"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the WORD OF LIFE." 1 John, i: 1.

All thru both Old and New Testaments, we find such frequent and almost insistent allusion to a "Word", of life, of light, of power, of wisdom and of creative function, that the emphasis upon this factor in spiritual development and an alleged inherent organic potency is inescapable to the researcher in Christian Mysticism. It is surely more than a figure of speech. It would be worse than useless as a platitude, for the term itself can be applied in so many and varied ways and meanings that it is more than probable that a false, rather than a true conception would attach to a given usage of it in many instances.

2  It is an excellent evidence of the close alignment between science and religion, that we find that the emphasis referred to is a pre-eminent feature in every religious system of permanent merit, the world has ever known. Thru the prehistoric astronomical religion, the worship of heroes and demi-gods: serpent, tree, stone, solar and lunar worship, the pantheons of Greece and Rome, to the systems of religion built upon the personal teachings and
revelations given by the Messengers and Avatars, Hermes, Confucius, Zoroaster or Zarathustra, Moses and the Prophets, Buddha, and finally, Jesus the Christ, the creative and life-giving powers inherent in a "Word" of some specific character are stressed to an unusual degree.

3 In practically all of the early systems of spiritual initiation, the dogma of a "word" that was invested with specific spiritual attributes and that had been "lost," was inculcated in rituals that have since come down to us. The so-called "Lost Word" of Freemasonry is familiar to all Masonic students, and is, in a way, even more so to students of the arcane sciences, for Masonic encyclopedias give an open exegesis of the symbolism the "Word" expresses and researchers in the Mysteries have carried the study of the principles it involves far beyond the limits of stated ritual. Masonry, however, is not the only arcane body extant today that develops this concept of a Lost Word or of a word endowed with singular potency.

4 When the centurion besought Jesus the Christ, that he would heal his servant, he urged Christ to "speak the word only," so great was his faith. His faith was doubtless based as well upon a better understanding, perhaps, of what the "word" was, than we of the present possess, for a principle inculcated only partially, today, thru the medium of a vast secret organization, does not produce a constructive fruitage in the popular mind, and the Church, as an institution, is silent on this matter, except in so far as it stresses the concept of a "Word made flesh," without, however explaining what that word or what the flesh alluded to, really is.

5 Let us note how Christ used "the Word." When the leper came to Christ, asking that he make him clean, the answer was, "I will; be thou clean" (Mark, i; 41). When the centurion besought Christ on behalf of his servant, the reply was, "as thou hast believed, so be it done unto thee (Matt., viii; 13). When the Canaanite woman askt Christ to heal her daughter, "vexed with a devil," the same answer was given, "great is thy faith, be it unto thee even, as thou wilt," (Matt., xv; 28). At the healing of the man sick of the palsy, the command was, "Arise, take up thy bed and go unto thine house" (Matt., ix; 6). At the "raising" of the dead daughter of Jairus, Christ said, simply, "Damsel, I say unto thee, arise." And the twelve year old girl arose and walkt (Mark, vi; 41). At the tomb of Lazarus the command was given, "Lazarus, come forth" (John, xi; 43).

6 It will be noted that in each instance the command was one of power, uttered in the most positive manner, in the imperative mood and with the utmost simplicity of expression. There is no
suggestion of any specifically mystical or magical phrase or mantram; nothing to suggest the supernatural or the supernormal. Nor do the original texts suggest or furnish any basis upon which anything of a magical nature might be inferred. Quite the contrary. In each instance, the entire phrase used would be summed up in the modern vernacular as the “Word of Command.”

7 Doubtless all will agree that, in common usage, a single word is frequently used to express several different thoughts or desires and conversely, several words are frequently used to express a single thought or desire. Words are powerful, and the fewer of them we use, the clearer our purpose will be expressed. Modern writers have discovered this fact, to the great relief of their readers. Multiplicity of words weakens the expression of the thought involved. Concentration of words is as necessary as concentration of thought adequately to express a purpose in the most constructive and effective manner.

8 Without the use of a single unusual word and in the fewest possible number of words, Christ effected wonderful results. It is the result that counts. Therefore, with the evidence we have before us, we can admit that what really was manifested was not a magical formula but the thought behind the spoken words. When we are taught that a word was made flesh, it is not to be assumed that a verbal exclamation from Almighty God became human flesh. It was the thought of God, expressed crudely in Genesis, of seeing Himself reproduced in visible manifestation; his “image” visualized in matter (flesh), and the real “Word” that was made flesh is humanity, collectively a reasoning organism. that is His “image” and His thought made flesh or matter or visibly manifest. The “Word made flesh” means God’s thought expressed in matter or form.

9 Every physician knows the value of implanting the thought of being healed or being made well in his patient. Once the patient’s mental processes are in alignment with the physician’s, a large part of the healing process has been effected. The rest is, in many instances, largely a matter of convalescence. Many patients have struggled thru the severest crises simply thru the sheer force of the will to live.

10 This is exactly what Christ did for his “patients.” He responded to their will to be healed. Except in the instances of the daughter of Jairus, and Lazarus, his healing command was always preceded by the request for healing, sight, or cleansing and the sufferer’s mental processes were in alignment with Christ’s power thru their faith in his power. When Christ gave sight, he followed up the desire for sight by the thought of sight as he formulated it and implanted it in the mind of the blind person.
He did not say, "Now, my friend, you will see better and better each day forth; your vision will gradually be restored and ultimately you will become fully healed and able to use your eyes normally." That would have been little more than autosuggestion. He did nothing of this sort. He gave the right thought to the organs requiring it and they responded to the Word of Power, because the Word of Power is also, always a Word of Life, for Life vitalizes and gives power.

11 Christ's method and formula of expression held true in the cases of the daughter of Jairus, and of Lazarus. They were dead, as the world calls it, beyond a doubt. Lazarus had been entombed three days and advancements decomposition had, according to popular belief, presumably set in. In accordance with the Jewish customs of that day and in that land, the daughter of Jairus, also, would have been entombed within a very few hours had Christ not come at the time stated. But no one departs from mortal life, unless insane, without the desire to live, or the wish that one could live longer. The mental process and attitude was still existent, for death does not mean the extinction of our mentality. We know too much through psychology and psychical research today, to admit of such a concept. And even the teachings of orthodoxy insist upon an "after death state" they ill define it.

12 In Jairus’ daughter and in Lazarus, on the spiritual side of life, the desire to live was still active and Christ's Word of Life gave Life to the organs requiring it and they responded. It was not miraculous. Christ simply knew the forces with which he was dealing and he knew how to reach them and he furthermore promist that those same things that he did and even greater things should his followers do, after he had gone to his Father. We have seen that promise made good—fulfilled to the letter, for science is today, doing even greater things, and many have been hailed and called back even from the grave under most remarkable circumstances, in the centuries intervening.

13 From ages prior to the Christian Era, delvers into the "occult" have endeavored to discover a magical word in which wonderful potencies are assumed to be embodied. In the ancient religions the mystical name of the principal deity was assumed to have creative powers and functions. The Hebrews attributed the same magical potency to the IHVH, or yod he vau he, which was to them the secret, sacred and unpronounceable name, and for which they substituted the name Adonai, yet they did not know who the REALITY back of the name was, for, according to Exodus, vi; 3, God is said to have assured Moses that "by my name Jehovah, was I not known unto them." The Hebrew, Greek, Pythagorean and Arabian Kabalas indicate thru a system
of numerology that is most interesting, the essential meanings of
names and words, but even in such studies, we find that it is not
in the names or words alone that the virtue resides, but in the
thought they are intended to express.

14 We have already alluded to the fact that one word may
express several meanings and that an identical meaning may fre­
quently be exprest thru any one of several different words. This
leads us to another and a vital conclusion, namely, that the mani­
festation of the thought desired, depends largely upon the way we
utter the word chosen to express it. We can often use the same
word to compel action or to allay and prevent action. The result
depends upon our mode of expression. If we desire to produce
action by giving the Word of Life and seeing it thereafter in­
carnate in visible manifestation,—become flesh, as it were, we
must give the Word of Life by which we are attempting to ex­
press our thought, in a forceful, positive manner. It will convey
no life whatsoever if spoken in a passive, indifferent, mechanical,
ritualistic style.

15 The one word “forward” sets in motion a tremendous
dynamic force when a commander gives it in the imperative mood
to an army. The same word means absolutely nothing when
mouthed by some burbling platitude monger among parlor “up­
lifters’ and “comes the dawn” cults, or when misused by profes­
sional pulpiteers. There is something electrical in the verb “to
be” in any of its usages. One can softly murmur to a sufferer,
“be it unto thee even as thou wilt” in the full assurance that
nothing at all but disappointment will ensue. But when the same
thing is said with force and energy, it becomes a transmitter of
energy at both ends of the line for it implies action from two
different points, the receiver as well as the sender and each under­
stands it. “Even as thou wilt” implies that the recipient entertains
a definite desire, and when the command to receive the fulfilment
of that desire is coupled with the desire to receive it, something
is bound to result.

16 Now let us apply our Christian Alchemy a bit. In every
instance where the Word of Life is applied, something has been
“raised.” It has been sought to express this truth in the rituals
of various arcane organizations even at the present day, but the
truth involved is usually lost in the attempt to attain letter-per­
fection of ritual. When the blind were given sight, they were
raised from darkness to light. When the sick were healed, they were
raised from infirmity to firmness. When the lepers were
cleansed, they were raised from decomposition and putrefaction
to sublimation and physical perfection. When the dead were re­
stored they were raised from death unto life. These things are
often expressed as symbols of raising to eternal life, but they were facts in the physical world as well.

17 Raising was and is a part of the process of transmutation, for it is the raising of an organism, in whole or in part, from a lower to a higher state of existence and function. The medieval alchemists used a curious terminology in some things. For instance, paradoxical as it may appear on first thought, they called ALL bodies in the NATURAL state, or as found in nature—DEAD BODIES. All regenerated bodies, or those raised from a lower to a higher state physically, mentally or spiritually, they termed LIVING BODIES. To them, the Grand Hermetic Arcanum was vastly more than a mere chemical operation; it was the transmutation of the Human Word into the POWER OF THE WORD OF GOD.

18 Humanity is God thinking Himself into manifestation. The Word of God and the Word of Humanity should be, therefore, one and the same thing in essence. The transmutation of the Human Word into the Divine Word means the raising of the human thought process from a static position of inertia to the dynamic condition of constructive action. When an entire nation becomes dissatisfied with a time-worn condition of things that needs readjustment, the desires of individual rulers who are personally satisfied because existent conditions lend themselves favorably to their whims, is set aside and a new order is established. There is no gainsaying or stopping such a movement, because it is the collective will in operation, and this collective will is a manifestation of the Divine will in active operation because it means raising the entire human mass concerned, to a higher plane of being.

19 In every chemical action the processes of boiling, distilling, precipitation and purification are noted and it is the same with the greater action of the human mass just referred to. At such times, humanity seethes and boils, but out of it comes the distilled thought and constructive ideas that pave the way for a better phase of civilization with the consequent raise in mental and spiritual understanding all along the line. The disturbances in the chemist's retort and the commotion in that larger retort represented by State or Nation are the same in quality altho different in quantity. It consists in the agitation necessary to throw down or precipitate the "earthy" matter or detritus and by distillation and condensation, allow the essence or higher potential factors to "pass over" into the new principles of being.

20 The "Word" or the "Word of Life" means simply the "Vitalic Command" which expresses a constructive thought in an impulsive and impelling manner. Used in this way, the vitalic
command becomes an instrument whereby God, Humanity or individual Man can develop thought-forms into manifest phases of matter or activity. The vitallic command is always a transmutative process, because it confers "Life more Abundant" to an organ, an organism or an organization, raising it to a higher status. More life means more and greater activity and efficiency.

21 The command to Lazarus to "Come forth," was a true example of Christian Alchemy. Lazarus was and is a symbol of the Dead Body so-called, by the Alchemists. It represented the mortal body in its natural state of inertia unless and until vitalized by spiritual life. When Christ gave his now famous command, the "dead" body was vitalized with "new" life, spiritual life, and it "came forth." Worldly ignorance called the whole procedure in the case of Lazarus, a "miracle," simply because it could not understand it, just as today, it delights in terming whatsoever it cannot understand as "miraculous," "supernatural" and "phenomenal."

22 Modern ignorance sneers at medieval Alchemy simply because it does not understand it and will not take the trouble to understand it. Let us see how far wrong the Alchemists were. In their curious language, devised to foil the ecclesiastical hierarchies who sought to suppress any teaching that was not of their own creation, they would have described the "miracle" of Lazarus thus: "Now this dead body, which is Saturn, was, by our Elixir, the Quintessence, thru putrefaction, raised by the synthesis of Our Stone and the primal fire of Sol, so that Leo, the white Lion, by our Mercury, should indeed make pure Gold from Lead." Sounds fanciful and unintelligible, does it not? Let us translate it. "Now this dead physical body of the Saturnine or unawakened Man, was, by our "elixir" which is the Higher Mind, thru the putrefaction, mortification or subjugation of external sense perception to spiritual perception, raised, by the application of the Divine Life (fire) of the Sun (Son) of righteousness, so that the Lion (Leo) of the Tribe of Judah by the power of the Christ-Mind should indeed make the pure Gold of the perfected Man from the leaden or unawakened Man. (Lead being the metallic symbol of Saturn, or Man in his lowest evolutionary status.)

23 In the two renderings given, we see how the medieval Christian Alchemist and the modern Christian Alchemist would describe the "raising" of Lazarus. The greater merit belongs to the medieval method of expression because it enlists the aid of the nature-correspondences which show most grafically, man's relation to the several kingdoms of life. It is from this earlier form of expression that the concept of being raised by the "Lion's Paw" has come down to us. The four days Lazarus was said to have been entombed and the corruption described by Martha, the sister
of Lazarus (John, xi; 39), refer to the four alchemical processes which must be undergone by every one who seeks at-one-ment with the Over-Soul or the Father; Putrefactio (putrification or subjugation of sensual desires), purefaction or purification, regeneratio, or regeneration in spiritual birth, and finally, resurrectio or the resurrection and raising into the Christ Mind wherein all are made ALIVE. It was on the fourth day or in this fourth stage or process that Lazarus was “raised” by Christ to fellowship in the Christ-Mind and At-One-Ment with the Father.

24 So it is, that we can see that alchemy provides a way for us to apply specific scientific processes to the development of the spiritual life and it reveals to us that the approach to that life is only by an orderly process and progress in sequential steps that change the whole structure of one’s daily life and outlook.

25 This process of “raising,” as shown by its persistence in the rituals of various arcane societies and organizations, is centuries old. It shows the trend of the human mind ever along similar avenues of thought and enquiry. Today, there are literally millions of intelligent folk who, in spite of the wonderful advances of science and philosophy, of the doctrinal and dogmatic teachings of Christian truth, of the age old affirmations of all the world-religions ask, as St. Paul foretold they would ask (1 Cor., xv; 35): “But some man will say, How are the dead raised up? and with what body do they come?” What matters it, how we shall be raised up, so long as we are raised? As the Apostle said truly, “All flesh is not the same flesh . . . there are celestial bodies, and bodies terrestrial” (1 Cor., xv; 39, 40). If we are raised from the unregenerate to the regenerate status while still mortal, it is in a body terrestrial. If we are raised from mortality to immortality, it will be in a body celestial. These paragraphs from the Epistle to the Corinthians have been built into the funeral and requiem services of practically every organization in Christendom and adopted by some that are not in Christendom and the purpose has been in each instance to convey the truth that there is a raising or a resurrection from the grave into a state of life after so-called death and the grave and death have been conquered. As a matter of fact they have never existed except as symbols of the last appearance of the Human Ego in mortal vestiture and his graduation into the higher life and light. They are symbols merely, and, like so many symbols, they have inspired millions upon millions with terror, simply because those millions have not lookt beneath the surface.

26 All the religions of this world have taught a resurrection of some sort and this capacity to believe and to teach a resurrection is the greatest proof of the certainty of a resurrection for in the countless deaths in the human family and the various methods of
approach to it individually, there has been a consensus of phenomenal experiences while upon the border-line that have been most corroborative. But we read a different meaning into this idea of a resurrection and of being “raised” by the power of the Word of Life. While the antiquity of the tradition of being raised is most impressive, yet it contains an organic truth, organic because it is vibrant with Life in its most intensive phase.

27 As Christian Mystics, we are not particularly concerned with a “general resurrection” which will inevitably occur regardless of human speculation. We are more vitally concerned with the resurrection that can take place within ourselves whenever we will permit it, for we are well assured that the spiritual life is not a post mortem state but a very present state in our present incarnation. We can be raised to a far greater estate and measure than Lazarus attained, for, after all, according to the Bible story, Lazarus was simply restored to human consciousness and there is no record that he bore witness thereafter of any particular experiences while “dead.” But his resurrection or “raising” is a profound symbol to us of the deeper truths we have enunciated.

28 Lazarus was raised “back” to physical consciousness. Without retracing any steps, if we are willing to undertake the proper preparation consisting of the four alchemical processes we have outlined, we can look forward with all assurance to being raised to the spiritual consciousness right here in mortal life, and that will transcend anything that Lazarus may have experienced.

29 How can this be so?

30 Simply by virtue of the same primal fiat, sit lux! (let there be light); the first command hurled into that portion of Space that constitutes our corner of Cosmos. All subsequent creative fiat or commands were subsidiary to it, because Light is the parent of Life so far as our earth is concerned and darkness or the absence of light symbolizes the sleep of inertia that we call death. All manifest phenomena relative to our earth and to ourselves is dependent upon the manifestation of Light, and this holds true in the spiritual life of man as well as in his physical life. That command, “let there be light” has never ceased to be operative. When it does cease, so far as our earth is concerned, it will mean the end of our planet.

31 The primal fiat therefore, is a continuous, mighty cosmic vibration, ever operative and functioning, and if we place ourselves in alignment with its tremendous vibration, it will raise us indeed from the darkness of physical consciousness to the light of spiritual consciousness and immortality will become a fact to us
even tho mortality be our present expression of external manifestation. "Whoso liveth, and believeth in me shall never die" (John, xi; 25). Do we not find that this promise takes on a new and vital meaning when we grasp the significance of the Great Command thundered forth at creation's dawn? Not the foolish belief that one may live forever in the same mortal body, but the greater and more satisfying concept that it is in our consciousness that we really live and that if we live rightly in that consciousness, it will never cease, therefore we can never really die.

32 There have been and we suppose there still are, some "absolute monarchs" who exercise the power of life and death over their subjects, but the human being who can enter into the profundities of these spiritual truths is mightier than any absolute monarch this world has ever tolerated, for he has a power over his own real, inner, true life that is subject to no earthly monarch.

33 The command, "let there be light" was one, and to us, the first, phase of the "Word made flesh" for everything subsequent thereto, has been dependent upon it. The Word to which St. John refers, the "Word made flesh," the "Word of Life," the "Word of Power," all these are variations of the "Vitalic Command" and this Vitalic Command was the Original Creative Fiat. It is continuously operative under many different applications. God said, "Let there be light." Centuries, probably epochs and world periods later, John came to "bear witness of that light." Shortly thereafter, Jesus was made the Christ and heaven testified that this was "My beloved Son" and he WAS the Light of which John had borne witness. All these teachings fit in together if we study them by that Light. There is no contradiction, except sometimes the unfortunate contradictions due to man's inability to express in human language the mysteries which that Light reveals.

34 Greatest and best of all, while we are indeed the products of that Light, yet in view of the fact that we have a direct lineage from and kinship to and with the Father, our Creator, we too, can exercise the functions of that same creative fiat and use the "Word of Power" or the Vitalic Command. We can use it in two ways, for ourselves and for others. Either way will be equally legitimate, for it cannot be used in any way whatsoever that has the least element of selfishness embodied in its usage. We may use it for ourselves, so that by entering into the Christ-Mind we too, shall be raised by the Lion of the Tribe of Judah and on being raised, we shall enter into a new and more sublime concept of our duty to those still seeking the way and the light. If we use it for others, we shall have the joy of true and constructive service.
that alone will raise us to the same measure. For we cannot rise, except by raising others and we cannot raise others without rising ourselves. The Word of Life and the Word of Power operates both ways. It has no element of choice, personal predilection, favor or partiality and those who use it must also be used by it.

35 We are unconsciously using the Word of Life while we are studying these mysteries as Christian Mystics, because the study of the letter of them, alone, will reveal little to us except a phase of Christian archaeology that may be interesting but not personally vital. Always remember that the letter killeth. It is the SPIRIT that quickeneth and maketh alive and the Word of Life is the Spirit that quickeneth.

36 Human actions make their impress upon the world's consciousness and last imperishably. Human words pass away in due time. Even the oldest records of human words, the world knows do not begin to cover the history of the least part of the human race or species. There were notable words spoken before human history began. But we know something of what our primeval progenitors did because their actions made such an impress that tradition could preserve them with really marvelous accuracy. The only words of vast antiquity that have come down to us with reasonable accuracy, are those expressing fundamental TRUTH, and they have been preserved because they were Words of Power and Life, expressing the Light of the primal fiat. This, we believe is what Christ meant when he said (Matt., xxiv; 35) "Heaven and earth shall pass away, but my words shall not pass away." It was not the mere words he spoke in Aramaic that were to last beyond heaven and earth for Christ's language is already a dead language, deciphered with great difficulty. But Christ spoke and functioned the Word of Life and the thought that Word of Life express, has not passed away; it never will pass away; in fact it is more vital today after the critical research of nearly twenty centuries than it was even in his own day.

37 The Word of Life can never die because it is the Word of Life, and Life is indestructible and imperishable. There is no doubt that Christ knew how to and did use the Word of Life. His verbal phrases were no different in their simplicity from the words used in ordinary speech yet he spoke as "one having authority" (Matt., vii; 29) and this is further testified to by the "amazement" of the witnesses when he cast out the unclean spirit from the man in the synagogue at Capernaum (Luke, iv; 36). They asked among themselves, "What a WORD is this! for with authority and power he commandeth" . . . Christ gave them the answer to their wonderment and amazement. He explained
It is the spirit that quickeneth: the flesh profiteth nothing: THE WORDS THAT I SPEAK UNTO YOU, THEY ARE SPIRIT AND THEY ARE LIFE." Language, grammar and rhetoric counted for nought. Even the form and phraseology of the words would be subject to later dispute, as indeed they have been, but the spirit in them, the thought back of them, is what has come down to us and it absurd to waste time quibbling over etymology when the spirit expresses itself so forcibly and unmistakably and produces the same results today that it did nearly twenty centuries ago, for after all, this permanency is the acid test.

38 To his credit be it recorded that Peter recognized this at the time, for he said (Verse 68), "Thou hast the WORDS of eternal life." Spiritual scientists and mystics have for ages wrongly sought some magical type of Word that would seem to fit all the requirements of creative power. Yet the Word staring us in the face in the Bible itself. In Genesis we find that the first WORD was the command, "Let there be Light," John affirms that in the beginning was the WORD (John, i; 1) and the WORD was with God, and the WORD was God." In (1 John, iv; 8) this same great apostolic mystic tells us that "God is LOVE." In John, i; 9 we find that God, as expressed thru Christ was the true LIGHT, that the world was made by Him and the world knew Him not. Therefore, the WORD was God and God is Love and Love is Light. Love and Light are indeed the creative forces, not alone in our planet but in all Cosmos. Love Divine is the manifestation of the desire to see one's self reproduced without the least element of passion, sensualism or selfishness, for which reason God said, "Let us make man in our image, after our likeness" (Gen., i; 26). There was no passion, sensual pleasure, physical association of selfishness in this creative desire and the world's travesty on love is far from approaching even most distinctly the sublime ideal of true love.

39 And so, when we desire to function the WORD of Life, we are desirous of functioning the creative power it represents and that is why those who have been able to function it to any degree are those who have stood ready to make the sublime sacrifice of self that Christ exemplified to us, for back of the desire must be the unselfish love for humanity and the willingness to demonstrate that unselfish love at any cost to self. Love and Light are synonyms of the higher concepts, for each is creative, both on the physical and on the spiritual planes. They differ in the method of administration according to plane or region, but nevertheless, in both instances alike, they have their origin in the higher mental and spiritual desires and concepts. This is demonstrated by the Apostle's letter to the Galatians (v; 14), "FOR ALL THE LAW IS FULFILD IN ONE WORD, even this: Thou shalt love thy
neighbor as thyself." The same Apostle Paul, recognizing the importance of this truth, instructed the Philippians (ii; 16) to "shine as lights in the world . . . Holding forth the WORD OF LIFE." He warned the Colossians (iii; 16), to "let the WORD of Christ dwell in them richly in all wisdom" and affirmed to the Thessalonians (i; 5) what we have also affirmed in these instructions so often, that our Gospel come not in word only (letter) but also in POWER and in much ASSURANCE.

To those who would incline to dispute the mystical interpretation of these truths we commend the advice of Paul in his second epistle to Timothy (ii; 14) "Of these things put them in remembrance, charging them before the Lord THAT THEY STRIVE NOT ABOUT WORDS TO NO PROFIT, but to the subversion of the hearers." When we are admonished to "Preach the Word," as in 2 Tim., iv; 2, it is the WORD OF LIFE that we are to preach, for it is the Word of Life that is creative that expresses the highest concept of love and light the human mind can entertain and because it is only thru this understanding that we can gain a clear idea of the mission and message of the Christ. We have had too much blood preacht to us. We have had too much emfasis on the shedding of blood, vicarious sacrifice, atonement by blood and the shedding Christ's blood. These factors had their purpose and it was a wonderful mystical purpose but sometimes I feel that this fact, that so much blood has been unduly preacht and strest is the reason why so much blood has been shed in the name and in the propaganda of Christian teachings. If we sought to express more of the love and light Christ exemplified and preacht and wrote less about his blood, the Gospel would take on an aspect that would appeal more powerfully to a race that sadly needs love and light and surely needs a rest from the shedding of blood.

Human nature is the greatest possible slave to habit, especially habitual trends of thought. There is enuf of the simian in us, despite the anti-evolutionists, to imitate, whether we understand what we are imitating or not. If we have a picture of bloodshed continually presented to us we are apt to bring that picture into manifestation either intentionally or unintentionally and with the best motives possible. If we really want to advance the cause of human brotherhood, we must spread the Gospel of Love and Light instead of the Gospel of blood and hate. It is the Word of Power and Life that transmutes our lower natures into the higher characteristics that should, naturally as we progress culturally, animate us. It is by this use of the Word that God Himself maintains order in cosmos, as shown by the expression (Heb., i; 3) "upholding all things by the WORD OF HIS POWER."
That same Word of Power and Life should be used by us at least to the extent of preserving order in and among ourselves, and to abolish the strifes that have rent the human fabric so frequently as we look back across the vista of bygone years.

42 Our summary of the essential meaning of the Word itself as beginning with Genesis and amplified in the Gospel of John, is further witnesst in Heb., xi; 3, where we learn that “thru faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.” We must apply this spiritual alchemy to ourselves if we desire to enter into the complete illumination that the spiritual life can and will give us. We must be born again. Not by entering a second time into our mother’s womb as Nicodemus questioned (John, iii; 4), but by the birth of regeneration in and thru the Spirit. Peter strest this point (1 Pet., i; 23) “Being born again, not of corruptible seed, but of incorruptible, by the WORD OF GOD, which liveth and abideth forever.” Here again we note that this wonderful Word is an eternal, ever-operative and functioning force and energy which has the potential power of raising one from a lower to a higher estate in the scale of Life. It enables us to be born again, not phenomenally, but actually, because real birth is, in the ultimate, something that is within our consciousness. A new born babe does not know that it is alive. It is a long, long time before it even enters the realization of “I” and thinks of itself as something living. Even then, it does not think of itself as something living in contradistinction to something that is, apparently, not living. The thought of life does not enter into its consciousness at all. Consequently there is also no thought of death.

43 There comes a time when each human being not only knows that it is a living organism but also that there are things that are not regarded as living, and then begins to question. When we “stop living,” what comes after? We feel this and question ourselves and others thus because we feel that Life is something upon which we have, at best, only a feeble grasp, and we know that a sudden accident may deprive us of it even before the sun of the present day has set. We fear to lose our life because we are not sure of what may come after. We have this fear, due to uncertainty, because we hope that there may be something for us after so-called death. We have this fear, uncertainty, hope, and questioning, because if we stop to realize it, we live truly, only in our consciousness. So, when we are born again, into the spiritual life, we enter into the certainty that we have reacht a plane of understanding from which we can survey whatsoever the future may be, with no mental agitation, because we find our knowledge grounded on the fact that it is in our consciousness that we really
live and that our consciousness has reached a plane which is not subject to the laws and conditions that govern the purely mundane phase of existence.

44 This new birth is accomplished by the Word of Life. It raises us to immortality while in the midst of mortality and frees us from distractions, fears, questionings and speculation regarding the future. We even relinquish our hopes of a future life for we realize that we live, consciously, in the eternal NOW; we always have lived in the NOW; we always will live in the eternal NOW and that by no means can we get out of NOW even if we should desire to do so. If we sit beside a brook, its waters may represent to us Time. Time is flowing by us. If we put our hand in the brook, we have entered into Time. When we withdraw it, we have stepped out of Time. Time goes on just the same. But we also exist. Perhaps we saw, years ago, the same spot where the brook now is, but then dry. We were before Time. The brook and its symbol of Time came later. Perhaps we may visit the same spot again later and find our brook dried up. Time as represented by it, has stopped. But we are still there. Before Time was, we were. After Time shall be no more, we shall still exist. We live in our consciousness of living and never can we escape that consciousness, once it has fully dawned upon us. This is what the Word of Life can give us and it is priceless.

45 The thoughts just outlined help us to understand the profundity of Peter’s statement, (2) Pet., iii; 5, 7, 8): “For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, BY THE SAME WORD are kept in store. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.” Fellow students, let us get this big fact into our consciousness, that the Word of Life or God, is not a magical word spoken once and ending as soon as it was spoken, but a cosmic force set in motion and that will continue so throughout all that we can understand by the word “eternity” and that the creative power, the illuminating energy, and the loving maintenance of that cosmic vibration, for that is what it really was and is, will bring us safely beyond all human error ultimately, but that we can also speed the process if we lay hold upon it and make it a part of our own individual activity. By so doing, we shall be co-operating with God, a partnership not lightly to be assumed, or lightly to be ignored.

46 The Word of Life will transmute our physical consciousness to the spiritual consciousness. If we seek visions of the higher
planes of being, let us remember the man alluded to by St. Paul, (2 Cor., xii: 2, 4); "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell, God knoweth:) such an one caught up to the third heaven. How that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter." Paul was not the only one who has known such a person. Jacob Boehme, the "Shoemaker of Goerlitz" one of the most wonderfully illuminated beings this world has ever known, had similar experiences, and he could not utter that which he had seen and the world's greatest mystics have never been able fully to understand his works, simply because such things cannot always be exprest in human language. Nevertheless, the Word of Life can and will do the same for those who will co-operate with it in the requisite degree. But we must subject ourselves to the four processes described in this instruction.

47 Putrefactio, the curious name given by the alchemists, means simply the putting away of the Old Adam; relinquishing the manner and attitude of childishness that the Apostle spoke of and thinking as a man and putting on the New Adam which is the Mind of Christ. Then comes the purification of our minds from the lower desires and characteristics, which leads us directly to the condition of regeneration or new birth into a higher consciousness into which we shall be "resurrected." These are simple, not tortuous processes and each leads so gradually into the other that lines of demarcation are almost imperceptible. I believe that if the Master had given us some very difficult formula to work out for our attainment to the higher life, more people would feel desirous of accomplishing it, for that is human nature. But the way and the process is so simple, that this very feature makes it difficult for some to understand it. Think right, act right, speak right and these processes will adjust themselves in your life without any phenomenal accompaniments, until, before you realize it, you will become conscious of a degree of understanding and a phase of spiritual insight which is new to you and which will dawn upon you as a veritable revelation.

48 May you, my dear fellow student, be able to realize and function the Word of Life in such a generous measure, that you may help to illumine this world with the Gospel of Love and Light in their truest creative manifestation, to the advancement of Humanity and the ushering in of the Kingdom of God and the Brotherhood of Man in the sense of a unified Cosmic Family in Christ. Every one of us has this possibility before us. None of us can afford to ignore it. May the consciousness of it come to you in a measure of complete understanding.
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