligence...the Admirable Intelligence, the Supreme Crown. It is the light which imparts understanding of the beginning which is without beginning, and this also is the First Splendour. No created being can attain its essence."
6. Archangel: Metatron.
7. Order of Angels: Chaioth Ha Kadosh, that is, the Cherubim, the Holy Living Creatures.
8. Hindu Chakra: Sahasrāra (over the head).
9. Magical Image: The profile of the Great Face, displaying the features of the bearded King.
10. Macrocosmic Correspondence: The Cranium of the Divine Body.
11. Microcosmic Correspondence: The Cranium of Man.
12. Tarot Cards: The Four Aces (Ace of Wands, Basis of the Power of Fire.
 (Ace of Swords, " " " Power of Air.
 (Ace of Cups, " " " Power of Water
 (Ace of Pentacles," " " Power of Earth
13. Associate Signs: Queen Colour: Brilliant White
 Jewel: Diamond
14. Astrological Sign: The sphere of Primum Mobile.

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In order to fix the meaning of the above Correspondences in mind, we suggest that you return to Lecture 180 and review the explanatory material contained therein. You will find that each of the above topics is fully described under the proper heading.

The significant position of Kether yields a hint of its esoteric meaning. It is situated at the head of the central column, being the uppermost Sefhira of the Tree. In this location, it is the link between the Tree and the three Worlds of Negativity, which rise into the limitless distance of Cosmic Space. Ain, Ain Soph, and Ain Soph Aur lie beyond Kether, and it partakes, more than any other Sefhira, of their abstract, intangible character. All that is beyond Kether is Unmanifest -- but in Kether the first urge toward manifestation is observed. About the Three Veils we can hope to know nothing in this life, but of Kether we can aspire to grasp a faint conception of its general nature. We cannot anticipate too much, however, for this, "The Most High" is beyond the comprehension of finite mind. But at least we can recognize its importance and existence, even if we cannot appreciate its whole significance.

As is said in a previous Lecture, the Sephiroth are not places, not things, the closest single-word definition possible is to call them "qualities". And the supremacy of one quality over another, and their relationship to each other are represented in the glyph of the Tree. From the position of this, the first Sefhira, then, one would rightly expect it to represent the highest qualities, those attributes, in fact, which we deem god-like; so we must stretch our imagination far beyond the physical to approach the vast beginning of all the Universe; for Kether is of the region without form. It is pure Being. It is the Eheim of the Old Testament, the "I Am!" Abstract Deity, existing only as the Will to be, the focus of consciousness which echoes in utter darkness.

Kether represents Divine Will before manifestation is organized, before consciousness assumes the dual form of the two opposites. It is complete, unified and whole. It is the original One. Inasmuch as there is nothing in everyday life which duplicates all that Kether is, in order to grasp some small appreciation of this sphere, we must imagine the great Void, formless and without activity, yet with the whole Power of the Cosmos locked up within it. We may think of it as a blinding, scintillating Light, the supernal force and beginning out of which all existence came. There is no separation in it, no pattern to follow, for it is the creator of all separation and patterns without itself being dissolved, or changed.

Hebrews 1:10 indicates the nature of Kether: "And Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." And again, in the Texts of Taoism a reflection of the great Unknown is given: "The Tao cannot be heard; what can be heard is not It. The Tao cannot be seen; what can be seen is not It. The Tao cannot be expressed in words; what can be expressed in words is not It. Do we know the Formless which gives form to form? In the same way the Tao does not admit of being named." Other Sephiroth will indicate the various attributes of God, but Kether simply reflects the Power that functions thru God.

Now the correspondences given in these Lectures help one

to appreciate the character of a Sephira because they do not define that Sephira. Does that seem to be a contradictory statement? It is not -- these Correspondences suggest certain qualities which we recognize. From the known, they lead us by gradual steps to the unknown. Each Correspondence, by being explicit in its own department, becomes as a color upon the palette of the artist. And we, from the selection of colors given, assemble the whole and build up our own individual conception of what each Center of the Tree represents. When we are in contact with the Higher Vibrations, our hand is guided in building this picture correctly along the tracks in space which lead to Truth and Actuality.

For instance, the first Correspondence tells us that Kether is titled "The Crown". The 10th Correspondence relates it with the Cranium of the Macrocosmic Man -- Now a Crown is placed upon the head, is it not? It is a symbol of Kingship, of Power, it is the sign of high office. The Cranium is the skull -- it does not think, but it contains the brain, protecting and forming it. Now, to go one step further; the Crown denotes the authority, the spiritual Omnipotence of Kether, while its being associated with the Cranium, tells one that this authority shall be in a conditioning capacity, controlling, yet not active in manifestation. For just as the tender, delicate tissues of the brain itself would be bruised and rendered useless without the guarding covering of the skull, so would all Manifestation be disorganized and dissipated into Space were it not for the motivating Power resting in Kether. We cannot go beyond that Power any more than the Brain can exist outside the skull.

One turns his thoughts back to the time when "prehistoric" animals roamed the earth...but Time was, even then, old. We go back further to that period when the Earth was a whirling mass of formless gas and pungent vapor; no "life" then, but even vapor must issue from a source. We turn back the pages of still other countless aeons, until we reach a time when the Earth was not! What existed then? Void? Space? Nothingness? No, there existed an Urge, a pull toward manifestation which resulted in the swirling vortex of force which was the beginning of Earth. But before the Urge was the restraint of latent Power. The Will, the "I Am!" And this is Kether. It is the intense center of Power before it has taken direction toward manifesting in either one manner or another.

It is not quite correct to refer to this Sephira as one of "non-existence" as is done in certain Eastern Teachings. For it is vital in its restrained power, it is Dynamic Force held in readiness for demonstration in the remaining Sephiroth.

One of the Sub-titles of Kether is "The Point Within the Circle". If we call the Universe the Circle, we see immediately that all life depends upon Kether. For no circle can exist without a center, in fact, a circle is limitation set around a point. The point is, therefore, primary and first -- Kether.

Beloved Companion:

-- THE BEAST - 666 --

"...And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead: and that no man should be able to buy or sell, save he that hath the mark, even the name of the beast or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man; and his number is Six hundred and sixty and six."

-- Rev. 13

The subject of the "Beast" in Revelation, has been a source of comment and discussion for centuries. More prophecies and interpretations have been provoked by the fore-going passage than from perhaps any other group of verses in the Bible.

The esoteric sciences also, have paid heed to these words, for, while not generally understood, they have, nevertheless, a seed of Truth and illumination in them, as well as a warning and a prophecy vital to the illumination of the Seeker.

In order to recapture the basic meaning, it is necessary that we return to the science of Gematria and analyze the Beast from the standpoint of numbers. Obviously, this was intended, for the key to such analysis is given in the words "...his number is Six hundred and sixty and six..." Perhaps you wonder why all the mystery and involved symbology is necessary, why not a direct statement of fact, clear and free of complexing side-issues? Because Wisdom is strength, strength means power, and it is part of the Universal Plan that none shall exercise Divine Power who have not proven themselves capable of utilizing and controlling that Power. And so until one possesses the Key to Knowledge, Wisdom does not yield its secrets.

Aside from this, there were other political reasons why certain Truths could not be discussed and revealed -- this has ever been so... Specifically, the Beast could have meant Nero, for his name reduced by Gematria to its Hebrew numbers, totals to 666; Neron Qaiser, N-R-U-N Q-S-R, or 50-200-6-50 plus 100-60-200 totalling 666. Obviously, open reference could not be made to so great a potentate.

But there are deeper meanings also attached; "...And he spake as a dragon..." Here is a reference to the Dragon Serpent, the "Theli Nachash" --

Tau	Lamed	Yod	}	Total:
400	30	10		
Nun	Cheth	Shin	}	798, 24, or 6
50	8	300		

Now, in this instance, the Dragon is a reflection of

Evil or negativity, destruction. For we read in the 12th Chapter of Revelation that there was seen a great red dragon in heaven, with seven heads and ten horns. "And his tail draweth the third part of the stars of heaven, and did cast them to the earth..." Evidently this harks back to a great upheaval in the Cosmos, when the Power of Balance did extinguish the light and motion of great Stars and made great Suns vast dead bodies. These conditions were left within the sub-conscious memory of the race of humans, to find expression in the gods of darkness, as for instance, Osiris, who, although a Deity, was consigned to the lower regions, so that modern Mythology is in doubt as to whether Osiris was a God or a Devil. Baldur, the Norwegian God, was slain, and many others, too numerous to mention, suffered oblivion and were bereft of power and Light. One of the Hebrew names for the sun was "Svrt", or by Gematria:

Samech	Vau	Resh	Tau	
60	6	200	400	Total, 666

Hence we find hidden Cosmological secrets revealed in the story of the Beast. This is strengthened by the first Book of the Bible, Genesis, indeed by the first word itself. We have been taught in former lessons that the first word is "Brashith" which is to say, "In the beginning." Now "Rash" is the Hebrew word for "beginning" which being numbered by Gematria harks again to the fatal "6":

Resh	Aleph	Shin	
200	1	300	Total 501 or 6

This leads us to perceive two interwoven truths: you will remember that Genesis remarks: "In the beginning God created the heavens and the earth. And the earth was waste and void;" What is "waste" -- emptiness? No, certainly not, the very fact that waste and void are mentioned refers to a pre-solar era which must have created such waste which was subsequently organized into the stresses and formations of the solar system. All things have a source, even Suns and Planets. God does not create out of nothingness. What could such "waste" have been but the resulting chaos of some previous condition.... a "fallen" star perhaps? Genesis does not say that the earth was created out of nothing, but that it was waste and void. Void of life, void of control and cohesion. It was the chaos of unbalanced force, which was systematized and ordained manifest by the Will of the Logos Who instilled the Power of His mind into it, and gave it functioning ability.

Secondly, this occurrence of "6" in the first word also points out the fact that the force of negativity has existed since the beginning. Out of negativity, the Logos formed the world, but perfect balance, in the reformation of the individuals of the world is still in the process of "becoming". The Creation is still in process, perfection has not yet been attained.

As we have previously seen, the Name "Elohim" represents the sacred relationship reposing in the number "pi", that is, 3.1415. By multiplying the diameter of a circle by "pi", or 3.1415, the circumference is attained. Pi then establishes the outer rim, it defines and embraces space, and can be said to represent the God-head. Pi and the Beast, 3.1415 and 666 are ever at war with one another, they conflict and seek to establish a balance of Power.

The ecclesiastical mitre bears the title inscription "VIVARIUS FILII DEI", that is to say, "Vicarius Son of God". By Gematria as follows, this yields once more:

Vicarius:	Vau	Yod	Caph	Aleph	Resh	Yod	Shin)	} - 647
	6	10	20	1	200	10	400	
Filii:	Yod	Lamed	Yod					
	10	30	10					
Dei:	Daleth	Yod						} - <u>14</u>
	4	10						
								Total - 666

How are we to accept this, the number of the Beast upon the crown of high spiritual office? Whether these words were placed there purposely with an understanding of their Gematric significance, or whether the Invisible Guiding Power so arranged the selection, we know not. But the relationship exists, perhaps as a warning to the wise, perhaps as a basis of instruction to the Illuminated.

It may be a warning that no man of mortal blood can actually become the "Vicar of the Son of God". That none may attain ordination from so high a Power. It may mean that the Church, operating under such a Vicarious Power thru false understanding, cannot reach the spiritual heights which are its avowed aspiration. It may also mean that regardless of the Mundane Power and reverence accorded the ecclesiastical heads, they are, nevertheless, ever lower in station and authority than the true Son of God.

Now Vau, as you have learned, is the sixth letter of the Hebrew alphabet, its numerical value is Six, with Osiris its god. Yet, it is the correspondent of the Sefhira Tiphareth, and its planet is the Sun. Its magical Power is a combination of the two opposite conditions, as stated in the Liber 777, the "Vision of Harmony of Things, and also the Mysteries of the Crucifixion". How strange these two combinations; the evil, in other words, which brought about the transition of the Nazarene is closely woven into the very Sefhira which is His station upon the Tree! We can carry this still further -- the letter Shin which is also considered the Letter of the Christ is formed of three letters Vau -- 666! Does this mean that the Nazarene was a false prophet, the Beast of Revelation? No, it refers rather to those who came after, the false leaders who take upon themselves Divine Names, who set themselves up as gods and ordained Sons of God -- in them you will inevitably find the sign and the number of the beast. However, when Shin is placed in the midst of the Holy Name of God, in the Tetragrammaton, I H V H, becomes I H S V H, then it is changed from "Jehovah" to "Jehoshua" and the stigma of 666 vanishes. This is the true and the Holy Christ, of which there is only one.

Looking at the symbolism of the Beast from a more personal standpoint, we can perceive that it is representative also of the Beast in every man. Just as the great Suns of the past were fallen so must the glory of the Beast be cast out of a man's nature. The Person-

ality will conquer the Individuality, the Higher Self, the Lower. And the latter with all of its deceits and false charms shall be vanquished, just as the negativity of the Universe shall finally be conquered and stabilized.

"And I saw the beast, and the Kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that hath received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone...."

Meditate well upon these revelations, for they are the key to greater Light and Understanding.

We have, for this lesson, departed from the discussion of the Sephiroth, in order to touch upon other and important matters. In preparation for the next discussion which will continue the description of Kether, review the Outline set forth in Lesson 181, and its explanation in 180. This will prepare you to follow the coming lessons with greater enjoyment and wider benefit.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception -- which is truth,
A baffling and perverting carnal mesh
Blinds it, and makes all error; and to KNOW,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; where broods radiance vast,
To be elicited ray by ray.

-- Robert Browning
"Paracelsus"

In the Bonds of the Eternal Brotherhood.

Beloved Companion:

-- KETHER, Cont'd. --

There exists for each Kingdom or Plane of Manifestation a primary form. Matter, that is the material plane, is no doubt primarily electric. There exists also an association between the four elemental conditions of Earth, Air, Fire and Water, and the four conditions of the material level, solids, gases, liquids and the Etheric or Lower Astral. Now there exists also a relationship between the four Elemental Kingdoms and the Four Worlds of the Tree; Atziloth, being related to fire; Briah being related to air; Yetzirah being related to water, and Assiah to earth. In other words Atziloth is pure spirit; Briah the archetypal mind; Yetzirah the astral consciousness and Assiah the mundane world, with its two aspects, Higher and Lower.

The God Names, as explained in lecture 180, are related with the World of Atziloth, and it is for this reason that the ceremonies of higher Magic and Angelic Evocation are started with the enunciation of the God Name of that particular Sefhira. This assures the operator of coming into contact with the Higher Spiritual Forces of Atziloth, in harmony with the God Force of that particular Spiritual Sphere. This is one of the very definite differences between the practices of Black and White Magic, as the former make, of course, no supplication to the Higher Powers, whereas the latter depends entirely upon Logoidal Force.

The highest and primary God Name is, of course, that associated with the first Sefhira, Kether. In other words, Eheieh. Now when Deity is invoked under the Name of Eheieh the operator lifts the plane of manifestation for his phenomena to this Plane of Pure Being, Eternal, Unchanging, without attribute or activity, that Plane in fact which underlies and maintains all else. Being the highest of the Centers of God Force, it is likewise the most difficult to appreciate, to say nothing of being the most difficult to demonstrate. This is the Sphere of Pure Energy, for energy derived from any other source is always of a secondary nature. Inasmuch as the Magician seeks to manifest the highest and most powerful Spiritual Energy, he naturally works toward the manifestation of the qualities of Kether.

Just as we understand the true nature of an individual only thru knowing something of that person's background and environment, so do we understand Kether only when we can appreciate the source of limitless power lying above and beyond Kether in the three Veils. This is the primal source of all Power, and when energy, as we have said before, is contacted in any other form it is either a transposition of the Ketherian Force, or it is simply borrowed from some other secondary base. Clearly this is but robbing Peter to pay Paul, and we find that proof of this fact is provided in the Magical and Psychic Operations of uninstructed and over-zealous enthusiasts. What they gain in Magical Power can be traced definitely to a loss in some other power, factor or source in their normal lives. The worker, however, who keeps in mind the Primal Source of all Power, and lifts his consciousness to the Plane of Pure Spirit, does not suffer this

difficulty, for he is contacting that Source of Vivification which is unlimited. He thus is not borrowing his power, but is drawing from the Unmanifest a new manifestation of Power, not only for his own benefit and advantage, but for the similar advantage of the Universe as a whole.

Immediately this gives rise in your mind to the question of the ability of one to contact the Pure Force of Kether. We have taught that Kether is unattainable - this is true - it is beyond the consciousness of the physical brain, but nevertheless there is a definite connection between the qualities of Kether, (as well as those of the other two Supernals, Chokmah and Binah) and the Spiritual Consciousness of man, for without the balanced manifestation of Kether even physical consciousness itself would not be possible. Higher Magical Practice is operative upon the Spiritual Plane, and therefore has within range of its manifestation the possibility of at least a reflected contact with the World of Atziloth.

There have been those who wonder why it is that the Brotherhood favors certain methods of development or schools of thought, and negates others. Especially is this true during these modern times, when there have sprung up so many Schools of Telepathy, Mind Science, and Auto-Suggestion. We have been asked, when these methods produced results, what objection could we possibly have to many of them. You can find the basis of our judgment when you analyze the source of their power. Are they simply using a method that does no more than transpose force from one vehicle of consciousness to another, robbing the Mental or Physical Planes to pay the Psychic Plane, as it were, or are they contacting the Source of unlimited Power in Atziloth? It is lamentable that there are so many Schools of so-called "Mental Science" who are totally unaware of the need for Spiritual Attunement. Because the operator who follows that type of a method has no understanding of the Celestial Sphere, he runs the risk of creating Astral Contacts and building up mental thought forms that are entirely at variance with the Archetypal Form, or the God-Man. Just as an open cut may be the channel thru which a germ of disease is introduced into the physical body, so may untrained Astral and Mental Manifestations be a channel thru which unnatural monsters and hybrids are introduced into the body of the Celestial Man. Hence, following the Divine Plan of Nature, just as the body immediately resists the disease germ, so does the body of the Celestial Man seek to cast out the unwanted Astral Manifestation. This is the reason why so many untrained Seekers, who have had what appears to be extraordinary results in their work, suffer a loss of mind and physical health.

So we can understand, therefore, why Kether in Atziloth is so important a position, why Kether is in fact a practical focus of attention, even though we can never hope to fully understand it, nor utilize its entire influence. We can understand too, that if we are given the opportunity to invoke the Divine God Name of Eheieh it will be with an increasing appreciation of the brilliance, illumination and radiance of that unequalled sphere.

It is not fitting that the Occultist should focus his attention on anything less than the highest. He retains, therefore, a

recognition of the importance of the Supernal Triad ever in mind. The very association of ideas that this affords adds to the mental and spiritual stature of the individual, helping him to partake with increasing efficacy of the qualities of that highest of the Planes.

Someone has said that we never become the master of the Physical Plane nor of the Astral Plane until we cease entirely concerning ourselves about these levels, and their importance. When that stage of development has been attained mastership of the lower levels automatically follows. Such an operator is not concerned about the form of material manifestation, as his faith in the Spiritual Realms is such that he understands all is ordained and At-One with Logoidal Consciousness. After all, this is the real key to all Magical Manifestation. Remember that the Seeker and the Operator lives and works not to transform the Universe, but to understand the Universe. This great system of Worlds and Planets is perfect, and becomes so in actuality in our own lives and consciousness when we have succeeded in rising above the limitations with which mundane existence is set about. "I come that they might have Light, and that they might have it more abundantly."

In the Bonds of the Eternal Brotherhood.

-- FEAR OF GOD --

Beloved Companion:

Coincidental with our technical study of Kether on the Tree, let us consider something of the purely spiritual aspects of God.

The Hebrew gives us a key to the meaning of Religion in the two terms used to refer to Religion in the Hebrew Scriptures. The first is Yirath Elohim, which is to say "the Fear of God" and Daath Elohim or "Knowledge or Consciousness of God". Religion and Occult study should include both of these aspects. In primitive man the fear of God may have had a harmful effect, but in our understanding of the fear of God there is something of a stimulation of moral consciousness that is very wholesome to the Race at large. The Scriptures have further said that fear is the beginning of Wisdom; which is true when we consider that the candidate must hate evil, fearing to yield to it because of a knowledge of the suffering which evil precipitates. Fear of God is the instinctive reaction of the Soul, whereas the knowledge of God is the moral reaction that follows logical reasoning and intellectual acceptance of God's precepts.

We see these two aspects of Religious Thought manifested upon the Tree in the opposition of the two columns, the Column of Severity for instance, coerces an obedience to Cosmic Law thru fear and a respect for the Power of God. Whereas the Pillar of Mercy headed by Chokmah or Wisdom invites the investigation of Cosmic Principles and enforces their obedience thru individual ratification.

Again and again we find the aspect of Fear emphasized; in the 34th Psalm, for instance, "The Angel of the Lord encampeth round about them that fear Him and delivereth them." And in the 103rd Psalm, "Like as a Father pitieth his children, so the Lord pitieth them that fear Him. The Mercy of the Lord is from everlasting to everlasting, upon them that fear Him and His righteousness until children's children." And in the 1st chapter of Proverbs, "The fear of the Lord is the beginning of Knowledge; but fools despise Wisdom and instruction." And in the 8th chapter of Proverbs, "The fear of the Lord is to hate evil; pride and arrogancy and the evil way and the forward mouth do I hate." And in Eccl. 12, "Let us hear the conclusion of the whole matter; fear God and keep His commandments; for this is the whole duty of man."

In other words the Kingdom of God will be manifest upon the Earth even though it must be maintained in balance thru governing man by fear. The man of little development and little understanding, fears God with a superstitious fear, an apprehension of vengence and destruction. But the intelligent and instructed man fears God with an understanding reverence, for he perceives in God the Ketherian Power which is beyond the control of man, and is pure strength. We must recognize the fact therefore, that the Fear of God is the primary response to Logoidal Power that man observes. Primitive man may know nothing of love, but he certainly understands what he considers God-like in an attitude of fear. So with Fear as the first stimulus to

moral integrity we can understand that it plays an important part in Spiritual development upon every Plane. The quality and nature of that fear varies with the stage of development manifest by the individual.

There is a psychological basis for this, the basic fear which is instinctive in man, and has been since the beginning of time, immediately establishes the importance of God in relationship to Man. For the very basis of fear is a recognition of a Superior Power; so with fear as the first bond between God and Man, when the latter passes the Nadir of Involutionary progress, it is the stepping-stone which leads to respect, then to reverence, then to belief, and finally to the highest aspect of this association, which is Divine Love.

It was not a fear of God that prompted the sacrifices of the martyrs, for instance, but it was the highly developed regard for God expressed in their love which defied even the destruction of the physical vehicle. A commandment such as "Thou shalt love the Lord, thy God with all thy heart, with all thy Soul, and with all thy might", obviously can be manifest only by one who is capable of appreciating the nature of that command, and what it includes. Mark reminds us of this in the words "Thou shalt love the Lord thy God, with all thy heart and with all thy Soul and with all thy mind, and with all thy strength; this is the first commandment, and the second is namely this, thou shalt love thy neighbor as thy self, there is none other commandment greater than these." Unlike fear, Divine Love is an attribute of God Himself, as specified in the 3rd chapter of John, "God so loved the World, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And Paul in his letter to the Galatians the 5th chapter, points out the quality of Divine Love definitely in the words "The fruit of the Spirit is Love, joy, peace, long-suffering, gentleness, goodness and faith." John goes further when he says that no man has seen God at any time, but he continues, saying that God is Love, and that Love finds its reflection in Human Consciousness, which is just another way of saying that the Divine Love which is in Human nature is a reflection of God Himself. And it is furthermore written, "For Love is strong as Death; the flashes thereof are flashes of fire, a very flame of the Lord. Many waters cannot quench that Love, neither can the floods drown it."

It is this glowing attachment that illuminates the candidate, making his travelling of the Pathway a thing of marvelous beauty, courage and strength. It is this and the balancing between Love and reverential Fear that helps the individual to draw near to Daath and thus view Kether thru the veil of Knowledge.

In our consideration of Kether we must not lose sight of the fact that there are two qualities to be remembered. First of all, there is God's relationship with Man, and then there is Man's relationship with God. In one sense of the word, God is the Elohim and in another, the Divine Father, depending upon which viewpoint is being regarded at that particular time.

The Hebrews have two different terms which mean Revela-

tion. One is Gilluy Shekinah, which is to say the "Manifestation of Divine Presence." And the other is, "Torah min hashamayim" which is to say, "the law as emanating from God." Now there is a subtle mute Truth underlying these two classifications, it is simply the fact that man could know nothing at all about God, or the Logoidal Consciousness, unless God so willed it. We have said it is impossible for man to know God, and that it is impossible for man to comprehend Kether, but while Divine Consciousness keeps these inner and complete manifestations of His power secret, He nevertheless offers to man a secondary reflection of Himself which can be approached thru the two channels of, as we have said before, Fear and Love.

Now just as man progresses from the Fear of God to the Love of God, thru gradual stages of development, so does his ability to perceive the nature of God change imperceptibly stage by stage as his progress continues, so that from the time in Evolution when instruction is given by revelation, man's consciousness gradually develops until instruction comes to him thru inspiration. In the first, God is the primary Operator in the distribution of Wisdom, He teaches by demonstration and proof, but in the latter process, which is, after all, the "awakening process" the God in the Individual is stimulated, and he draws the Truths of the Cosmos from within himself. This is the beginning of independence.

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Beloved Companion:

-- KETHER, Cont'd. --

The Magical Image of the God-Name of Kether is, of course, the bearded King in profile. In this picturization, the right side of the face is visible, but not the left. For it is written that man may not know God, therefore even in the Magical Image only a partial view is possible. One aspect of God, the essence of His Power, will forever remain hidden. Just as the Moon presents only one face to the earth, with the other turned to outer space, so does Logoidal consciousness present only one aspect to human consciousness, with the opposite aspect turned outward to Cosmic Space. This is the Vast Countenance, the Ancient of Ancients, the most Holy. It is the King because Kether conditions all things.

The Archangel Metatron represents Kether in the World of Briah. He was said to be the teacher of Moses. This explains why and how the Divine Light of Kether can be transmitted to man, for in most instances it passes thru the modifying form of an intermediary.

In the World of Yetzirah, Kether is represented by the Chaioth Ha Kadosh, the Cherubim or Holy Living Creatures. These are the angels of Kether, and recall the Vision of Ezekiel: "and the glory of Jehovah mounted up from the cherub and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory. And the sound of the wings of the cherubim was heard even to the outer court, as the voice of God Almighty when he speaketh...."

As far as the world of Assiah is concerned, this is represented in the four Tarot Cards thru the relationship between the Aces and the four Elements. This suggests to us that the Elements have their source in Kether, and if this active connection exists, then, the Elementals are not the devils that various teachings consider them. They have a function and a divine place in the cosmological scheme.

The conception of the Archangels, Angels and Elementals is a confusing one to orthodox Christianity. While they may acknowledge the Archangels and the Angels, they do not understand their function nor their relationship with the Cosmos and with life as a whole. Elements are either completely ignored, regarded as imaginative, or disparaged as demons. There is little explanation offered regarding the creation of the Cosmos, and the "believer" is left to accept the idea that the great Architect of the Universe was also the laborer who builded it. But the Candidate in the Western Traditions knows that the active building of the Cosmos was divided among Powers and workers. This is an especially important fact to the magician, for when he follows the Right Hand Path he becomes one of these workers even tho upon a lower scale of manifestation. Many magical ceremonies invoke the presence of the Archangels but this is not to be regarded as a commanding of the services of the Archangel, for these Beings cannot be dominated by the Will of Man. When their purposes are suited to the desires and capabilities of the candidate, then their help may be requested and is received. Inasmuch as the Archangel is more directly

affiliated with Kether, his duties in the Universe may not suffer interference. But when the Candidate is operating upon the Right Hand Path, his activities should coincide with the intentions and purposes of the Cosmos and should be of that nature which operates harmoniously with the predetermination of the Archangel. Indeed, for the Candidate to bring himself to a like viewpoint with the Archangel, is part of the purification process of Initiation.

The relationship between the Macrocosmic correspondence and the Microcosmic correspondence is obvious, "as above, so below". Therefore, just as there is in the Divine Man a correspondence with the human man, so is there in human consciousness that which is representative of the Ketherian qualities. It is known by various terms, such as the Divine Spark, the opening of the Thousand-Petalled-Lotus, occult cognition, etc. But it is always indicative of the same qualities of Supernal Consciousness indwelling the human awareness. Invisible upon the plane of form, it nevertheless has existence upon the higher levels.

There is definite testimony of imperishable Truth offered in that word "invisible" -- it alludes to the fact that Kether is unmanifest upon the physical plane in actual form, therefore, those who aspire to operate in the highest realms of thought, especially in the World of Briah and in the World of Atziloth must be prepared to relinquish the physical completely. You are not, for instance, convinced of the reality of any theatrical plot unless the actors in that drama put their entire souls into their work. Neither can you be convinced of nor manifest the qualities of the Inner Planes unless these qualities are permitted to permeate your consciousness, bringing about a distinct change and rejuvenation of them. Now as Kether does not function upon the material level, it follows as a logical deduction that operation upon that level is reserved until freedom from earth chains and bonds has been earned. The Hindu calls this raising of consciousness to Kether the entering into the Nirvanic state. This is not the Nothingness nor the annihilation that many interpret this condition to be, but it is the negation of terrestrial concerns, it is the negation of all that which normally constitutes the focus of the subconscious and objective conscious minds. If we are to proceed into a world that is a complete change from the physical, we naturally feel that such a change would be the annihilation of all that we have known before. While it may be the ending of the familiar, it is a resurrection into the unfamiliar but deified world.

Such is the final destiny of man, it is the prospect that will beckon for many stages yet far beyond us in the future. And unless the straight Path is adhered to, this goal is not attained. Not only must the mystic then, comply with the regulations of the Right-Hand Path, but he must over-rule the temptations of the Left-Hand Way. Chaos accompanies Harmony, side by side, just as a treacherous river may flow beside the straight highway. This evil Path awaits all who turn from the Way of Right, either by accident or intent; the struggles of the Right-Hand Path answer the question why the series of incarnations in the physical body are necessary. For mundane existence offers the opportunity to crystallize experience thru the formation of character which is built up by combating the practical obstacles of daily

■istence. The limitations of form are necessary in the molding of the Higher Consciousness, just as the cast is necessary in molding the shape of an iron statuette. Should the mold be removed too soon, or be broken in the process of handling, the definite contour of the image is impaired, the iron either flows back into its molten state or if it has partially hardened, becomes only a mis-shapen monstrosity. Thus it is that one sees occasionally, mystics and occultists who have voluntarily cast away the molding and restricting limitations of discipline and character before their novitiate was accomplished. They return either to their original state of Cosmic ignorance, or they atrophy as fanatics or mis-guided charlatans.

The greater characters are those who have been developed and hardened in the limitations of form and life for many incarnations. Their spiritual stature has been well-designed, it has been developed by the master hand of experience, motivated by the inspired guidance of the Masters and the focussing of consciousness upon the highest qualities of the God-head. Great masterpieces of the artists palette as well as great masterpieces of life are those which have been produced by the skilled technique of master artisans -- Time and the overcoming of one obstacle after another have gone into the preparation of that masterpiece and its strength and beauty have been tried by every test, its perfection has been analyzed and criticised until every shade of the imperfect has been obliterated. We perceive the result of this growth in the character of, for instance, the Nazarene. His consciousness was molded in the limitations of life and emerged as the beauteous awakened awareness of the Avatar and Guide.

Inasmuch as Kether represents the highest of the Sephiroth, it characterizes the quality of attainment or success. Absolute attainment is a rare thing, it is the result of active, positive intention. Much of mundane opportunity is lost thru inactive intention. Man has a tendency to procrastinate over-long, to refrain from doing what he senses he is capable of accomplishing. He feels himself many times in attunement with the Cosmos, he senses the ability to become "at-One" with the Higher Self, but is content to put off until tomorrow the activity, the good deed, the encouragement, the study and the discipline that would lead him to a fulfillment of that intention. Kether is the sublime accomplishment, it is intention fulfilled. Remember in the Cosmos there is an absolute justice which cannot and does not manifest upon the material plane. This absolute justice recognizes only works, not ambitions or goals. It is that form of justice we might call "merciless" as seen thru the clouded vision of our mundane world. Notice that Kether is poised above the columns of Severity and Mercy on the Tree; it is beyond persuasion, in other words, it is pure Cosmic verity.

It behooves the Candidate to become an active and operative Occultist, not merely a passive observer.

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Beloved Companion:

-- THE KABALAH, Westcott --

There is work to be done this week, I am sure, in fixing up the little card index system, and time must be taken also for the Meditation which you are to conceive for yourself and practice.

So this week's talk will be in the nature of a History of the Caballah which forms such an important part of our studies. We will quote the direct words of an outstanding authority -- William Wynn Westcott, from his work "The Kabalah":

"It must be confessed that the origin of the Kabalah is lost in the mists of antiquity; no one can demonstrate who was its author, or who were its earliest teachers. Considerable evidence may be adduced to show that its roots pass back to the Hebrew Rabbis who flourished at the time of the Second Temple about the year 515 B.C. Of its existence before that time I know of no proofs.

"It has been suggested that the captivity of the Jews in Babylon led to the formation of this philosophy by the effect of Chaldean lore and dogma acting on Jewish tradition. No doubt in the earliest stages of its existence the teaching was entirely oral, hence the name QBLH from QBL to receive, and it became varied by the minds thru which it filtered in its course; there is no proof that any part of it was written for centuries after. It has been kept curiously distinct both from the Exoteric Pentateuchal Mosaic books, and from the ever-growing Commentaries upon them, the Mishna and Gemara, which form the Talmud. This seems to have grown up in Hebrew Theology without combining with the recondite doctrines of the Kabalah. In a similar manner we see in India that the Upanishads, an Esoteric series of treatises, grew up alongside the Brahmanas and the Puranas, which are Exoteric instructions designed for the use of the masses of the people.

"With regard to the oldest Kabalistic books still extant, a controversy has raged among modern critics, who deny the asserted era of each work, and try to show that the assumed author is the only person who could not have written each one in question. But these critics show the utmost divergence of opinion the moment it becomes necessary to fix on a date or an author; so much more easy is destructive criticism than the acquirement of real knowledge.

"Let us make a short note of the chief of the old Kabalistic treatises.

"The 'Sepher Yetzirah' or 'Book of Formation' is the oldest treatise; it is attributed by legend to Abraham the Patriarch. This work explains a most curious philosophical scheme of Creation, drawing a parallel between the origin of the world, the sun, the planets, the elements, seasons, man and the twenty-two letters of the Hebrew Alphabet; dividing them into a Triad, a Heptad and a Dodecad: three mother letters, A, M, and SH are referred to primeval Air, Water and Fire; seven double letters are referred to the planets and the sevenfold division of time, etc.: and the twelve simple letters are

referred to the months, zodiacal signs and human organs. Modern criticism tends to the conclusion that the existing ancient versions were compiled about A.D. 200. The 'Sepher Yetzirah' is mentioned in the Talmuds, both of Jerusalem and of Babylon; it was written in the Neo-Hebraic language, like the Mishna.

"The 'Zohar' or 'Sohar' spelled in Hebrew ZHR or ZUHR 'The Book of Splendour' or of 'Light', is a collection of many separate treatises on the Deity, Angels, Souls and Cosmogony. Its authorship is described to Rabbi Simon ben Jochai, who lived A.D. 160; he was persecuted and driven to live in a cave by Lucius Aurelius Verus, coregent with the Emperor Marcus Aurelius Antoninus. Some considerable portion of the work may have been arranged by him from the oral traditions of his time: but other parts have certainly been added by other hands at intervals up to the time when it was first published as a whole by Rabbi Moses de Leon, of Guadalajara in Spain, circa 1290. From that time its history is known; printed Editions have been issued in Mantua, 1558, Cremona, 1560, and Lublin, 1623; these are the three famous Codices of 'The Zohar' in the Hebrew language. For those who do not read Hebrew the only practical means of studying the Zohar are the partial translation into Latin of Baron Knorr von Rosenroth, published in 1684 under the title of 'Kabbala Denudate'; and the English edition of three treatises - 'Siphra Dtzenioutha' or 'Book of Concealed Mystery'; 'Ha Idra Rabba', 'Greater Assembly'; and 'Ha Idra Suta', 'Lesser Assembly', translated by S. L. MacGregor Mathers....

"Other famous Kabalistic treatises are: -- 'The Commentary on the Ten Sephiroth', by Rabbi Azariel ben Menachem, 1200 A. D. 'The Alphabet' of Rabbi Akiba; 'The Gate of Heaven'; the 'Book of Enoch'; 'Pardes Rimmonim, or Garden of Pomegranates'; 'A treatise on the Emanations'; 'Otz ha Chiim, or The Tree of Life', of Chajim Vital; 'Rashith ha Galgulim, or Revolutions of Souls' of Isaac de Loria; and especially the writings of the famous Spanish Jew, Ibn Gebirol, who died A.D. 1070, and was also called Avicbron, his great works are 'The fountain of life' and 'The Crown of the Kingdom.'

"The teaching of the Kabbalah has been considered to be grouped into several schools, each of which was for a time famous. I may mention: -- The School of Gerona, 1190 to 1210, of Rabbi Isaac the Blind, Rabbis Azariel and Ezra, and Moses Nachmanides. The School of Segovia of Rabbis Jacob, Abulafia (died 1305), Shem Tob (died 1332), and Isaac of Akko. The School of Rabbi Isaac ben Abraham Ibn Latif about 1390. The School of Abulafia (died 1292) and Joseph Gikatilla (died 1300); also the Schools of 'Zoharists' of Rabbis Moses de Leon (died 1305), Menahem di Recanti (died 1350), Isaac Loria (died 1572) and Chajim Vital, who died in 1620. A very famous German Kabbalist was John Reuchlin or Capnio, and he wrote two great works, the 'De Verbo Mirifico', and 'De arte Cabalistica.'

"In the main there were two tendencies among the Kabbalists: the one set devoted themselves entirely to the doctrinal and dogmatic branch: the other to the practical and wonder-working aspect.

"The greatest of the wonder-working Rabbis were Isaac Loria, also called Ari; and Sabatai Zevi, who curiously enough became

a Mahomedan. Both of these departments of Occult Rabbinic Lore have their living representatives, chiefly scattered individuals; very rarely groups of initiates are found. In Central Europe, parts of Russia, Austria and Poland there are even now Jews, known as Wonder-working Rabbis, who can do strange things they attribute to the Kabalah, and things very difficult to explain have been seen at the hands of students of Kabalistic rites and talismans.

"The Rabbinic Commentaries, many series deep, overlaying each other, which now exist in connection with the old treatises form such a mass of Kabalistic lore as to make it an almost impossible task to grasp them; probably no Christian nor Jew in this country can say what doctrines are not still laid up in some of the old manuscript works.

"The Dogmatic or Theoretical Kabalah indicates philosophical conceptions respecting the Deity, Angels and beings more spiritual than man; the human Soul and its several aspects or parts; concerning pre-existence and re-incarnation and the several worlds or planes of existence.

"The Practical Kabalah attempts a mystical and allegorical interpretation of the Old Testament, studying each phrase, word and letter; it teaches the connection between letters and numbers and the modes of their inter-relation; the principles of Gematria, Notaricon, and Temura; the formation and uses of the divine and angelic names as Amulets; the formation of Magic Squares; and a vast fund of allied curious lore, which subsequently formed the basis of Mediaeval Magic.

"For those who do not wish to read any Kabalistic work as a whole, but rather to glean a general view of this philosophy, there are now three standard works; two are in English; one by Dr. C. Ginsburg, 1865, a formal and concise resume of the doctrines; the other, an excellent book, 'The Doctrine and Literature of the Kabalah', by Arthur E. Waite, 1902; and one in French by Adloph Franck 1889, which is more discursive and gives fewer details."

Now in our next talk we will discuss something of the difference between the Indian and Hebrew Systems, the points of one which do not touch the other.

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Beloved Companion:

POSITIVE MYSTICISM

The pupil in Occult Science is given so much instruction and is warned so often of the danger in Magical practice that sometimes he feels that he is obliged to accept the Path of pure Mysticism, believing it to be negative, easy and free of every obstacle. It is necessary, therefore, that we learn to regard Mysticism in the light of its Occult interpretation.

Of course if we are contrasting the two we would say that Mysticism is negative and Magic positive, but there must be a certain assertive quality about Mysticism if its methods are to be entirely successful. Because it is the Path of Love and Service rather than the Path of Action, this very vibration may be emphasized beyond proportion manifesting thereby a condition of unbalance. We cannot abide entirely upon the Left Hand Pillar of the Tree any more than we can live entirely within the vibrations of the Right Hand Pillar. Therefore, the Pathway of Mysticism, if its negative qualities and none other are manifested, can be a Path of disappointment and frustration.

As a practical illustration search your memory for examples of those who have followed the religious path of development, becoming thereby utterly dependent upon prayer for guidance and being bereft of personal independence. The danger of Mysticism is that Individual initiative is lost when the Candidate leans too heavily upon the guidance and love aspect of the Master.

Inasmuch as we have made a thorough study of both pathways we stand in a position to recommend a helpful balance between the two. There is a great deal more of instruction regarding Mysticism than Magic. The Spiritual life is familiar to many persons who have never come into contact with active Occult instruction but no significance is attached to the magical aspect of devotion until one has had the advantage of technical training in Occult Law and Practice. That is why a great deal of emphasis is placed upon the subject of Magic in the Brotherhood's higher lessons.

The method of Mysticism is one in which combat and discord are avoided. All is sought to reach adjustment thru harmony. The Pathway of the Magician is directly opposite to this. Inasmuch as the Magician seeks personal Mastership he recognizes as any Ruler does that conflict is to be expected. He develops himself, therefore, in defensive and protective measures, he makes sure of his assertions and conclusions and when he is sure he is right he does not hesitate to assert a positive attitude toward that which may be in question.

If we refer these two extremes of attitudes to the Tarot Cards, we are reminded of the Zero Card entitled "The Fool", picturing the young man walking forward with his head raised to the Heavens and his feet approaching the precipice. The Card of the Magician, on the other hand, is one of an adept who has mastered the use of the magical tools which are before him on the table. Now there is a great deal of significance in the comparison of these two cards, both their virtues

and their vices are clearly suggested. The magician is in danger of losing contact with his higher self by becoming too self-assertive, while the Mystic in his complete absorption in the Higher Self runs the risk of losing a practical contact with material plane life.

The Mystic is the Believer and the Magician is the Manifestor. Now belief without practical manifestation is devoid of virtue just as manifestation without higher guidance is also without permanent benefit. Somewhere between these two, therefore, the student should strike a happy balance. He should be lead by spirit but he should not fail to demonstrate thru the practical magical knowledge and instruments at his disposal.

His Mystical experiences, his Visions, his raising of consciousness, can all be checked by magical means. He need not be deceived by the illusions of the Astral Plane if he will take the precaution of using the correct formulas in assuring himself that the contacts he manifests are genuine and as represented to him. Passive acceptance of all that appears upon the Inner planes, can be their undoing for there are ever those who delight in confounding the negative soul and take upon themselves the appearances of the higher ones on the Inner Planes and appear to the uncautious Mystic as great Masters, Teachers and Inner Plane Entities.

These passive ones when they place their entire faith in such deceiving appearances are not only rudely shaken when the true nature of these deceivers is revealed, but they often are driven to the point of losing faith in themselves and in the Pathway of Truth as a whole and indeed it is by such deceit and practices of this nature that the Evil ones achieve their purpose in confusing the disciples of the Master and in shaking their belief. Even the Nazarene, Himself, endured the temptation in the Wilderness and the Candidate cannot expect entire freedom from tests of this nature. He must not become irrational on the subject of advice given in the Scriptures, "The fruits of the Spirit are peace, love, joy, long suffering, gentleness, goodness, faith, meekness and temperance." These are virtues of the highest order but if they are not balanced virtues they become as a loadstone around the neck of the Candidate dragging him downward into a sea of negative darkness.

The Magician is ever alert, he realizes that temptation abounds about him for he knows from experience the existence of the evil spirits. They are not something vague to him but he is ever on his guard against them and is diligent in frustrating their aims. It is this diligence that the Mystic can use to advantage. Too often he is given to resting upon his accomplishments, believing that once his faith has been declared, he is beyond further examination. Inadvertently, therefore, he does yield himself to the powers of the Left Hand Path who in their insidious way set about that process which undermines his confidence in God and his belief in himself.

We can understand, therefore, that the Magician is not as likely to fall into this Pit as the Mystic. He is ever on the field of action and has all the advantages of the athlete over the book-worm. He is active in a healthy combat of wits and intelligence, thus keeping

himself keenly awake to circumstances, mindful of changing conditions and eager for the opportunity to manifest his increasing power and understanding.

The subtle forces of the negative plane of earth and the world of the Qliphoth urge this misguided one into a state of passive non-resistance to circumstances. His development lags, at first perhaps he is not aware of the fact that a negative attitude has dominated him. He feels a glow of divine inspiration within him and fails to notice that he is avoiding issues that come up in his daily life and failing to face the facts. His problems and difficulties, he refers to the Master, perhaps, and then forgets them, feeling thereby a certain sense of mental peace.

However, after such a procedure of neglect has continued over a long period of time he begins to notice a certain dissatisfaction within himself. His problems no longer seem to be solved as they were formerly. He prays but seems to have no answering handclasp from the Master. He is quickly discouraged. Life seems a hopeless chaos, when actually it is only his own understanding he has permitted to become confused and clouded. Such a one has not used his faith as a channel for climbing to higher accomplishment, but too early in his development he has sought to use it as a rod upon which to lean. Mentally and spiritually he rests. He is filled with the desire to "get away from things", to flee from actualities, to set himself off from the world, thinking in that way to set himself also away from temptation and difficulty.

When these tendencies begin to develop they should act as a warning in the consciousness of the Seeker. Let him be reminded of the experiences of the Nazarene -- His Life was a crowded one, He had time for every one, an opportunity to not only prepare himself for service but for active service as well. Remember that it was He, this same Nazarene, who washed the feet of the disciples, who stood upon the steps of the Temple and flayed the money-changers. He knew what positive action was and as deep as his spiritual devotion and as exalted as His illumination is proven to be, He was, nevertheless, a Man of action, of decision, purpose, and accomplishment.

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-- BACKGROUND OF THE CABALLAH --

Beloved Companion:

So many are interested in the historical background of the Caballah, that it has been suggested that we include here a few further excerpts from William Westcott's treatise upon the subject. You will recall that portion of his "Kabalah" that was included in Lecture 186:

Many points of the teaching of Indian systems of religious philosophy are not touched on by the Hebrew system, or are excluded by differences of a fundamental nature: such as the Cosmogony of other Worlds, unless the destroyed Worlds of Unbalanced Force refer to these; the inviolability of law, as Karma, is not a prominent feature; Reincarnation is taught, but the number of re-births is limited generally to three.

Some small part of the Kabalistic doctrine is found in the Jewish Talmud, but in that collection of treatises there is some grossness that is absent from the true Kabalah; such are the theories of the debasement of men into animal forms; and of men to be re-born as women, as a punishment for earthly sins in a previous life.

It must be remembered that many points of doctrine are limited to the teachings of but a few Rabbis; and that the differences between the earliest and latest doctrines on a given point are sometimes very great, as is shown by a comparison of the Books of the Rabbis of different eras and schools. An attentive study of some of these old mystical Hebrew books discloses the existence of intentional "blinds", which appear to have been introduced to confine certain dogmas to certain students fitted to receive them, and to preserve them from promiscuous distribution and so from misuse by the ignorant or vicious.

Two or three centuries have now passed since any notable addition to the body of Kabalistic doctrine has been made, but before that time a long succession of commentaries had been produced, all tending to illustrate or extend the philosophical scheme.

As already said, when the Kabalah first took shape as a concrete whole and a philosophic system, may remain for ever an unknown datum, but if we regard it, as I believe is correct, as the Esotericism of the religion of the Hebrews, the foundation dogmas are doubtless almost as old as the first promulgation of the main principles of the worship of Jehovah.

I cannot now attempt any glance at the contentions of some doubting scholars, who question whether the story of the Twelve Tribes is a historic fact, or whether there ever were a Moses, or even a King Solomon. It is sufficient for the present purpose that the Jewish nation had the Jehovistic theology and a system of priestly caste, and a coherent doctrine, at the time of the Second Temple when Cyrus, Sovereign of all Asia, 536 B.C., holding the Jews in captivity, permitted certain of them to return to Jerusalem for the express purpose of re-establishing the Hebrew mode of worship which had been forcibly interfered with by Nebuchadnezzar in 587 B.C.

After this return to Jerusalem it was that Ezra and Nehemiah, circa 450 B.C., edited and compiled the Old Testament of the Hebrews, or according to those who deny the Mosaic authorship and the Solomonic regime, it was then that they wrote the Pentateuch.

The renewed worship maintained until 320 B.C., when Jerusalem was captured by Ptolemy Soter, who, however, did not destroy the foundations of the Jewish religion; indeed his successor, Ptolemy Philadelphus, caused the Hebrew scriptures to be revised and translated into Greek by Seventy-two scholars, about 277 B.C.; this has been known for centuries as the Septuagint version of the Old Testament.

Further Jewish troubles followed, however, and Jerusalem was again taken and pillaged by Antiochus in 170 B.C. Then followed the long wars of the Maccabees; subsequently the Romans dominated Judea, then quarrelling with the Jews the city was taken by Pompey, and not long after was again plundered by the Roman general Crassus in 54 B.C. Yet the Jewish religion was preserved, and we find the religious feasts and festivals all in progress at the time of Jesus; yet once more in A.D. 70, was the Holy City taken, plundered and burnt, and that by Titus, who became Emperor of the Romans in A.D. 79.

Through all these vicissitudes, the Hebrew Old Testament survived, yet must almost unavoidably have had many alterations and additions made to its several treatises; the more Esoteric doctrines which were handed down along the line of the priestly caste, and not incorporated with the Torah offered to the people, may no doubt have been repeatedly varied by the influences of contending teachers.

Soon after this period was framed the first series of glosses and commentaries on the Old Testament books, which have come down to our times. Of these the earliest are the volume called the "Targum of Onkelos" on "The Law", written about A.D. 100, and that of Jonathan ben Uzziel on "The Prophets."

About A.D. 141 there first came into note the now famous treatise written by the Rabbis of Judah, called "Mishna," and this formed the basis of those vast compilations of Hebrew doctrine called the "Talmud", of which there are two extant forms, one compiled at Babylon - the most notable, and the other associated with Jerusalem. To the original "Mishna" the Rabbis added further commentaries named "Gemara." From this time the literature of Judaism grew apace, and there was a constant succession of notable Hebrew Rabbis who published religious treatises, until at least A.D. 1500. The two Talmuds were first printed at Venice in 1520 and 1523 respectively.

The Old Testament books were the guiding light through the ages of the Jews, but the learned Rabbis were not satisfied with them alone, and they supplemented them by two parallel series of works of literature; the one, Talmudic, being commentaries based upon Thirteen Rules of Argument delivered by Moses to illustrate the Old Testament, and supply material for teaching the populace; and the other a long series of treatises of a more abstruse character, designed to illustrate their Secret Doctrines and Esoteric views. The Sepher Yetzirah, and the Zohar or Book of Splendour represent the kernel of that oral instruction which the Rabbis of the olden times prided themselves upon

possessing, and which they have even claimed as being "The Secret Knowledge" which God gave to Moses for the use of the priests themselves, in contradistinction to the Written Law intended for the masses of the people.

One of the principal conceptions of the Kabbalah is that spiritual wisdom is attained by Thirty-two Paths, typified by the Ten numbers and the Twenty-two letters; these Ten again being symbols of the Divine Emanations, the Sephiroth, the Holy Voices chanting at the Crystal Sea, the Great Sea, the Mother Supernal, Binah; and of the Twenty-two occult forces of the Nature of the Universe symbolised by the Three primary Elements, the Seven Planets, and the Twelve Zodiacal influences of the heavens, which tincture human concerns through the path of our Sun in its annual course. I have given the names and definitions of the Thirty-two Paths at the end of my Edition of the "Sepher Yetzirah."

Now to show the close connection between the Kabbalah and orthodox Judaism, we find the Rabbis cataloguing the Books of the Old Testament into a series of Twenty-two (the letters) works to be read for the culture of spiritual life; this Twenty-two they obtained from the Thirty-nine books of the O.T. Canon, by collecting the twelve minor prophets into one treatise; Ruth they added to Judges; Ezra to Nehemiah; while the two books each of Samuel, Kings, and Chronicles, they called one each. The Canon of Thirty-nine works was fixed in the time of Ezra.

Returning to the books which illustrate the Kabbalah, whatever may be the authenticity of their alleged origins, it cannot be denied that those ancient volumes, Sepher Yetzirah and Zohar, contain a system of spiritual philosophy of clear design, deep intuition and far-reaching cosmologic suggestions; that are well worthy of the honour of receiving a special name and of founding a theological body of doctrine -- The Kabbalah.

The bulwark and main foundation of the public Hebrew religion has always been the Pentateuch, five treatises attributed to Moses, which proclaim the Laws of Jehovah given to his chosen people. The Old Testament beginning with these five books is further continued by historic books, by poetical teachings and by prophetic works, but many portions are marked by materialistic characteristics and a lack of spiritual rectitude which the books of a Great Religion might be expected to display, and they even offend our present standard of moral life.

The Mosaic Law, eminently valuable for many purposes to a small nation 3,000 years ago, and containing many regulations of a type showing great attention to sanitary matters, is yet marred by the application of penalties of gross cruelty and harsh treatment of erring mortals, which are hardly compatible with our modern views of what might have emanated from God the personal Creator of this Universe with its million worlds; and the almost entire absence of any reference to a life after death for human beings shows a materialism which needed a new Revelation by Jesus, whose life has earned the title of "Christ."

Beloved Companion:

-- THE SEPHIROTH --

(Chokmah)

1. Title: **כחמה** : Chokmah, "Wisdom".
2. Sub-Titles: Abba. The Supernal Father. The Great Father. Universal Wisdom. The Son. The Word.
3. God-Name: Jehovah, "Essence of Being".
4. Position on Tree: Head of right-hand column.
5. Comments of Sepher Yetzirah: "The second path is called the Illuminating Intelligence. It is the Crown of Creation and the splendour of the Supreme Unity, to which it is most near in proximity. It is exalted above every head, and is distinguished by Kabalists as the Second Splendour."
6. Archangel: Ratziel, Archangel of Deity.
7. Order of Angels: Orphanim, Hierarchy of Cherubim, the "Wheels".
8. Hindu Chakra: Ajna (pineal gland.)
9. Magical Image: A male figure.
10. Macrocosmic Correspondence: Right Hemisphere of the Brain.
11. Microcosmic Correspondence: Left Hemisphere of the Brain.
12. Tarot Cards: The Four Twos

(Two of Wands,	Possessions.
(Two of Swords,	Friendship.
(Two of Cups,	Courtship and Marriage.
(Two of Pentacles,	Pleasure.

Also, the 4 Kings, or the 4 Knights.
13. Associate Signs: Queen Colour: Grey
Jewel: Ruby
14. Astrological Sign: The Zodiac, or Uranus.

In God, the first living and active Cause there must be recognized two principles which are vital and necessary to each other. These may be termed, Motion and Stability, Liberty and Necessity, Love and Justice, Wisdom and Understanding, or Mercy and Severity. In Kether these are latent but as we proceed in our journey down the Tree we find them expressed for the first time in the qualities of Chokmah and Binah. Hence it is thru the working of forces from Binah and Chokmah that the House of the Lord is built. Thru Wisdom with his Chokmah, God functions in exact science.

So abstract, however, are the principles of the three Supernals of the First Triad that we cannot describe them in terms other than symbolical. MacGregor Mathers uses a Mathematical symbology which is quite significant -- "how is number two to be found?.... By reflection of itself, for although Zero be incapable of definition, One is definable. And the effects of a definition is to form an Eidolon, duplicate or image of the thing defined. Thus, then, we obtain a duad composed of One and its reflection. Now, also, we have the commencement of a vibration established, for the number One vibrates alternately from changelessness to definition and back to changelessness." If we wish to come closer to a definition, we can think of Kether as being indicated by a single point. A point has position but no dimension. Kether then is the One, that is, the point, any activity on the part of the point leads to the establishment of a line, so the projection of the point leads to the establishment of the line which is Chokmah, thus we have the relationship between Chokmah and Kether. From the point to the line God's manifestation unfolds itself.

Now we have said that in Kether exists a latency consisting of two qualities, of these Chokmah is the dynamic element of existence. All existence must commence as a force. We learned in our study of the Law of Impactation that all life follows the process of arriving at a stage of equilibrium or balance then the upsetting of that stability causes the continuance to a new stage of manifestation wherein equilibrium and balance are established once more. This is the very essence of life. So it is that the stability of Kether is disturbed, bringing forth the second emanation of the Tree, that is, Chokmah, which is characterized by its intrinsic, dynamic, positive power. Chokmah, then is a continuous force, vibration, activity; it is not the receptacle or dwelling place of force such as in Binah, for instance, but it is Power in Manifestation. It is a demanding force, one that reaches beyond present limitations to future and higher accomplishments. It is a driving, uncompensating, undisciplined, limitless, dynamic electrical charge.

You will see that the God Name of Chokmah is Jehovah, the "Essence of Being". It is furthermore titled Abba, the Supernal Father. This is in regard to its relationship with Binah, which is known as Aima, the Supernal Mother. In these two we have the Archetypal positive and negative. The Supernal male and female potencies, in other words, out of which the very fabric of the Universe itself is woven.

At first glance it may seem that the quality of Severity as associated with Binah and the quality of Mercy with Chokmah is contrary to fact, but when we analyze these two from the Esoteric Plane we perceive that the secret of their identity lies within these characteristic traits. As Chokmah is the stimulator, it is the developer of manifestation. It is the creator, the generator, the Father Aspect. Binah, however, is the Limitor, that force which restricts in the building of form. Restraining force in form is an act of severity for it is also a Power of discipline. Thus the Primordial Father, which is Chokmah, is the Giver of Life, whereas, the Primordial Mother represented by Binah is the Giver of Death, for thru her the abstract Power of the Father is transmitted into the darkness and limitation of

form. Death is birth and birth is transition. Cosmic Action, therefore, operating between these two establishes life in the Universe. Each is perfectly Polarized in the other and thus is established the perfect rhythm of the Spheres, a rhythm that is reflected in human life on every plane of consciousness. It is the constant change in temperament in the human being, the success and failure of enterprise, the reflection of love and hate in emotional temperament and the rise and fall of great nations. All is vibration stimulated thru the equilibration of Chokmah and Binah. It is these two that are the Archetypal forms of sexual distinction, being that balancing power which is forever alternating between negativity and activity.

All of the correspondencies of Chokmah substantiate this fundamental idea.

It is significant that connecting Kether and Chokmah we should find the eleventh Path designated by Aleph which is the primal God letter of the Alphabet. These three represent the three primary aspects of Deity. Kether, the Unmanifest, Chokmah the Universal Father, and Aleph the personal Deity. Chokmah as the Root of Force is the Primordial Fire which is reflected down the fifteenth Path to Tiphareth where it is represented as the Sun.

Meditate deeply upon these correspondences of Chokmah, permitting your consciousness to rise up the planes as it were, to contemplate these great abstract forces and powers in the light of Spirit. Remember that these are the forces that motivate the material plane. These are the beginnings of existence, as well as the controlling, dominating impulses.

As an exercise in meditation it might be well for you to set aside five minutes each day during the coming week, at which time you will select one of the correspondences of Chokmah and meditate upon it.

In the following lesson we shall continue with this subject, going further into detail regarding the Esoteric Symbolism of this center.

In the Bonds of the Eternal Brotherhood.

CHOKMAH - CONTINUED.

Beloved Companion:

Before starting the study of this particular lesson, I suggest that you return to the outline given on page 1 of lecture 189. Review it once again in order to refresh your memory upon the correspondences of Chokmah.

In discussing this center in the last lesson perhaps we dwelt so much upon the Phallic Symbolism of Chokmah that you gained the impression that its symbolism is one of Polarity and nothing else. This, however, is only one aspect of Chokmah's significance. Remember that inasmuch as Chokmah is wholly positive and Binah is wholly negative they are the representations of a great power and force. Of this force on the material plane, the differentiation of sexes is only one part.

Thus, the study of Chokmah helps us to understand the importance of polarity in the manifestations of all forms of life. We were startled when Freudian Psychology taught a doctrine of Pan-sexualism because the average person thinks of Polarity in terms of sex and nothing else. We, who are studying the Caballah, understand, however, that this great power of the opposites manifests in all things. Therefore, in a way other than he supposed Freud has presented the correct theory of the impulses regulating and stimulating life.

Hence we must rise above the petty inconsequential dogmas, taboos and conventions which in their unproportionate emphasis of evil defeat their own purposes. We must learn to see the Divine Power of the Logos in all things, counting nothing evil that is so much a part of Him.

The Power of Chokmah is represented in many familiar forms around us; it is in the brilliant plumage of birds, in the protective instinct of wild animals, it is the impulse that impells man to work that he may provide for his dependents, and it is likewise the dynamic force which gives men vision that they may undertake dangerous exploits and adventurous explorations. Whether we are searching in abstract, mental or material issues, we find the virility and power of Chokmah ever present. To these are applicable the titles of Chokmah for they represent the Father aspects of the existence.

The color of Kether was brilliant white. The color of Chokmah is grey and you will learn in a subsequent lesson that the color of Binah is black. Here we see gradations of pure power descending from Kether as represented by the cumulative density of the color associations.

And now let us turn to the quotation from the Sepher Yetzirah. As you will have observed, this is quite obscure in its meaning, however, the title itself "The Illuminating Intelligence" yields a key to the significance of this particular passage. Kether is the "Mystical Intelligence", its power cannot be revealed or apprehended. However, from the Primordial latency of Kether comes the

illuminating Intelligence of Chokmah which characterizes the nature of the entire Sefhira. For illumination is representative of Power and force. We cannot have light unless there is energy expended and thus the Illuminating Intelligence suggests the radiating, dynamic influence of this Sefhira. We can think of it, therefore, as the illuminating, vivifying force on every plane.

Going further in the excerpts from the Sepher Yetzirah, we see that Kether has been called "the splendor of the Supreme Unity". It is, therefore, typical of the glory and radiance of initiation. Hence, those who have risen up the planes and contacted divine intelligence reflect this quality of illumination in their higher bodies.

The next sentence refers to Chokmah as being "exalted above every head". This would clearly distinguish it from the lower Sefhira which are closer to material plane manifestation. Chokmah then must ever be identified with the abstractions of the Supernal Triad. Actually it is a Power in the Cosmos rather than a direct manifestation on the material plane. ♦

We cannot say, therefore, that the power of Chokmah has been entirely absorbed in the creation of the Universe. It is still a remote force external for the most part to material manifestations. Going further we see that Chokmah has been called "the second Splendour", hence this again unites it with the abstract power of Kether, which is known as the "first Splendour". We may think of Kether as being the source of light which Chokmah transforms into resplendent illumination. This connection with Kether causes us to return once again to the Polarity aspect of Chokmah for it unites Kether and Chokmah as emanations of force, rather than of form which is characterized by Binah.

By no means are we to confuse the idea represented by Chokmah and the numerous phallic cults, such as for instance, those of the Greek Priapus. Such Phallic Gods as have been worshipped since time began are but crude representation of Supernal Force. The Essence of Life that motivates Chokmah, of course, has been responsible for the impulse to worship some such god as Priapus but it does not follow that Priapus and Chokmah are one and the same. Therefore the various questionable cults that have arisen, are but a debasement of Chokmah's spiritual force. In other words Priapus and Artemis, (Diana) Goddess of fertility, belong more to Yesod than to the Sphere of Chokmah. This aspect of force and manifestation will be dealt with in more detail when we study the characteristics of Yesod and those of Netzach, the planetary corollary of which is Venus.

The Astrological association of Chokmah is the Zodiac. This is understandable and elucidates the quality and significance of the Zodiac for it enables us to think of the Zodiacal signs as being the Illuminating powers which give radiance and character to the Planets as they travel thru the Heavens. The Planet Uranus has recently also been associated with Chokmah, which supports the contention that the Abstract Power of the Planet Uranus cannot be understood by man; at least in this age we have not yet approximated an understanding of this particular planet and therefore are forced to speculate

upon its always sudden and unexpected manifestations. Its power is unlimited apparently, but its influence is usually unpredictable. To the average Astrologer, Uranus is always a puzzling question, but to he who is also a student of the Caballah it is easy to understand that with Uranus associated with Chokmah its influence would be of so abstract a nature as to defy analysis from the purely terrestrial plane. We can understand Uranus and indeed Pluto also only in the higher senses of consciousness.

Liber 777 associates the divine virtue of Devotion to Chokmah. To Binah is assigned the virtue of Silence. Devotion is active, positive in its nature. Silence on the other hand is mute, receptive and passive. How eloquently these two bespeak the relative qualities of the two eternal opposites.

It is, of course, impossible for practical purposes, to contact the spheres of the three Supernal Sephiroth for man's consciousness is not evolved to that point where this can be undertaken without loss of the physical plane vehicle. To comprehend Kether, for instance, one must be able to realize existence in its pure state, free from all manifestation. To do this is to dwell upon annihilation and from this trance-state there is no return to the physical level. When one walks wholly and completely with God, so to speak, he loses Physical plane identity. To comprehend, therefore, in meditation, the full power of Chokmah, one must attune himself to pure vitality and dynamic power. So great would be the positive charge of this concentration that objective consciousness would be destroyed. However, only the most advanced of adepts could appreciate the quality of Chokmah to such an extent as to be in any way jeopardized by prolonged concentration on this Sephira.

In the Bonds of the Eternal Brotherhood.

-- BALANCE --

Beloved Companion:

For our subject tonight we have selected a topic that is of major importance in Esoteric Occult Study. It is this principle of Balance which is the primary Basis of all Caballistic Teaching. It is also the fundamental Cosmic Law that explains much that is otherwise confusing in the Scriptures. It is the aim of life and when a perfect balance has been established, it is then the realization of ambition and desire in the Mundane existence.

Always this principle in one or another of its many forms confronts us in the actualities of existence. Upon the Tree it is the Equilibrium between Actives and Passives. It is the Harmony between Positive and Negative; the opposition of Abba, the Father, and Aima, the Mother; the relationship between Mercy and Severity. Observe how eight Paths lead to Tiphareth, which in being the center of the Tree is also the focus of balance. No other center of the Tree of Life is in contact with so great a number of the Paths, hence it is symbolically suggestive of its importance as a stabilizing principle in this great science and teaching.

So let us analyze a few of the ideas suggested by this great Cosmic Law and principle, for in so doing we will come to see how our own incarnation and existence can be benefited thereby. As we have said before, all life and all existence is made up of pairs of opposites. Examples of this are to be found on each plane. Upon the material it is found in the positive and negative of electricity, in action and repose, in male and female qualities, in the opposition of day and night. Upon the Astral it may be said to be represented as the difference between the observer (or the Medium) and the Adept, one simply perceives what is transpiring upon the Astral, the other is an active and operative figure upon that plane. Upon the mental plane, you have the dynamic and the passive phases of intelligence; upon the spiritual plane you have the Occultist and the Mystic. These pure opposites are forever in contrast, they are like the opposite arcs of a circle ever pulling away from one another and yet paradoxically joined by an indisputable affinity.

How will we best discover and understand the nature of these opposites in their pure form? We may use the same manner of judgment and criticism that one might use in analyzing the character and nature of a child. Which of these two would you consider the best judge of that child's true character? The Mother who regards him with affection and the bias of Love or the child's playmate, who, having been severely wronged by him regards him with hate and animosity. Neither of these two would be adequate judges. There is a bias which neither can truly overcome. But a third person, knowing something of the child's weaknesses as well as his good points -- this third party could regard that particular soul with an impartial attitude and naturally would be able to render a more clearly defined criticism of the child's nature. In other words, this third party, this disinterested onlooker, as it were, would regard the situation with complete balance, seeing it from both sides.

This is illustrated in a very definite way, the matter of light and darkness. On a day in mid-summer when the sun's rays beat down upon city streets with unmitigated intensity, vision is affected, everything is brought out in such brilliance so that the eye cannot distinguish between objects and one is "dazzled by the glare" -- in the same way, when one enters into a dark place the shadows so obscure the surroundings that all appears to be blackness. It is only when light is modified so that shadows give solidity to objects that we can see clearly with the physical eye -- then all that which is about us seems to have volume, shape and substance, for then light and shadow are in balance and we can see the comparative relationship between them.

This applies also to the abstract principles of Truth such as Good and Evil. If one were entirely absorbed in one or the other of these it would be impossible for him to ascertain the nature of the vibration in which he existed, just the same as if one were surrounded by a blazing light he would be just as blind to the nature of his surroundings as though he were in the depths of a darkened pit. In other words, good is good because of its relationship with evil. And evil is evil because of its contrast with the opposite, Good. When one understands this principle of balance he perceives the answer to the oft repeated question, "if God created the World, why did He permit Evil to exist in it?" Certainly this principle of balance in action can be utilized to a very good advantage in the manifestations of every day life. In one form it is tolerance, in another form it is patience, in another form it is temperance, but regardless of where we perceive it it is always self control.

There are those who wonder just where balance may fit into the scheme of Philosophy, religion or mysticism. Surely, they think, one cannot err in the emphasis of Good when considering the principles of Truth. In this regard let us be mindful of the experiences which the Master Jesus had with the Pharisees. In their zeal to observe the letter of Jewish Law, they constantly watched and criticized lest one letter of the law be broken. So that upon one Sabbath when Jesus went thru the grain fields, the disciples who were hungry began to pluck the ears and to eat; "when the Pharisees saw it, they said unto him, Behold Thy Disciples do that which is not lawful to do upon the Sabbath." Thereupon Jesus did chide them and say, "Have ye not read what David did when he was hungry and they that were with him; how he entered into the house of God and ate the Shewbread, which it was not lawful for him to eat?" Then a little further on in the same 12th Chapter of Matthew we read, "And he departed thence and went to the synagogue and beheld a man having a withered hand, and they asked him, saying, Is it lawful to heal on the Sabbath Day? That they might accuse him. And he said unto them, What man shall there be of you, that shall have one sheep and if it fall into a pit on the Sabbath day will not lay hold on it and lift it out? How much then is a man of more value than a sheep. Wherefore it is lawful to do good on the Sabbath Day."

In other words one, in being over-zealous in following the technicalities of Truth or in the observance of trivialities, can undo and render void much of the true Spiritual exhilaration and beauty that springs from the innermost consciousness. Therein lies the weakness of too much emphasis upon the Good for it may clutch with a

strangling hold the manifestation of spontaneous beauty, true goodness and love which springs from the heart undisciplined and free.

We have a very pertinent example of this in the strict regulations advocated by many schools of Occult Thought. There are those who are altogether unreasonable upon such subjects as, for instance, diet, or vegetarianism, or abstinence of Tobacco, coffee or tea. There are those in the Orthodox Church who have carried the controversy between the principle of submersion in Baptism and that of anointing with water to such extremes that it trespasses on the environs of evil.

This principle of Balance applies to both extremes of behavior, action, and thought. If it means that one individual is to govern an uncontrollable temper it also means that another individual of an extremely passive nature must stimulate his energy if he is to manifest the law of Balance. Keep in mind the position of Tiphareth at the junction point of eight paths. Now if we think of these paths as being eight colors of the spectrum we might regard Tiphareth, the center of balance, as a crystal thru which these eight rays are focused.

In this center they are blended into the Divine color and illumination of the Higher Self. This is a service performed by balance. It is the impartial judging of all parts -- the blending and harmonizing of them so that the qualities of the Occultist are stimulated into a functioning and powerful unit.

The Occultist then is one who subscribes to the teachings of the ages, to the traditions which have existed since the beginning of time. Balance in his manifestation upon the physical plane does not mean submerging into the physical any more than it means absorption into the Nirvanic state. You will see that one of the paths leading into Tiphareth is the 25th. This is nothing but an extension of the 32nd or the Path upward from Malkuth. Another Path leading into Tiphareth is that descending from Kether. Hence true Occult practice is neither wholly abstract nor purely material. It is an exact balancing of the two.

In the Bonds of the Eternal Brotherhood.

-- ASTRAL LIGHT --

Beloved Companion:

In the Brotherhood Dictionary appears this definition of Astral Light -- "That Etheric Substance which bears the same relationship to the Globe, as the Astral Light to Human Form. It is the most dense of Astral substance, and is likewise the carrier of Life Energy from the Higher Planes downward.

"It is invisible but blends into the remoteness of the Higher Astral Planes. Akasha may be said to be the substance of the Higher Astral Plane whereas Astral light is its most concentrated part, and that which is closest to the material plane manifestation. Therefore, Akasha is correctly associated with the Spiritual where the Astral Light is more closely related to the physical."

Now Astral Light, strictly speaking, can be apprehended only psychically. Paracelsus calls the Sidereal light the Astral Light, the reflection of the Great Immaculate Mother. Thus it has frequently been represented as the stars which illuminate the material plane ethers of the Heavens. Because of the close association between Astral Light and the physical plane, it has always occupied an immensely important place in magical operation.

Levi has referred to this very definitely, "There exists an agent which is natural and Divine, material and spiritual, a universal plastic Mediator, a common receptacle of the vibrations of motion and the images of form, a fluid and a force, which may be called in some way, the imagination of nature.... The existence of this force is the Great Arcanum of practical magic."

If we relate the Astral Light to the Tree and keep in mind its general nature, we will perceive that it is in close affinity with the qualities of Yesod, the Foundation. While we speak of the Astral Light as lying "above" the mundane plane, we use that descriptive word figuratively only, for while it is a grade above the material plane in a classification of all that lies between Malkuth and Kether, yet Astral Light penetrates all substance and all things. It is in the Material Plane as well as around and above it. Its nature is peculiarly electric. It has the power of the Sun. It is the agent of Divine manifestation upon the material as well as the agent of material manifestation upon the higher regions. In one sense of the word it may be said to be the body of the Holy Ghost.

Because it is so closely united with the material plane it is the region of much that is evil upon the Astral Plane, for it also has its gross and more sublime aspects. In its lower vibrations it is the host to earth-bound spirits, to thought forms of passionate and evil nature, so that it is sometimes regarded as the "Serpent".

In fact, its vibration is the secret of its nature. Physical plane substance, in other words, were it attuned to the vibration of Astral Light, would be Astral Light. It follows also that Astral Light retarded and restrained to the more tense and restricted

vibration of the material plane would become part of terrestrial manifestation.

It is the Astral Light which has received the great Idea and plan of the Universe. It is thru this medium that the ideas for the progress and evolution of the race are projected into human consciousness by the Logos. Going back once more to the correlation with Yesod, we perceive that it is consistently a part of the Yetziratic World, or that is to say, the world of Formation. For thru the Astral Light, abstract ideals and Archetypal forms become physical actualities. In La Clef de Grands Mysteres, we read "All has been created by the light; Form is preserved therein and reproduced therefrom. The vibrations of light are the principle of universal movement. It is by light that the Suns are bound up with one another and intermingle their rays like electrical chains. Men and things are magnetized like the suns by light, and by the electro-magnetic chains of sympathies and infinities they inter-communicate from end to end of the world, embrace or smite, heal or wound in obedience to a law which is not less prodigious and secret because it is also natural. Herein is the secret of magic-- that science and first of sciences which comes down from the Magi." Hermes describes the Astral Light as being carried about by the wind, because the physical ethers of the atmosphere act as a host of Astral Light, receiving and transmitting both the virile power of the sun's rays and the magnetic force of the moon's vibrations. It has thus two phases of manifestation, positive and negative, which as Hermes says, enables Astral Light to undulate thru the Universe. Thus its motion is a ceaseless climbing and descending, a swinging backward and forward thru all space and substance. He, therefore, who is Master of the Astral Light, is Master over form and all Magical operation.

Science has long been intrigued by the existence and nature of "Ether" that is, the invisible but nevertheless somewhat tangible atmosphere surrounding the earth. There are times when they reject its actual existence but never have they ignored the power and electrically charged nature of this invisible substance. Plato called it Space describing it in this manner -- "That which receives all bodies, it must be called ever self-same, for it never departs from its own quality." Descartes at a later date termed it the "Luminiferous Ether." At the time of this writing science is once again doubtful of the nature of so-called "Ether" but from scientific activities in the past, it is safe to predict that when the time comes for a further recognition of this quality it will once again be accorded an honorable place in the annals of scientific discovery. In the last analysis, the acceptance or rejection of Ether, as the scientists call it, does not change the nature of true Astral Light, for it remains ever the sheath in which existence is shrouded. It is evident that Astral Light, which is operative on the Astral Plane, can hardly be measured, weighed and examined under the microscope as the scientist would like to investigate all manifestation. It defies that type of classification, thus it remains actual only to he who is able to overcome the material and expand in the higher plane consciousness.

We have already spoken of the association between Yesod and the Astral Light. Let us be mindful of the fact that there is no specific "place" at which one can say, here the physical ends, and

here the astral begins, all is a blending of qualities and vibrations-- where the physical borders upon the Astral, material plane particles have become so refined that they defy apprehension upon the mundane level, and then from this point they reach further up the Tree, as it were, touching even upon the outer limit of Tiphareth along with Chesed and Geburah. It is this sublime height to which the Astral Light reaches that the Occultist refers when he speaks of the beauty of the Astral. Thus it is upon the particular level of consciousness that he seeks to manifest rather than in that quality of Astral Light which is closely adjacent to the physical. In its highest mode of manifestation -- it is sometimes referred to as the "Soul of the World". Again the Tree helps us to analyze these two opposing rates of Astral Vibration. The Divine Astral approaching as it does Tiphareth is an expression of Solar energy, whereas the lower Astral Light in its vicinity with Yesod, is the vehicle of Lunar Power.

It is obvious, therefore, how important an understanding of the Astral Light becomes to those who seek to utilize the powers of the Theurgist, for by impressing his Will upon the Astral Light it can be made to transmit the messages of human consciousness just as it transmits the powers and forces of the Sun and Moon. Inasmuch as it is susceptible to the vibrations of the material plane and receives impressions of both positive and negative, evil and good, and as it is ever-present, impregnated in all things, it is the ready agent of magical operation. To use its baser manifestations, to which those of weak Will are readily susceptible is to practice black magic in its most ignominious form, but to seek the control of higher Astral Light as it exists within the influencing rays of Tiphareth, to transcend utterly the material and to move and have one's being in that upper strata, is an accomplishment approaching the Divine.

In the Bonds of the Eternal Brotherhood.

-- ASTRAL LIGHT --

Beloved Companion:

One of the contemporary writers upon the subject of Magic has this to say about Astral Light: "In Astral Light two or more objects may occupy the same place at the same time without interfering with each other or losing their outlines. In that light, objects can change their appearance completely without suffering change of nature. The same thing can reveal itself in an infinite number of different aspects. In that Light one is swift without feet, and flying without wings; one can travel without moving, and communicate without conventional forms of expression."

And then he goes on to say that when travelling in the Body of Light one is insensible to such physical plane stimuli as pain, cold, heat and other things. This brings us directly back to the old, old question of the Psychic Research Worker who, in beginning his experiments, invariably asks the question, "What does the Astral Plane look like and what can I expect upon that level?" To this question there is only one honest and correct answer. It is impossible for one individual to describe to another the nature of the Astral Plane in words of the material plane level. We can explain this answer best by using an illustration. Suppose that we have the privilege of accompanying a theoretical Protozoa from the place of its creation, a solid rock, upward into air. Now that cell would, if it were created within a rock, know nothing but the surrounding of that particular area. Just exactly what its sensations would be would have to be understood from the standpoint of one living in the same environment. There would be no motion, only pressure. Within that vast darkness there would nevertheless be life, and it would proceed in a way that would be entirely foreign to what we understand as life. However, this theoretical Protozoa which we are using as an illustration, receives the privilege of motion, and it travels upward. Finally it emerges out of the rock stratum into a layer of clay. Here is freedom beyond all its expectations, for the surrounding mass is pliable and non-resistant in comparison with the rocky bed that was its first and native home. It must acquire new abilities and new powers to live in this bed of clay, and this it does, as it proceeds hour after hour in the new level.

We may even consider that it has the ability to proceed further, and in its upward motion it approaches the loose earth close to the surface. Here again is something new and different, altogether foreign from the original existence that it led. Perhaps the only thing it has in common with its original condition is darkness, and as it approaches the surface of the earth's crust it finds that even darkness is dispersed, and finally it emerges into the light of sun. What can we imagine is the sensation of an intelligent Protozoa (if such a thing were possible) when it perceives the air and the condition so foreign to even existence in earth to which it had become accustomed. What basis of comparison would there be for that Protozoa to go back to its original home deep in the rock base of the earth and describe that experience upon the surface level? How

would it convey to its fellow Protozoa the idea of sunlight and freedom from pressure in the upper levels? For upon the surface it discovers that it must utilize and correspond with new laws of life which it never knew existed prior to that experience itself.

Now the analogy between this theoretical experience of the Protozoa and the raising of consciousness to the Astral Plane is very clear. In the Astral there are laws and conditions, modes of manifestation, of which we know nothing in the physical plane life. The tempo and rhythm of existence to which we have been accustomed here is altogether different and changed in the higher Plane manifestation. And so going back to the comment of the writer upon the subject of Astral Light, and his references to the fact that the Body of Light is without pain and without the sensation of heat and cold, going back to that, we can understand how difficult it is to convey the impression of life without also including as part of life those sensations which have become so real and important to us.

Just as the quality of darkness was the only connecting link between the rock-bound existence of the Protozoa and his temporary life in the loose earth just below the surface, so in a different way the qualities of Will Power and Thought are the connecting links between physical consciousness and activity upon the Astral Plane. That is why symbols are such an important adjunct to Astral Plane manifestation, for Symbols, while they suggest much to the Subconscious Mind, nevertheless, leave us free of earth plane inhibitions when we approach the Astral. A knowledge and use of Symbolism brings the Magician into juxtaposition with Astral Forces. In the Astral Light which is plastic and subject to suggestion, Symbols can be vitalized into direct channels of connection between Inner Plane entities and the individual upon the material level. It is, therefore, the controlled Will and vitalized Imagination of the Magician that galvanizes a latent symbol into a powerful Force.

Because the Astral Light has substance, but is not governed by the same laws and the same conditions which make possible Form on the material plane, those who first enter into Astral Plane experimentation are disconcerted with the manner in which Astral Forms appear, dissolve and reappear before their Inner Plane Vision. Color, size, proportion and the entire general sequence of events and Astral Pictures vary with startling rapidity. These are the quite natural difficulties which arise when one set of sensory receptive agents are utilized to perceive conditions which are foreign to that particular group of senses. It is very much as though an individual, in order to enjoy and appreciate music were compelled to taste it or touch it. On the face of matters we would say that this is an impossibility, but it serves to illustrate something of the difficulties involved in trying to judge the Astral Plane conditions by life as we know it thru the sense of sight. The development of psychic ability, however, gradually brings into active functioning those sensory organs which are operative upon that Plane.

This brings us to the association between the Moon and Astral Light. The emotional nature of lunar Rays is particularly

characteristic of Astral Plane mutability. Furthermore, man from the earliest time has been cognizant of the nature of the Moon, and has used Lunar Force and Power as a medium of Magical demonstration. In the Egyptian Book of the Dead a description is given of Tuat, the Under-World. It is evident that what is actually meant is the lower Astral Plane, for it is described as a place of abomination. On the other hand, there is also described a Divine Astral Region which is known as the Kingdom of Osiris, or the Island of Truth. Only those who were able to prove their Spirituality could visit this particular region of the Astral, a part of it being set aside for noble and beautiful souls.

We have the corollary of Astral Light not only in the natural Magic of the ancients and in the Traditions of early times, but it also reappears in the realm of what the modern Psychologist calls the "Unconscious". In other words, modern Psychology teaches that there is a peculiar level of consciousness behind objective consciousness. This so-called "unconsciousness" is a reservoir of thoughts, impulses and reactions for the entire lifetime. This they deem the abode of imagination, and from this vast storehouse they say all of the unusual or new or original or peculiar ideas of mankind are drawn. It is out of that region that they teach the Mythologies of old were born, as they look upon the Unconscious as something of a retainer for all of the impressions of the individual and the race.

Now this corresponds almost exactly with the Caballistic method, which is directly connected with Astral Light. In other words, it is out of Nephesch that Consciousness seeks to ascend to the Ruach, then to the Neschamah and finally to the state of Chiah. In this relationship Neschamah may be said to be the Divine Astral Light; the impressionable Nephesch receives impressions and in response to stimuli ejects them forth once again.

Every thought that we entertain, every idea and every impulse finds lodgment in this receptive Astral Light. Its existence rationalizes the influence of Thought upon actual existence, and justifies the Sciences of Hypnotism, Telepathy and so on. Not only does it receive the impressions directed to it by Mind, but it also retains these impressions and yields them forth when conditions are favorable. Thus it might be said to be Cosmic Memory. Mind lives as in a sea of Astral Light, it functions in and thru it, dependent upon it just as we live in atmosphere and are dependent upon the air we breathe. Just as air receives gases, dust particles and minute substances of all kinds, retaining them, dispersing them and circulating them about from one place to another, so does Astral Light surge thru Mind, receiving all that which is released into it. But air also has another function, that of transmitting light. Light is either obstructed, retarded, or intensified by the atmosphere. Those who live in manufacturing centers find that the presence of carbon and other matter in the atmosphere as released by the furnaces seldom makes it possible for them to see sunlight in its pure form. Now in the same way Astral Light can become impregnated with that which is harmful to Consciousness, and that which has the power to distort Actuality. Mental wards are filled with those unfortunates who have persisted in living in such a darkened Astral atmosphere. So long have they

continued that their impressions of life have become entirely thwarted; they have lost the ability to think correctly, to analyze, judge, and tabulate.

Hence for Mental and Astral well-being each soul endeavors to manifest in an Astral environment that will offer the most health-giving and illuminating opportunities. We can be drawn to those regions of the highest type of Astral Light only thru the control of thought and will power. The Consciousness will gravitate to that sphere of influence in which we find ourselves most at home. If we are constantly contributing fear thoughts, hate thoughts and evil thoughts to the Astral no amount of desire on our part to manifest in a different Astral environment can separate us from the impulses and attractions which we ourselves are sending forth toward the inferior regions. But by negating thoughts of a destructive nature we contribute to Astral Light the best that is in us, and it in turn, aligns us with the best that is in that powerful region.

In the Bonds of the Eternal Brotherhood.

-- CHOKMAH --

Beloved Companion:

We return in this lecture to the discussion of Chokmah already introduced in Lectures 189 and 190. There are a number of additional facts that will be interesting to include in your card index system of the Tree.

One of the Magical Weapons assigned to Chokmah is the "Inner Robe of Glory". Quite evidently this signifies spiritual illumination especially when we recall the direct connection by way of the eleventh Path, between Chokmah and Kether. In the contemplation, then, of Chokmah, the Spiritual Self is robed in the Radiance of the higher planes.

In addition to the Inner Robe of Glory, Liber 777 associates the Hindu lingam with Chokmah. Here again is evidence of the fact that in Chokmah is found the spiritual perception of Polarity.

In fact, a practical as well as a Mystical understanding of this particular subject is vitally necessary to the balanced welfare of the Initiate. Every intelligent Adept admits the veracity of Freud's major contentions, although it must be observed here that Freud limited his investigations to the physical plane, whereas the Adept perceives the working of this force upon all of the planes.

Many Mystics will not agree with that statement; especially is this true if the Mystic is using spiritual release as an escape mechanism, that is, if the Mystic is avoiding practical issues by an imaginary absorption in the spiritual. To such a one (and unfortunately there are many of this nature) the importance of polarity is either dismissed as non-essential or the entire subject is avoided by placing the taboo of evil upon it. But no practical Occultist, who has the privilege of understanding the significance of the Tree would make either of these mistakes. The power of Chokmah in its pure positiveness is a down-rushing force that surges thruout the entire Universe. In the subconscious mind the individual inhibitions, misconceptions, fears, and suppressions block this power in an unnatural manner. It finds its outlet, therefore, in the abnormal and subnormal reactions of the Psychological self. This difficulty, as Freud explained, is responsible for a large majority of the cases assigned to the Psychiatric Hospital wards. The Adept, however, has freed the subconscious mind of warped and injurious complexes. He is a Master, in other words, of mind power and of will power so that he is able to view the entire situation in a sensible, natural, and frank manner.

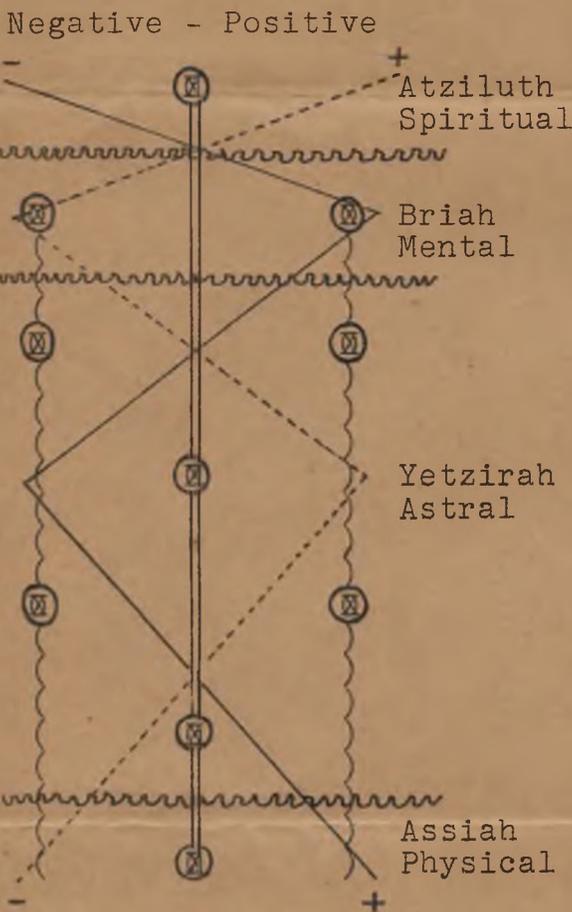
In the terminology of the Tree, in other words, the subconscious mind is free of blockades and of the psychological biases, prejudices, and other mental rubbish that is created by the limitations of the physical plane. Thus the channel is kept open and the Adept is able to make the down-rushing force an up-rushing power. Many who aspire to spirituality founder on this particular subject and condition. It is something that each individual must work out for themselves for it constitutes one of the major tests of development. The initiate must have the advantage of a firm foundation in common sense in order to withstand, to convert, and utilize the down-rushing

power of Chokmah in a way that will be uplifting and inspiring for him. The fanatical and unreasoning Mystic sweeps along in the clouds as it were, and when he contacts this force, is more often than not caught unawares, hence metaphysical and religious history is filled with lesser Gods, Deities, Teachers, instructors and guides whose personal history, when their spirituality was actually put to the test, proved them to have "feet of clay".

Now let us consider for a moment this matter of Polarity, in relationship with the Worlds of the Tree. In a former lesson it was shown that Polarity manifested in the individual in different ways according to the plane of demonstration. Man has seven bodies, of

course, and each of these bodies is of a different polarity and nature. Now remember we are not referring to such mundane characteristics as appearance, nature, etc., but we are referring rather to the electrical currents in the ethers of that body or the electrical currents of the auras. It is well known, therefore, that as far as character, disposition and Psychological make-up is concerned, that which is positive in the male, is negative in the female. Applying this to the worlds of the Tree we can perceive by observing the accompanying diagram how these qualities in each individual vary according to the World of manifestation. Thus the male in things regarding the Yetzirotic World, will manifest a negative polarity. In Briah he is again positive, but in Atziluth, negative. The opposite is true of the female.

Now transposing these terms to those corresponding to the seven planes of the Universe, we see that that which is positive upon the physical is negative upon the Astral, positive on the mental and negative on the spiritual. Observance in daily life will convince an individual of this truth. In spiritual matters, is it not true that a woman is more positive, more at home and more definite in her views than a man? It is her natural bent. In mental considerations, however, it is the man



who takes the positive attitude. The preponderance of men in the field of science will verify that fact. However, things pertaining to Psychic Research, Metaphysics and to use another correspondence, the emotional world, the woman is again the major operative. She is, in other words, positive upon the Astral Plane and that which pertains to that plane. There are none who would contest the fact that the emotional nature of the female is a controlling and dominating power.

Observe how the reaction of these forces duplicates the entwining Serpents of the Caduceus of Mercury. They encircle and cross

the central column which is one of balance. Now the Initiate strives to attain to the balance of equilibrium in that central column. He seeks to attain poise; thus he observes with equal intensity and interest the manifestations of both poles, striving to manifest the steadiness that will make it possible for him to rise up the planes on the Path of the Arrow. In other words, the female Adept by her understanding and development rises above the limitations and restrictions of her own Polarity, just as does the male Adept in the same manner manifest, to a degree, the compensating qualities of the left-hand pillar. This is the balanced reaction that comes only after many incarnations of study and application of Esoteric Principles to life upon its several planes.

No initiate upon the material plane is so unmindful of the Divine plan of the Universe that he seeks to pervert what he is. On the other hand, he utilizes the special advantage offered by an incarnation as a basis and foundation for his complete development.

This is all very interestingly conveyed in the Rituals of Ancient Initiation ceremonies. There were certain duties, responsibilities, and offices in the Ancient Mysteries that were held by women, others that were held by men. In the early part of the training work, the Neophyte was permitted to officiate only in that capacity which was designated to them; but as development proceeded they were given permission to exchange their duties and thus in that manner perceived how the perfectly-attuned Adept was completely poised and at one in the perfect functioning upon all planes.

In the Bonds of the Eternal Brotherhood.

-- CHOKMAH - Continued. --

Beloved Companion:

So frequently we are asked by those studying the Caballah, "Just how can I use the Caballah and its teachings in my every day life?" So we want to use this lesson to indicate a few manifestations of the Chokmah principle in every day affairs so that you may apply the same method of adjustment to the other Sephirothic Forces.

Of course you understand upon the physical plane the powers of Chokmah and Binah are represented in the two sexes, but just as the Tree represents Balance and performs the service of symbolizing the equilibrium of the Universe, so must each individual strive to manifest the same type of equilibrium in their own lives. The Sun power of Chokmah, in other words, needs at times the Moon Power of Binah. There are times when the Moon Power of Binah needs the stimulating influence of the Sun Power of Chokmah; so there is a constant interplay between these two forces upon every plane of manifestation.

In magical work, for instance, the Sun power of Chokmah is represented by the Invocation of the Angelic Hosts, whereas the Moon power of Binah is perceived in the Evocation of the elementals. If it was necessary for the Cosmos to be balanced in equilibrium thru the reaction of these two forces, so must it be necessary for equilibrium to be manifested in the human being by the same counterplay of powers. That which takes place in the Macrocosm must ultimately find reflection in the Microcosm.

How do you stand in relationship to your environment? Is it not true that your environment at times stimulates you, lifts you to a different and higher plane of thought and consciousness? At such times your environment is acting as a channel for the manifestation of the Chokmah Power. Then again there are times when the environment is negative, and it is you who must act as a channel of Chokmah force, lifting your environment, directing, controlling and vivifying it. In other words the environment under those conditions manifests a negative or Binah quality. So you see in the Planes of Higher Consciousness Polarity is a relative matter, that is, those things which are more elevated or more energized than you exert a Chokmah influence over you, whereas those things that are lower or more limited, more restrained, more stable, are of a Binah influence. If we recognize these two Powers that work in the environment we can go a long way toward overcoming conditions, surmounting difficulties and making the most of opportunities. We will recognize a condition which is capable of exerting a helpful influence over us and we will bend every effort toward taking advantage of that influence. What is true of one's environment is true of one's associates also. There are those friends who by their presence help us to see things differently, to overcome lassitude and to manifest zest, enthusiasm, and ambition. Some current, some vibration emerging from them polarizes us, in other words, making us aglow, as it were, with a new impetus in life. Once such opportunities are offered the wise seeker takes advantage of them. He lets inspiration flow to him while it can and forges ahead on the upward, powerful tide of Chokmah Power.

On the other hand certain conditions seem to impede us just as certain personalities among our associates dampen enthusiasm and instill a certain sense of futility. These limiting conditions of Binah frustrate effort and thrust us backward. Now the man or the woman who has analyzed their own character so as to recognize and identify these two separate influences when they occur, is more likely to make a success of life than one who plunges forward when circumstances are against him and lags back when circumstances are fortunate. He is, then, much like a Doctor who is unable to tell when to use a sedative and when to use a stimulant. The knowing Physician realizes that a condition of excitement requires the former, while the condition of inertia requires the latter. Those two opposites used in two different cases produce the same result -- normalcy. That is what we strive to attain, a normal state of balance and equilibrium.

Recognizing the Binah or Chokmah Force in the things about us should be extended to the ability of recognizing what we need at any given time. If we find that adverse conditions have brought about a state of depression it immediately follows that in order to eradicate this situation a polarization of a Chokmah influence is necessary, one under those circumstances would immediately seek a Chokmah influence in the companionship of a friend, a book, a different environment, a journey, or something of that nature. In other words, experience should teach us not only what quality we need, but where and how we can find it.

But we cannot go further into the Polarity of Chokmah without touching upon the qualities of Binah and these are best reserved until that Sephira is taken up in the usual order in a future lesson.

Let us turn our thoughts to the correspondences which have not yet been reviewed in detail. As was stated in the lesson describing Kether, the four suits of the Tarot cards are related to the four elements. The Aces which were assigned to Kether act as the root or bases of the elements. The Deuce Card in each suit is related with Chokmah. Because the Deuce Cards represent the principle of Polarity, in other words harmony, each one is a card of happy associations.

The two of Wands which is related, of course, with the element of Fire, depicts the Lord of an estate viewing his property from an elevated terrace. It therefore signifies dominion or possessions. Possessions which, of course, have been obtained thru the pursuit of right action and right selection.

The Two of Swords, related with the element Air, is a card of friendship and affection. It is poise attained thru experience and culture.

The Two of Cups is the card of Love and Marriage. It portrays a young man and a young woman pledging themselves with cups of wine. It is a card of exceptional good fortune and happy indications for the future. Water is the element of Cups.

The Two of Pentacles, assigned to the element Earth, portrays a young man tossing two Pentacles from one hand to another.

It is therefore a card of simple pleasures and happiness. It also signifies changes of various natures, which of course, is entirely in accordance with the fluctuating influence of Chokmah. In each there is a sense of activity that has brought poise and harmony, Polarity in helpful, inspiring action.

There is a very interesting angle to the Polarity of the various Sephiroth of the Tree. When we recall that each Sephira is emanated from the one above it, we can perceive that the one preceding it is positive to it in nature. However, when the Sephira are compared apart from their sequence, there is another polarity relationship to be considered. Chokmah, in other words, is a positive POSITIVE but Binah is a positive NEGATIVE. Chesed is a negative POSITIVE whereas Geburah is a negative NEGATIVE. It is thought that Netzach and Hod are equal and balanced, hermaphroditic. Yesod, however, is a positive NEGATIVE and Malkuth is a negative NEGATIVE. Neither Kether nor Tiphareth display any polarity, being perfectly poised. There are some very interesting hints to the Esoteric characters of these Sephira in the above designations. Study them well, comparing one column of the Tree with the other from these associates.

This also gives us an interesting key to the manifestation of Polarity upon the various planes. Upon the material it is expressed as sex. In Yesod as the magnetism of the Etheric Double, in Hod and Netzach it is the imagery of the Astral Plane, in Tiphareth it becomes either the positive stimulating the spiritual force of Illumination or the passive, impersonal and harmonizing negative force of Divine Love. Going into Geburah and Chesed we enter into the basic metabolism of the body which of course is the change in the cell life of the organism. Changes of similar nature take place in the Cosmos, in which Geburah would represent the catabolism of the activity and Chesed the anabolism. The former is the necessary tearing down of the functioning and the latter is the building up or assimilation process. Going still higher we see Chokmah as the dynamic, positive controlling force of the Universe, whereas, Binah occupies the place of form-giving activity. Binah, then, is the image-making faculty of the Magician, whereas Chokmah is related with the spiritual fulfillment and consummation of the Mystic.

In the Bonds of the Eternal Brotherhood.

-- ASTRAL LIGHT --

Beloved Companion:

We have had two previous lessons on the subject of Astral Light, 192 and 193. From these discussions, perhaps it would seem that the Clairvoyant who possesses the ability to contact Astral Light and manifest upon the Plane of Astral Light, would find it a very interesting Realm. One perhaps would think that such a Clairvoyant would spend a great deal of time just coming into contact with these influences, examining them, observing them, reviewing the past, watching their influence and so on. However, the contrary is the case. While investigations in the Realm of Astral Light are, of course, fascinating, yet the Clairvoyant, the Occultist or the Magician if he is pursuing a course of development, has little time for idle observation. It is at this particular point, indeed, that so many lag by the way-side and, instead of continuing their work of operative Occultism, become negative observers. Many are content to possess the minor ability of Astral sight. They are captivated by the new and strange Astral Scene, and deceive themselves into thinking that this is all that is necessary. But the Magician is a working and practicing Occultist, he seeks to understand the Astral Light, to use it and to master it, rather than simply to watch it operate. To him the Realm of Astral Light is a vital, magnetic plane of action. Likewise it holds for him the valuable opportunity for analysis, not only of himself, but of Higher Powers and associate beings. Therefore, he uses Astral Light for a practical purpose.

Now in one of the former lessons, we spoke of the Higher and Lower qualities of Astral Light. Let us investigate this matter a little more thoroughly. To the uninitiated Neophyte it may seem that there is a preponderance of negative or evil influences in Astral Light, and perhaps this is so. The good forces, the positive vibrations, are by mutual attraction drawn upward into the Higher Realms of Astral Light, into which only those of spiritual attunement and true understanding can delve, hence these good influences are gradually drawn out of the lower Astral Light. On the other hand, evil tendencies, of which there are so many, have no affinity with regions where they are attracted and thus drawn out of the Astral Light, but they remain in the lower Astral Light level. In one sense of the word, they are associated with the Qliphoth, those degraded shells of which it has been said, "In which there is no trace of virtue, showing never to mortals any sign of truth." As can well be imagined these evil influences continue to collect, contaminating the entire lower strata of Astral ether. Those who are of evil inclination, are influenced by this powerful negative force, and find ample stimulation for the continuance of their nefarious work.

Since ancient times, Leaders, Teachers and Avatars have purged the Astral Ethers of many of these collected

vibrations, thru taking upon themselves the burden of these evils and transmuting their power by the sheer force of Divine Will into a pure and higher vibration. But even their courageous work and their unflinching sacrifices in behalf of Humanity, are not sufficient to counteract the overpowering preponderance of Forces of an evil character. There come times when these forces must manifest themselves, or else contaminate the entire Astral Plane. Thus they are thrown back upon humanity in many different ways. Sometimes they find expression thru periods of crime, thru wars, conflicts, great fires, or catastrophies of different natures. Those who are weak of will, and evil of inclination cannot resist yielding to these forces, and act as the channel thru which they are precipitated.

Eliphas Levi, has given us a clear and startling analysis of this operation of Astral Light, when he has said, "It is the mysterious force, whose equilibrium is social life, progress, civilization, and whose disturbance is anarchy, revolution, barbarism, from whose chaos a new equilibrium at length evolves, the Cosmos of a new order, when another dove has brooded over the blackened and disturbed waters. This is the force by which the world is upset, the seasons are changed, by which the night of misery and mis-rule may be transfigured into the day of Christ....into the era of a new civilization, when the morning stars sing together, and all the sons of God utter a joyful shout."

So you can understand what a very real and powerful agency Astral Light can be. When evil predominates in it to such an extent that it becomes top-heavy, as it were, it runs over, it overpowers the last resistance of a weak-willed soul, and expresses itself in a tangible way upon the mundane Plane. When we perceive the real nature of these powers we can appreciate the fact that the message conveyed by the three little figures, representing "Speak no evil, see no evil, hear no evil" is a very vital one. Thoughts are things, evil thoughts enter into the lower Astral Light, there to remain being drawn unto like thoughts, until they are re-expressed, perhaps to bring upon the individual who created them a manifestation of the very evil which had been wished upon another. When man learns that his thoughts must be governed and disciplined just as rigidly as his actions are by Law, then and then only, will civilization emerge into a more joyous, gracious, happy and purposeful existence.

There are those who have condemned the Magician as being selfish, they resent the time and effort spent in self-development, contrasting this method with the unrestrained service to others characteristic of many mystics. But, is such criticism entirely fair in the light of the greater service to which the Dedicant of White Magic is consecrated? His sought-for affinity with the Inner Planes is undertaken not for his own salvation primarily, but that thru him a greater salvation for all mankind might be manifest. The greater one's individual power, the greater

Good is to be expected. Each soul that is lifted up, a conscious commander of himself and the Lower Forces, an active channel of Deified Power, raises his fellow-man with him. One such soul can counteract the intentional as well as the involuntary evil of scores of others, his or her functioning for Good is controlled and purposefully directed.

Thus, until men learn to work in harmony with one another, sending into the Astral Light Good and constructive thoughts, creating helpful, not restricting Karma, until they learn the lesson of patience and tolerance, seeing all things understandingly, seeking Truth, secure in faith sublime, until they learn to utilize Astral Light as the Magician uses it -- until then civilization will proceed blindly, directed by God, but impeded by man's perversity. It is to this greater Brotherhood of Man that the Magician in his individual way, strives, and Astral Light to him is a useful agency in achieving that objective.

In the Bonds of the Eternal Brotherhood.

-- CHIAH, NESCHAMAH, RUACH, NEPHESCH --

Beloved Companion:

Thus far in our study of the Caballah, the Tree of Life has been considered in three different ways:

- 1st. As a numerical symbol of the systematical progression of the Universe from the abstract to the material.
- 2nd. As a table of classification which simplifies and clarifies the nature and station of the celestial Hierarchies.
- 3rd. As an outline covering and summarizing the symbols and ideas of Magical operation.

However, the Tree may be considered in yet a fourth manner. For the Sephiroth may be thought of as Cosmic Emanations, centers of force which, while operative directly in the Macrocosm, are still capable of reflection in the Microcosm. It is this fourth interpretation with which we are concerned now.

Since the beginning of Earth Time, celestial forces have been in operation, and their powers and abilities have reached a culmination point, -- MAN. You have observed a chemist pouring the distillation of a precious liquid into a smaller vessel, you have seen him use a funnel, broad at the mouth and descending into a narrow cylinder, you have seen that he is unwilling to lose a single drop of the fluid which is the product of many hours patient labor. Evolution has performed this service in gathering, distributing, refining and focusing celestial power in one precious vehicle -- MAN. All the god-powers of the past and present are capable of being filtered thru man's consciousness and re-expressed by him. His body is the pulsating, breathing, living temple of the Holy Spirit.

Kether, the first Sephirah, is the Crown, the supreme, birthless and deathless. It is the center of all power, all else being but an expression of one or more of its eternal qualities. It is the Monad which provides separateness for the Individual in this realm of abstract power. And it is thru the next two Sephiroth, Chokmah and Binah, that the Monad finds expression. Chokmah and Binah, Wisdom and Understanding. These last two in their lowest manifestation are recognizable as Intuition, and Caballistically are known as the spiritual qualities of Chiah and Neschamah. Chiah is the higher Will, and Neschamah is pure Spirit. These two, acting as the channels of expression for the Monad, constitute the eternal nature of Man. Usually one thinks of the Monad alone as being the imperishable unit, but this is not practical, for the Monad is too abstract and too aloof to be directly identified with the finite being we know as Man upon the material plane. But, with Chiah and Neschamah, it forms a principle and Spiritual unity which is undying and perfect. It is in this unity that one finds the genius of the inventor, the Inner Self, the director of the individual life. This is the extant and potential God Within, it is the principle, which fulfilled, found reflection in Christ, Buddha, Krishna, etc. This is the superb power with which consciousness seeks a direct attunement, so that its supervision may be utilized to

the advantage of all phases of existence. Only thru it can one know God, the Absolute, for it is so exalted in its nature that it is united in the invisible congress which waits upon the Godhead itself.

Chiah, as we have said, is the higher Will, it is active as Wisdom. The Secret Doctrine identifies it according to the Hindu designation -- "Ichchhasakti" of which Blavatsky says: "the Power of Will. Its most ordinary manifestation is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object." It is active, determined, creative. Its symbol is the Magical Wand, which accurately designates its significance: Irresistible Power.

Neschamah, on the other hand, because of its affinity with the qualities of Binah, is negative. It can best be associated with Imagination, the receiver, ever waiting for the stimulating force of Chiah to activate it. This can be likened to that which Blavatsky has called "Kriyasakti" -- "The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally if one's attention is deeply concentrated upon it. Similarly an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Ichchhasakti and Kriyasakti...."

These three, the Monad, Chiah and Neschamah exist in the higher realms, just as does the Supernal Triad. They are beyond the Abyss, unrestricted and boundless in their Power. This force is focused, however, upon the lower counterpart, man -- altho in his restricted consciousness, he perceives not the Spiritual influence thus directed toward him. But, the more one permits this influence to dominate, the more one comes into contact with the Higher Self, the more one encourages its manifestation, the greater becomes the activity of this power. Human Will and human Understanding are but the pale mirrored reflection of the divine powers of Chiah and Neschamah, but if in even their blind functioning they accomplish so much that is worthy in the world, how much more can be achieved by the direct operation of the spiritual powers themselves.

Proceeding further down the Tree, we come upon the five Sephiroth immediately below the Supernal Triad. These constitute the Human Soul, or the Ruach. Their qualities are human Reason, Will, Memory and Emotion, in the center of which abides Tiphareth, or Harmony. Immediately it is perceived that the Ruach is the vehicle or channel of receiving sensory and mental impulses. It is Self-Consciousness. Some call the Ruach the Ego. It is the "I", that part of consciousness which collects and classifies impressions. In many, it is the dominating principle of life; it thus exalts the individual, and herein lies its vice, for the Ruach is too often mistaken for the Higher Self, whereas it is this latter which gives it identity and spiritual life. The Powers of the Ruach which must be sacrificed in the interest of true and spiritual development. Herein are stored the acquired talents, memories, logic, intelligence, and ambition of the Individual -- all of these must be utilized in the work of Spirit if

they are to reach the acme of perfection. This is the sacrifice which is demanded, of which it has been written: "He that loses his life shall find it...." It is the greatest and most difficult sacrifice to make, it is relinquishing the highest abilities which have been won by effort, toil and consecration, but it carries its own celestial reward.

In the average life, attention is focused upon the Ruach, either by choice or because of ignorance of a Higher Self. Thus close association with Deified Actuality is a rare thing. Consciousness is lost in itself, submerged in the contemplation of Self just as the boy Narcissus was captivated by his own reflection in the placid pool. Hence the relinquishing of the Ruach is the supreme sacrifice for it is a discipline that can be attained by none save the most devout and consecrated. Do not misunderstand this "sacrifice" -- the Ruach cannot be and is not destroyed, its power and its functioning is simply relinquished into the care and domination of the Higher Self. But, its illusions of grandeur, its vanity, its complacency, hauteur, etc., are destroyed, utterly and finally.

We come now to Nephesch and the lower man. Nephesch is the "plastic mediator" that existence which is concerned with one thing -- living. It might be said to be the power behind the Etheric Double, it is the combining principle which gathers astral substance and holds it into a counterpart shape of the physical man. It is that automatic action which joins and holds the life currents; it receives its substance from Astral Light and exists in that medium. It is instinct and impulse, and in it reside the influences left over from the vegetable and animal states. Young, undeveloped souls live almost entirely within the radius of the Nephesch, passing thru an existence little different from that of an animal. The intelligence and logic of the Ruach have not yet been awakened, their chief concern is the continuation by whatever cost, of life.

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Note: The Zohar gives two other qualities, which, however, are little used. Kether they term Yetchidah, or "The Only One" and Malkuth they term Guph, man. The four discussed above, however, are all that are used in caballistic discussion, and of these, the Ruach usually receives the most explicit attention.

In the Bonds of the Eternal Brotherhood.

-- THE SEPHIROTH --

Beloved Companion:

(Binah)

1. Title: **כִּינָה** : Binah, "Understanding".
2. Sub-Titles: Aima, the Great Mother. The Holy Ghost. The Demiurgus. The dark sterile Mother. Marah, the Great Sea. Severity.
3. God-Name: Jehovah Elohim, "God of Gods".
4. Position on Tree: Head of left-hand Column.
5. Comments of Sephir Yetzirah: "The third path is called the Sanctifying Intelligence, and it is the foundation of Primordial Wisdom, termed the Creation which indeed emanates therefrom."
6. Archangel: Tsaphkiel, the Archangel held in the Contemplation of God.
7. Order of Angels: Aralim, Hierarchy of Thrones, the Mighty Ones.
8. Hindu Chakra: Visuddhi (larynx).
9. Magical Image: A female figure.
10. Macrocosmic Correspondence: Left Hemisphere of the Brain.
11. Microcosmic Correspondence: Right Hemisphere of the Brain.
12. Tarot Cards: The four threes { 3 of Wands, Cooperation & Strength
 { 3 of Swords, Separation & departure
 { 3 of Cups, Joy and Prosperity
 { 3 of Pentacles, Skill in material accomplishment.
 } Also the four Queens.
13. Associate Signs: Queen color -- Black
 Jewels -- Pearl and star sapphire.
14. Astrological Sign: The Sphere of Saturn.

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With the third Sephira, Binah, we are already somewhat acquainted through our study of Chokmah. Indeed, it is most beneficial that we have had the advantage of considering Chokmah first, for neither of these two major centers can be fully understood without basing its interpretation upon the opposite character of the other. Then, too, remembering Binah in relationship with Chokmah gives us a starting point, for it specifies Binah's location upon the Tree and with one glance we become conscious of the source from which Binah came and the general direction in which Binah's influence flows.

While Chokmah represents the spirit of the head, right-hand pillar, positiveness and force, Binah represents the opposite of these qualities, the left hand pillar, negativity and form. To the uninitiated the quality of Severity associated with the female Sephiroth may seem to be illogical, but to those who understand, especially those who have studied the psycho-analytical treatises of Freud, this association is entirely suitable and correct. In this regard Binah is actually the "Terrible Mother". These symbols also carry out the principle of Balance for they bestow upon Chokmah and Binah certain qualities which are opposite to those commonly accepted.

Once again it will not be amiss to remind you that the Sephiroth are not places, and are not things. They are Space. Hence, whenever there exists a space or a condition of pure being or latent unexpressed power, this is a reflection of Kether. When, therefore, we understand definitely the character of each of these ten states we will have contrived for our thinking process a filing system or something of a "pigeon-hole cabinet", and into these definite sections we can allot our ideas and there let them benefit from the associate ideas of that particular location. It is through this process that a study of the Caballah makes for logical and purposeful thinking.

Now it is a Caballistic axiom that one Sephira emanates from another. This corresponds very logically with the theory of the Curvature of Space. Einstein was the first, I believe, to introduce this theory and it is now frequently referred to and accepted by science as actual fact. Sir James Jeans has referred to it in his "The New Background of Science" on page 131, "the most obvious property of this large scale curvature is that it closes space up, so that if we try to travel on forever through space we should merely come back to our starting point, as Drake did when he circumnavigated the globe. It is, of course, no good our trying to obtain a proof of the Curvature of Space by an actual circumnavigation of space -- for one thing, life is too short. A ray of light might have a better chance, for it travels at ten billion miles a minute and is not limited to a lifetime of three score years and ten."

And again in his "The Mysterious Universe" on page 64, he has written, ".....this theory tells us that space itself is curved, much in the same way in which the surface of the earth is curved. The Curvature of Space is responsible for the curving of rays of light, which is observed at a solar eclipse, and for the curvature in the paths of planets and comets, which we used to attribute to a force of gravitation. On this theory, the presence of matter does not produce force, which is an illusion, but a curving of space. To confront our difficulties singly, let us for the moment suppose that the presence of matter is the only cause for the bending of space. Then an empty universe, totally devoid of matter, would have its space entirely uncurved, because there would be no matter to curve it, and so would be of infinite size. As the universe is not empty, its size will be determined by the amount of matter it contains. The more matter there is in the Universe, the more curved space will be, the more rapidly it will bend back on itself, and as a consequence the smaller the universe will be -- just as a circle which curves rapidly is smaller than one which curves more gradually."

Force, therefore, does not move in a straight line, but curves, eventually returning to its starting point. But this curvature in each revolution takes place upon a higher arc. Therefore, it is a spiral rather than a curved motion. In that way, life moves forward, evolves and grows instead of passing simply through periods of repetitious experience.

Now you have observed from the quotations given herein that the curvature of space and the material world have a relationship, one with the other. In the Cosmos this relationship is observable through the presence of Binah, which is the tendency toward form. In other words, a tendency toward stability. As new forces are created and come into being, however, this stability is upset and the positive force of the right hand column again comes into operation. Now it is the inter-locking of these forces as they perform that regulated cycle of operation from activity to reaction and stability that produces the evolutionary tendency of the universe. And in this process the stabilizing factor of Binah is clearly evidenced.

Everywhere these inter-locking stresses which have resulted in the deadlock of stability are noticeable. They were evidenced in the high culture of China before the revolutionary period. They are represented likewise by the atom which is thot to be a fairly staple representation of matter. Again they are to be observed in clubs, organizations, or governments which have reached a stage of comparative inertia after a period of striving and struggle. There is something about this stability that is always connected with Age, for it is that type of poise that is attained only after a lapse of time. Thus it is that the Greek God, Kronos and the Roman God Saturn, one the god of Time and the other the god of Form, were identified with this particular center.

Form implies limitation. This is clearly understood when we imagine the ego selecting a vehicle and restraining the operation of this vehicle to the material plane level, which is far more restricted than operation upon the higher planes. But in the developing ego life upon the higher planes is not an organized process. It therefore requires this opportunity of earth plane life for the organization it produces, for organization is the compensation received from limitation. Restricting consciousness therefore in the physical vehicle in Form is an act of severity, for it represents the sacrifice of a continued, uninterrupted period of consciousness upon the Inner Planes. Hence it is that as you were taught in a former lesson, birth is death and death is birth. For physical birth checks the freedom and spaciousness of Inner Plane life, but while it brings limitation it also brings a new system and a new order into being which can be used as an instrument for overcoming the limitations of flesh and rising to still greater celestial Understanding.

Now if Chokmah, as we have been taught, was born in Kether and issued from it, it dies in Binah, for herein its unrestrained power and force are locked in stability. Thus Binah becomes a disciplinarian.

On a larger scale we can see the Chokmah-Binah activity functioning in Cosmic Time, for during the Day of Brahm Chokmah power

is active, but eventually it is thwarted and restricted in the renewal of Binah manifestation. This is but another proof of the basic curvature of space, the force of Chokmah comes ever back upon itself but throughout these alternating periods the unmanifest of Kether flows on uninterrupted. When the staticism of Binah has been accomplished once again, this outflowing power of Kether manifests itself in a new Chokmah force, this time upon a higher level of evolution. So the cycle is again commenced.

Let us analyze this principle for a moment. Inasmuch as Kether is perceived as the originator of Chokmah and as Kether's force flows primarily to Chokmah, which is activity and as this force finds its end eventually in Binah, which is negativity, then it follows that if Binah is opposed to Chokmah it must be likewise opposed to Kether. Therefore, in one sense of the word Binah is regarded as the opposite of Kether. Now this opposition of power and force, which is a vital and necessary part of Cosmic manifestation has been observed, but incorrectly interpreted, in many religious doctrines. It has given rise to a certain fear of death and to belief in an active evil. It has even manifested in the peculiar belief characteristic of certain teachings that women are evil. Indeed, it has only been in recent years, during the present cycle, that metaphysical teaching and philosophy have been able to sufficiently impress the presence of women in their own sphere of life upon public consciousness.

The wise doctrine of the Caballah teaches that each of the Sephira are holy and necessary to the harmonious and cooperative functioning of the entire Cosmic Plan. Rhythmically, the Cosmos pulsates, its motion does not move in an unending, undying stream. And it is when we realize this fact that we can truly appreciate the significance of Shakespeare's words:

"There is a tide in the affairs of men
Which taken at the flood, leads on to fortune."

We must remember also that each center has not one, but many aspects of force. The Neophyte is sometimes bewildered by the multitudinous symbols of the Gods and associate correspondences of the Sephira. He assumes, rather hastily, that these are contradictory. Binah, itself, is sometimes called the Dark Sterile Mother and again the Bright Fertile Mother. So the perplexed investigator asks, which of these two is to be accepted. It isn't a question of accepting one in preference to the other. It is a question of realizing that the female quality of Binah is enduring and manifests in both forms. It is necessary that we realize this fact and that we recognize Binah's power and functioning in any of the many and different forms that it assumes; as an illustration of how power can manifest in different ways, observe the working of electricity. We perceive it in the lightning of the thunderstorm, no less than we see it also in the incandescent bulb. We are not at all confused by the multiplicity forms assumed by the power of electricity and accept them as entirely reasonable. Now each of the Sephira are also centers of force and this force has many different appearances. So keep this fact in mind as you study Binah and the remaining centers of the Tree and seek ever to understand the underlying principle behind all of these outward manifestations.

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-- PRACTICAL APPLICATION OF THE FIVE PRINCIPLES --

Beloved Companion:

For purposes of elucidation we list herewith the principles discussed in Lecture 197.

YETCHIDAH	-- Kether, the "Only One."
CHIAH	-- Chokmah, Higher Will.
NESCHAMAH	-- Binah, Pure Spirit.
RUACH	-- Chesed, Geburah, Tiphareth, Hod, Netzach -- Solar Spirit.
NEPHEsch	-- Yesod, Plastic Mediator.

I am sure that as we examine religious history we will find ourselves thinking many times about the extraordinary success demonstrated by ancient and by barbaric people in contacting spiritual force thru magical power. It seems that they are able to do this with more definite results and more visible evidence than the highly-developed and intellectual Seeker of the present day. Until we study the above principles it is not altogether clear just why this should be so. But now that we perceive the workings of spiritual force it is easy to understand that the primitive soul, because of his existence in Nephesch, is not developing in a progressive manner, and indeed, perhaps lacks the manifestation of power upon any plane above the Astral; both mental and spiritual consciousness are in an embryonic state, as it were, their power and their force being directed to Astral Manifestation.

We, who are travelling the Pathway of Illumination should not, therefore, envy the apparently remarkable magical results obtained by these young souls. You know the Bhagavat Gita has an interesting comment to make upon this when it says, "They who worship the Shining Ones, go to the Shining Ones; to the Ancestors go the Ancestor Worshipers; to the Elementals go those who sacrifice to the Elementals; but my (Krishna) worshippers come unto Me. He who offereth to Me with devotion, a leaf, a flower, water, that I accept from the striving self, offered as it is with devotion. Whatsoever thou doeth, whatsoever thou eateth, whatsoever thou offereth, whatsoever thou giveth, whatsoever thou doeth of austerity, do thou that as an offering unto Me." Because, therefore, of their restricted focus of attention upon the lower Astral they draw themselves into rapport with the forces of that element -- and rising above it becomes increasingly difficult.

How does the barbarian or savage engrossed in the lower Astral substance for many incarnations lift himself out of this level? We find the answer to that in the Ruach. As was said in a previous lecture, the Ruach is the intelligent factor in man. That is why many of the mysteries, especially those of ancient years, required intellectual development as an intrinsic part of Metaphysical training. The Pythagoreans were deeply concerned with the study of Mathematics, Music, Grammar and similar subjects. These assisted in training the mental faculties, awakening them and giving them a character of their own. The requirements of the modern day school, even

though irksome to the child, are not without their definite value. Perhaps there may be those who rebel at the study of Algebra or Latin or Ancient History or some other compulsory topic, for they perceive in their daily affairs no tangible and immediate financial return. But this is false reasoning; mind training is never lost for it lends its valuable talent to all phases of man's existence.

It is intellectual study that remakes the barbarian into a civilized man. Intellectual application does that which no amount of praying to his nature gods would do.

The Metaphysician, therefore, should be he, who above all others, appreciates intellectual culture. Not only does it help to identify him with the past but it makes the best that existed in the past, his own personal inheritance.

Patience is one of the cardinal virtues of treading the Path. Particularly is this true when we consider that the inspiring contacts, visions, and spiritual experiences of many Adepts are given great publicity and fire the imaginations of the Neophyte pupils. They see the crowning glory of achievement, but of the preparatory steps toward obtaining that achievement they perceive nothing. Good things come to those who have prepared themselves for them and earned the privileges which they represent. That preparation need not be a monotonous or severe one if the Seeker will realize that it is important and will interest himself in becoming the Supreme Master of each and every step of the road. When you can perceive the nature of the Goal toward which you strive, then the Path is not so difficult after all. To the workmen who built the Pyramid it was a monument of sheer drudgery; but to the Architect who perceived in his mind the finished edifice, who was inspired by a Divine Insight, the tedious building of the foundation was no less interesting than the placing of the final Cap-stone upon the top.

We also are Builders of Life. The foundation must be secure; in comparison with the Summit, the foundation of our development is far greater in expanse than the crowning accomplishment.

Thru the assistance of the Holy Guardian Angel, the Metaphysician seeks to climb ever higher upon the Ladder of Attainment. He is not content to rest at any one point but senses the irresistible urge to continue his forward progress. He anticipates that time when he, like Jacob Boehme, may be able to perceive the entire Universe about him blazing with the glory of Supreme Deity.

In this process of development it is evident that ultimately the Holy Guardian Angel must yield his leadership to Deity itself. The Soul proceeds under the Holy Guardian Angel, is protected and guided by that force, but should never lose sight of the fact that it is toward ultimate union with the Unmanifest that development tends. There is a possibility, in other words, of the Metaphysician, after having advanced to that position wherein conscious association with the Holy Guardian Angel is attained, becoming self-satisfied. For this attunement comes about only after very commendable work in

development has been completed. It is a mark of achievement to become aware of the presence of the Angel, to converse with him, and to feel at home in His presence. To many this is sufficient, they look upon the Guardian Angel almost as a God, they are content with their stage of development and want nothing further.

Think for a moment of the wonders of this Pathway -- out of the Divine does the spark proceed. Thru eons of time, evolution carries forward a governed and regulated development. At last individual consciousness emerges. It retains an aspect of Deity within it, but is encompassed about by materiality. Upon the Pathway, however, this materiality is pierced and the Immortal Self within discovered. Then with infinite care, patience and tenderness this Immortal Self is lifted into rapport with the Inner planes even while the consciousness is operative upon the material plane level. There it abides but that is not enough; persistent in its yearning for truth, it is lifted beyond and into the unmanifest regions which produce the spark, the energy and the power that is the basis of all manifest life. Man alone has the privilege of passing thru so wondrous a cycle.

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-- MAGIC AND MYTHOLOGY --

Beloved Companion:

Together we have come a great distance in the study of the Caballah. A number of principles have been discussed with you as well as numerous "deities" whose existence perhaps you did not even so much as suspect prior to this particular study. So it is well for us to pause a moment to talk over these things, reflect upon them, and permit their significance to become absorbed in the light of understanding.

From earliest times there are records of the so-called mythologies of ancient people and their religious experience has always been one rich in a multiplicity of deities, gods and goddesses representing various celestial qualities. To one who sets out upon a study of comparative religion, these deities are first encountered with utmost perplexity. At first one is either persuaded to believe that ancient priests simply invented the gods from their own fertile imaginations or one feels inclined to give up the whole of study and become resigned to accepting the Universe as so complex a system that no human mind could reach even an approximate understanding of it. This, we say, is the perfectly natural reaction of the Neophyte.

If, however, these studies are approached by the metaphysician especially through the study of the Tree of Life, a more generous understanding of their significance is possible. For, the occultist starts with an open mind. He endeavors to visualize a condition of passive inertia which was the Universe before Time began. He perceives that in this latent inertia a potential Power arises. From this active power descends. It is divided, redivided and circulated so that through successive descending stages the Unmanifest becomes Manifest. Between the abstract and the Unknown-Unknowable, and man in his objective self, one perceives an intervening stage which is host to many different types of deific power.

Some of these forms man has called the Elementals, others the Devas. Their names are numerous and each group peering at the Inner Planes through a one-focus telescope, as it were, sees only one aspect and is moved to acclaim that as the Supreme and the One. The skeptic must not, therefore, without consideration, too quickly apply the adjective "imaginary" to these mythologies and to these ancient pantheons. Man has always been sensitive to deific power and one of man's most urgent needs is for the understanding of this God Power. It is of course, the priestly caste that have always made a close and detailed study of the gods. Broadly designating these powers as "gods" is rather inaccurate for it does not sufficiently discriminate between their powers and respective ranks. It is only in the Mystery Schools that adequate classification has been made, and this principally through the scientific correspondences of the Tree of Life. Whereas the layman is hardly capable of distinguishing between an elemental and an archangel, the Mystery Schools have accurately determined the gradations of power, the direction of force, the purpose and the functioning not only of these, but of all of the many forces of the Inner Plane Hierarchies. The layman is also confused by the way in which records of these mystical secrets were preserved. They will read the mythologies of the past and

will see in them nothing but what they assume are fairy tales of pleasant and engaging fiction. For in visiting the ruins of ancient temples, in studying the paintings, the carvings, statuary, etc., they look upon what they regard as childish art and feel themselves immensely superior to these geometric efforts of the artists' skill. They do not realize that it is this naive surface appearance of secret teachings that is their most effective protection. He who understands is far from the skeptic and the scoffer, but is moved to the point of reverence as with the deepest of respect he pays tribute to the secret symbolism by which Truth has been perpetuated down through the ages. In Egypt especially did the recording of Mystery Teachings assume a symbolic form. This symbolism reaches into every part of Egyptian mystical lore and is their real teaching. The position of the gods no less than their apparel and titles were all symbols of rank and can be interpreted upon that basis. When symbolism gives to certain gods forms that are not in accordance with the actualities of nature, it is not to be supposed that the designers knew no better or mistook their nature, but it is intended that through a combination of forms a complex Truth may be presented.

Rituals go hand in hand with esoteric symbolism. The ceremonies suggested by occult magic are not the product of a weird imagination, but each is not only significant of certain Truths, but also is a channel through which Divine Power can transverse the Abyss and be drawn into a more specific manifestation on the earth plane.

Likewise, the instruments or the "magical weapons" of the metaphysician -- these are usually the object of greatest suspicion by the orthodox laymen. But he does not realize that occultism is a science of Spiritual Laws and that as such requires its instruments of research, investigation and performance, just as any other science does. Hence, the magical Wand, the girdle, the lamp, perfumes, altar, and so on, each have a specific meaning to the magician and he combines and arranges them in a manner that is efficacious for his purposes. The whole process of magic is nothing more than the use of the properties of the Ruach so that functioning upon the higher levels may become a practical possibility. It is the magician's faith which endows them with power and their use stimulates his imagination no less than it prepares him emotionally and spiritually for the rapport which he seeks. Just as occult science has recognized and consequently classified the various deific powers, so do the magical instruments extend the magician's power to different established centers of force.

For one cannot enter into the contemplation of the sublime without purpose and without system. One cannot accomplish the realization of the highest spiritual contacts unless it is with the assistance of those time honored aids which have long been used for this particular purpose. Through the use of these rituals and instruments the magician is freed of the burden of hewing his own path through the tangled forests of ignorance. His full strength, courage and attention can thus be centered upon adhering to the traditions of the Path, establishing them within his own being and assimilating their truest and deepest wisdom.

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