

## **Mastership: The Divine Law © 1949**

A full explanation of the Laws governing the inner development necessary to attain to Philosophic Initiation or Mastership together with a detailed account of the Priests of Æth or the Priesthood of Melchizedek.

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Comprising:

The Priesthood of Æth • The Rosicrucian Order  
The Secret Schools • The Hermetic Brotherhood  
Illuminatæ Americanæ • Fraternitas Rosæ Crucis  
Temple of the Rosy Cross • The Order of the Magi  
Sons of Isis and Osiris



## FOREWORD

Throughout all of the vast Arcane, Occult and Esoteric literature runs the thread or theme of a Secret Doctrine and the Greater Mysteries. The Bible itself is far from free of this same suggestion. The life and Ministry of the Nazarene is built upon this idea, and the very basis of his teachings is the secret or Double Doctrine; one for the greater mass, the multitude; while the other is for the few; for those who made themselves the select - God's chosen people; the theme, assurance or promise of which was, and is:

"To you it is given to know the mysteries of the Kingdom of Heaven, to others it is not so given." - Matt. 13:11

When he made this statement as variously recorded by the disciples, he was speaking only to the few; hence only to the few is it given to know this secret of the kingdom. All the others, the vast majority, are taught in parables, and herein is the Arcanum of his teachings and his mission; the Secret or Double Doctrine.

If we believe that religion, or more correctly, the Scriptures which teach man the Laws and his duties to himself, to God and to his fellow man, were coexistent with man himself, then we find in the very beginning of the Bible, Genisis 14:18, one of the greatest of all the Mysteries.

The Greater Mysteries and the Secret Doctrine throughout time were based on this reference to Melchizedek, High Priest to God and His "kingdom of righteousness," an Arcanum wholly neglected or evaded by orthodoxy, but so vital and so "eternal" that the centuries have not dimmed its importance, but greatly and gradually brought it more and more to the fore.

Though this Priesthood of Melchizedek is, insofar as we can learn from the Biblical text, the only one established according

awakening of the Priesthood of Melchizedek in the teachings of the true Gnostic fathers and their Gnosis, an Arcanum of the select few who were willing to so live that they might *experience the awakening of the Christos within themselves. those who did so live, who succeeded in finding the light of the Holy Ghost, became the knowers, hence the Gnostics, the first Christo-ians.*

To these the Gnostic Initiates might have said as truthfully as did the Nazarene to his close associates: "To you, the few who have listened and obeyed, the Kingdom of Heaven has been opened; the others who would not follow the laws can be taught only in parables and symbolism."

The Gnostics and their Secret Doctrine and Arcane were compelled to enter into the silence. While they were in process of doing this, one humbly born took up their banner, and, as a descendant of Abraham, like him, became a Priest after the Order of Melchizedek. He taught these Secret Doctrines; the same Arcanum of Light or the Holy Ghost, and like the Gnostics, boldly proclaimed that to only the very few was given the secret of the Kingdom of Heaven.

These few were the Chosen People of God; a peculiar people indeed, because they, from among the many, were willing to live the *regenerative* life and experience the second birth so necessary if the eyes were to be opened to spiritual things.

Again there is a period of outer silence. During this time were born the Arcanum Fraternities working in silence for centuries, but teaching these same Greater Mysteries and Secret Doctrines to the few ready to accept and obey.

The Mysteries and Secret Doctrines of the Initiates now became the Arcane Science and continued to be taught in their

court of the Fraternitas Rosae Crucis and released by him to his Initiate members. We are personally responsible for its interpretation and the notes.

In the hope that our efforts will be of help to those seeking the Light and the goal of man's existence, we remain,

Sincerely,

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Within a few years these publications became widely known and were accepted as authoritative throughout the world; when lo, organizations sprang up like mushrooms, overnight. Most of these, without authority or authentic direction, assumed titles and insignia belonging exclusively to Fraternities able to trace their lineage to centuries before the Christian era. This in nowise prevented pseudo-initiates from claiming these names for themselves and using them for their own selfish purposes. Among the names assumed was that of the Magi.

The Apostolic descension of the Priesthood of the Magi, that of Melchizedek, dates beyond the year 4255 B.C. The Magi were ages old when the Nazarene was born and it is recorded that they visited him and acknowledged him as the new interpreter of the Law.

In the Priesthood of the Magi, a neophyte was never allowed to be present, or take part in any Initiatory rites, until he had attained to what is now known as Philosophic Initiation.

Later, these Mysteries, in one form or another, were taught in the Secret Schools of Greece, India, Persia, Thrace, Scandinavia, the Celtic and other nations.

In Egypt, during the years of her glory, no one could be a Priest, or occupy a State position, unless he was a Philosophic Initiate. In the Egyptian Mysteries were taught and made manifest, *as a result of the self-effort by the Neophytes*, the Unity of God, the Immortality of the Soul, and the bringing into Conscious manifestation of the Flame of the individual Soul. From the first dawn of spiritual consciousness in man, all who sought knowledge of the powers and potentialities of the Soul, and the Light that dwells in the Soul, entered these schools of the Sacred

It is well said that: "One man's meat is another man's poison." This is equally true of the meat, which, in Biblical sense, is a spiritual food for man. The method which will transmute one seeker from a state of degradation to the highest spirituality may arouse unworthy inclinations in another.

These are but a very few of the reasons why a most solemn obligation is compulsory upon all seeking entrance into the portals of the August Fraternity. He who, in any manner of form, proves recreant to his sacred vows will bring damnation upon his Soul itself.

The Priesthood which existed even in the wilderness, in which Moses was taught and trained, most active in Egypt during her glory, functioned both before and after the birth of the Nazarene. It was the Priesthood of the Magi, and of the Gnostics - the Wise Men, or *knowers*. These men of Melchizedek are older than any written record possessed by men. This is clearly indicated by the writer of Hebrews. Before there were records, these men of Melchizedek were active. No one ever possessed authority, or can now possess authority, except those who entered, or now enter, its portals in a natural and legitimate manner; who took, or take, the prescribed obligation, and who were, or are, trained and Ordained by this Fraternity of Initiates.

That the Priesthood of Melchizedek existed long before the Christian era is clearly indicated in the Biblical narrative. Chapter Five of Hebrews, tells us:

#### HEBREWS - Chapter Five Interpreted

1. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

Law, and he *must make retribution for himself* as he teaches others to do so. Being a priest does not exempt him from the Law; on the contrary, his greater knowledge of the Law imposes upon him the greater responsibility.

4. "And no man taketh this honour unto himself, but he that is called of God, as was Aaron."

Because one selects himself to become a High Priest, or is called of God to such office, is no excuse for pride. The higher the office and the farther one has advanced in the Mysteries of the Priesthood of Melchizedek, the greater need there is for humbleness and thankfulness, for permission to be a servant in the services of god. This is made plain in the following verse:

5. "So also Christ glorifies not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee."

Is the Bible accepted as truth? As the word of God? If so, then we are here informed in no uncertain terms that after his probation the Nazarene did become a High Priest after the Order of Melchizedek.

Concurrently with his reception into this high office, he also was recognized by God as His Son. Becoming a high priest, i.e., one who serves God in the capacity of a leader and a preacher to those less informed or less advanced than himself.

6. "As he saith also in another place, Thou art a priest forever after the order of Melchizedek."

It was not man who ordained the Nazarene into the Priesthood of Melchizedek, but God. Taught in the Divine Law, and having attained Soul Consciousness as a result of his own blameless

edge, and attaining Consciousness of his Sonship with the Father, he was "called," i.e., became, a high priest after the Order of Melchizedek. This is an Arcane Law and so recognized by the Secret Schools.

11. "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing."

"Ye are dull of hearing." The profane, those who have not lived the Life who have refused to obey the Law, and have not attained to Soul or Christic Consciousness, cannot possibly comprehend the real meaning of Christic Consciousness.

Naturally, they are "dull of hearing," unable to understand, and cannot know what it actually means to have become, or to have been Ordained, a High Priest after the Order of Melchizedek.

Nevertheless, if they will obey the law as formulated, they, also, will ultimately become Illuminated and attain to the same Consciousness as have these High Priests of Melchizedek.

It is all in the willingness to obey; seeking to come into the spirit of the Christos and the attainment of Christhood. The "door" is open for all to accept and enter.

12. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

A great, all-embracing Law is here described. *he that would be served must first be wholeheartedly willing to serve, that he may learn the duties of a servant.*

This is a lesson for all to learn. They who would be teachers and guides, even Priests of Melchizedek, must first be willing to humbly kneel at the feet of one who has so served and been

of the Kingdom of Heaven; but to them (the ignorant) it is not given.” Matt. 13:11.

This further explains the need of obligations or sacred vows. The weak are not ready for strong meat; to attempt to explain the Mysteries to them would be as pearls thrown before swine, or the kingdom of heaven revealed to those unprepared according to the Laws here taught.

This Mystery of Melchizedek is mighty. Few other than Philosophic Initiates have had the courage to wrestle with it, lest they be falsely accused or face defeat. The writer never hesitated, in common parlance, to call a spade a spade. Everything he wrote agrees fully with the teachings of the Greater Mysteries.

This is especially true relative to those who have made great progress toward *regeneration* and Soul enlightenment, or Illumination, and have then forsaken the path for the world and its illusions. His cleavage between these, and those who continue faithful, is wide and all embracing, as so clearly shown in Chapter Six of Hebrews:

#### HEBREWS - Chapter six Interpreted

4. “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.”

Here the word “impossible” is used in the text. This would indicate an actual impossibility. The translators erred in their interpretation. The original indicates that it is “almost” impossible.

This also agrees with the writer who said that it is “as impossible for a rich man to enter the Kingdom of Heaven as it is for a camel to pass through the eye of a needle (because the thoughts of the rich man are on his possessions and not on

it?)” - John 6:60

8. “But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.”

Those who “bear thorns and briers” are those who refuse to accept the dictates of the Divine Law. They continue to “sin,” that is, continue evilly and contrary to the actual welfare of themselves and others. They refuse to make the necessary effort to find the Divine within themselves; the Path toward REgeneration and the enlightenment; the tasting of the heavenly gifts which come to those who are partakers of the Holy Ghost.

There is no qualification to this statement. The end of these is to be “burned,” that is, to be destroyed. The Law *is*.

9. “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.”

The “beloved are those who, contrary to the former, have accepted the Law and are trying to live within the Law. These shall find “salvation,” that is, REgeneration. They will receive the better things in life and be saved from much others must suffer.

10. “For God is not unrighteous to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to the saints, and so minister.”

The key to this promise is in the use of the statement: “Your works and labour of love.” All that is done in love is from the heart.

It is a spiritual work; a Godly work, and its impression is upon the Soul within. Such work of love is a message to heaven; the work itself is a prayer; and that prayer reaches the Godhead and is then reflected back upon the individual Soul, helping in its

15. "And so, after he had patiently endured, he obtained the promise."

Here, in these few words, mankind is given a mighty truth. Humanity as a whole, in this year of 1949, should ponder and take this saying to heart, making of it the foundation of life.

In doing this, men free themselves from the yoke binding them to slavery, and obtain the promise, that is, the reward for their action.

"After he had patiently endured, he obtained the promise," i.e., his reward or payment. In this year of *non-grace*, men universally are making every effort conceivable to obtain first, and if so inclined, make effort or give service. Still the world has been led astray, into illusion and delusion, by being given worldly substance without first having earned or become worthy, and oftentimes without even a promise of laboring for it or repaying.

In doing this they are, in common parlance, being subsidized, which, in ordinary language, means that they are becoming slaves to the givers. By following this plan they are weakening themselves to a degree that will finally not even permit them to fight for right living and a return to freedom.

This is wholly contrary to the Divine Law and God's promise to man, through Abraham. All the world will suffer when the reaction takes place as it surely will, and then men will curse God and men for things of which they alone are guilty. "After one has patiently endured," i.e., labored and made effort, the promise, the reward or payment, will accrue to him, in righteousness and with blessings.

16. "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife."

The “slaughter of the kings” has reference to all men in high places possessed of authority and power, who misuse their position to self-glory, self-benefit, or to be acclaimed, instead of working for the welfare of all, even though the course they pursue may temporarily be unpopular. This is why egomaniacs, who became almost legendary in their power, fall from their high places and their life’s history is one of dishonor.

2. “To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of Peace.”

The practice of tithing is today continued by numerous of the smaller religious denominations. Among these people there have been no paupers, even during the greatest depressions. It has likewise been made manifest that those who also possessed the spirit of tithing, and who do so and give in the spirit of love, never thinking of it as a sacrifice, are the most successful and fortunate in the affairs of life. In the Great Work there are those who do this of their own free Will and accord, and confess that they received manifold blessings.

3. “Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”

Profane history tells us nothing of Melchizedek; Arcane records do: “Melchizedek, the Divinity, personated as the Holy Spirit, or Divine Light dwelling within every human Soul, awaiting awakening, and which if awakened, is being prepared for its highest orders of estate, becoming a perpetual priest (teacher and guide) at the divine Altar, where, as in the Holy of Holies or innermost Sanctuary, the pure white Light of the Soul burns as



13. "For he of whom these things are spoken pertaineth to another trib (another people), of which no man gave attendance at the altar (did not serve God according to the Law).

14. "For it is evident that our Lord (the Nazarene) sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15. "And it is yet far more evident; for that after the similitude of Melchizedek there ariseth another priest.

16. "Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17. "For he testifieth. Thou art a priest for ever after the Order of Melchizedek."

The only Order or Priesthood spoken of in the Bible as being without time - forever, is the Order of Melchizedek. It is founded upon the Law itself. Its basis is God and the human Soul that has been awakened by REgeneration into Illumination or Consciousness, having been reborn in the spirit, as it was previously into the flesh.

18. "For there is verily a disannulling of the commandment going before for the weaknesses and unprofitableness thereof."

That which does not serve its intended purpose is automatically discarded. That which is not made use of becomes inert and dies. This is the story of the talents. It is an eternal verity. Use, application, creates strength and greater life; misuse creates weakness, and weakness ends in death.

19. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

The Soul came to earth without knowledge of good and evil.

has for past centuries under the Order of the Magi. All sincere seekers may enter its portals if they are prepared and willing to assume the obligation required.

The instructions and training are complete in detail and are advanced to meet the requirements of the individual Aspirant. Ordination to the Priesthood is conferred *only* upon those fully and truly prepared and who are willing to assume full responsibility for their obedience, service and behavior in their high office.

We are fully aware that there is a race which claims to be "God's chosen people;" that there are religious denominations who claim to be "the only true church." We do not quarrel with either.

Accepting the Biblical statement as true, the Priesthood of Melchizedek might readily claim to be the only true, God-Ordained Church, whose Priests shall sit in judgment if we are to believe the Psalmist:

#### PSALM 110

5. "The Lord at thy right hand (of the Priest of Melchizedek) shall strike through kings in the day of his wrath (when He comes to judgment).

6. "He shall judge among the heathen (those who refuse to accept and obey His Laws), he shall fill the places with the dead bodies (judgment come upon those who by continued disobedience have destroyed the Soul); he shall wound the heads over many countries (eliminate those in high position who betray their office and their people).

7. "He shall drink of the brook in the way: therefore shall he lift up the head."

interpretation and be possessed of a keen desire for truth and the restoration of righteousness.

To become an adherent of the Church of Illumination does not require of anyone to withdraw from his or her church affiliations, but it does demand of them that they be seekers after the "Second" birth, and the attainment of *Regeneration*.

The Church of Illumination has several basic tenets which must be adhered to: It expects its adherents to stand firmly for the basic truths inculcated; the firm conviction that it is possible for "mortality to put on Immortality"; the equally strong conviction that for Americans, the American Constitution is basically the work of God; that the right belonging to every human creature come from God and not the State, i.e., that the State is created for the people, and not the people for the State; the inalienable rights of the possession of personal property, and finally, man's personal responsibility for all his acts.

The Church of Illumination does not possess a formal membership list, hence cannot be made an instrument for political or other purposes; nevertheless it is enabled to contact its adherents almost at a moment's notice.

God's "chosen" people are those who, in loving spirit, obey His Law. His Priests are those who uphold and fulfill the Law.

## 1. INITIATION

Philosophic Initiation has as its aim a fourfold purpose which must be attained if the Neophyte is to be fully successful.

First: During the process, growth or progress, all the inner potential forces of the entire complex being - of body, mind and Soul - must be aroused. The ultimate must be attained on each plane of being; assuring a full measure of health, strength, success and power in the true sense. This permits rendering service to humanity generally.

Second: Either before, or during, the process there must result the birth of one dominant desire. This desire must constantly burn with an unquenchable fire within the mind and the, as yet, dormant Soul of the aspirant. It must enthrall him to such a degree that he will find no rest unless he is active in making every effort for the attainment of the inspired or aspired ideal.

Third: The concentration or centralization of all potential forces within the entire being gives the individual the necessary strength, patience and fortitude to work incessantly toward the fulfillment or the desire.

Forth: (a) There must be desire and effort toward the awakening, and the Illumination of the Christos or the Soul Center. (b) The establishing of contact, i.e., contracting an alliance with one of the Hierarchical Centers of activity.

To this end the Neophyte must learn to Obey, to Know, to Will, to Dare, and yet remain Silent. He must recognize the truism that in silence there is strength.

It is only natural that there should be misconceptions and misgivings relative to this subject in the minds of those to whom it is comparatively new. To anticipate difficulties which will present themselves to searching, questioning minds, and to

if the desire toward that end is not sufficiently strong, if the actor is not ready, aye, anxious, to give up all else in the accomplishment of the one desire, and if this one desire is not potent enough to induce every mental and physical activity necessary to bring it about, then failure is certain.

Will power is always based on desire, because desire is always the activating and governing principal. Desire is comparable to love. Where love is strong, even the certainty of death cannot intervene with its dictates.

Higher, or spiritual, development admittedly demands the cultivation of a masterful Will. Much stress is therefore laid on this part of the Great Work. Simple, sane, reasonable methods must be followed in its development. The methods best suited to the purpose are actually so simple that they are often ignored, and the means so continuously present that their power is often overlooked. In the process of Philosophical Initiation and in the cultivation of the Will, the Divine Law is:

Do that which is to be done, irrespectively of how menial it may be. *Do it when it should be done; the way it should be done*, without repugnance. If it is something usually disliked, do it with a willingness to accomplish a useful duty, ending with the feeling of satisfaction that it was well done and your duty and mission, therefore a means to an end.

Equal stress must be placed on the importance of directing the Will into channels of obedience to the Divine Ideal. Besides the factors already mentioned, there are still others important in the development of a superior Will and the power that accompanies it: First, the quality of truth, that is, knowledge concerning the laws of right-ness and goodness. Secondly, the quality of

effort to achieve their desires. They have become hypnotized by the slogan: "*Mind is All*," or "*Think and Be Rich*." They actually believe that to sit and think, and will, will bring riches pouring into their laps.

This is an illusion and a delusion. The awakening is usually sad, and this often comes only after they have become so inert that they no longer possess the energy to make a real effort to achieve success by means of the two-edged sword that never fails: *Will and Effort* (work).

It has been our experience, during forty-five years as physician and teacher, that many a failure and great disaster is wrought by an irrational system of developing the Will. In most instances those who suffer are themselves to blame. They are governed by an ignoble self-interest; the age-old delusion that it is possible to obtain something for nothing; ignoring the fact that perfect exchange is the Law; that he who obtains or accepts that which he has not earned is a robber and a thief, and every-thing so gained will ultimately be taken from him. The greatest Philosophic Initiate of all pronounced it as a Law:

Only "the laborer is worthy of his hire."

This means that no man can honestly receive until he has offered something in return for that which he desires.

Partially or erroneously instructed students fancy that it is possible to develop such superior power of mind and Will that, by means of mental gymnastics alone, they may correct every unsatisfactory condition of life. They believe that by mental force and Will power exclusively they can build health of body and gain sufficient strength for the maintenance of health, which is so essential to Occult science.

Neither is mere concentration of thought on a business enterprise or a money-making scheme sufficient to assure permanent success. Just as partaking of alcoholic stimulants may give a semblance of brilliancy of mind, or bring activity to even a dying body for a short period of time, so may Will power alone sustain super-activity for a time, but it is self destructive and defeats its own ends.

Mark well the requirements to attain and maintain physical health, strength and vigor. First of all, the mind and Will must be directed toward attaining accurate knowledge of the *Laws underlying physical health, strength and vigor*. Secondly, *this Knowledge must be directed into channels of usefulness; all in harmony with the Law*. To attain success in business, the mind and the Will must be directed toward mastering the laws underlying commercial enterprises. There must be proper and complete preparation for the business in mind.

*After all this*, the Will must be strong enough to direct and hold the desire to *attain success*; refusing to become impatient, indolent, inert or careless, because success is slow in appearing. It is at this critical point that the Will is of paramount importance.

Spiritual Laws, the Laws dealing with the Christos or Soul of Man, are in perfect harmony with the so called natural laws. The natural world is a prototype of the spiritual world. The Tablets of Hermes the Law giver plainly state:

“As above, so below;  
as below, so above.”

Because of this Law, any functioning of mental forces and of the Will which violates natural law likewise violates the Divine or

It is common knowledge that the ordinary business man and brain worker who is not at all interested in spiritual affairs suffers greatly from nerve exhaustion when little or no attention is given to his nourishment, rest, breathing, recreation and exercise. It is equally certain that the sensitive system of the Neophyte will be affected if these important things are neglected; his organism being peculiarly sensitive and his imagination especially alert.

Higher occultism, or the Arcane, aims at spiritual or Philosophic Initiation. This is neither erratic nor irrational. Such Initiation embraces the *establishment or an equilibrium or balance between body, mind and soul*. It includes a well-rounded development of man's fourfold nature: body, mind, spirit (the life or vital forces) and the Soul. The human being in *all its parts* must have equal consideration and attention.

We are familiar with the many who deny the actual existence of the material and the body, claiming it to be illusion and delusion, but who nevertheless live like gluttons to satisfy an abnormal physical appetite, and make every effort to obtain and accumulate material riches to satisfy their desire for possessions, which are also of a physical nature.

They are enmeshed by a smug, fallacious delusion which they call "faith." We do not hope or profess to reach them. We are laboring only for the many rational, reasonable seekers for better things and a higher life, who are ready and willing to be instructed and directed in the Way of Life: in what we term the Great Work.

The Neophyte should give first and most careful consideration to his physical being, providing it with the best food and recreation for its improvement. A natural, rational system of



principalities spoken of in sacred literature. These the Neophyte is to contact for the purpose of forming an alliance later in his progress toward development. They will be of help to him, provided such help will not interfere with his normal and natural growth. Philosophic Initiation guards against hypnotic influences; guards against all other evil influences and discourages phenomena-seeking tendencies and the inclination to depend upon others rather than on one's own individual efforts.

The underlying principles and the methods followed in true initiation are distinctly positive, constructive, uplifting and are calculated to develop self-control under all conditions and self-mastery in every department of the individual being. The positive power of thought, desire and Will is fully taught.

No claim is made that the mind, or the Will, can endow inert substances with life-giving power for any length of time; nor is the doctrine endorsed that any force or power can be projected contrary to natural laws. There is insistence that the masterful and effective Will depends on the ability to work in harmony with natural and spiritual laws after gaining a full knowledge of these laws.

There is no pretense that mere thought attitude in and of itself is ever sufficient to lift man out of undesirable and into favorable environments. *Effort alone brings about the result.* The "laborer" is being paid.

The Neophyte is taught to recognize that the aim of life is service: that efficiency and efficacy demand self-knowledge, self-improvement and self-development *before* man is able to truly serve others. In the system of Soul awakening, in which the August Fraternity is engaged, we not only advocate the adage of the

and system of training while on the path to attainment of Philosophic Initiation. Many are under the impression that rigid and austere demands are made, and that painful self-denial is necessary in diet, exercise and the pleasures of life. These ideas are based on ignorance. Nothing is required of the Neophyte except that which is for his own temporal and eternal welfare.

Respecting diet, a preponderance of Philosophic Initiates, among them many long-experienced physicians, maintain that the natural and proper diet for man excludes the warm-blooded meats, because of the content of disease, toxins and ureas; nevertheless, these men are not radical. Climate, occupation, temperament, physical conditions and ancestral inheritance must be taken into account. Here, as elsewhere, "circumstances alter cases."

There are instances where the organism of an individual may for a period of time require animal protein<sup>1</sup>, but in such individual cases the person under consideration would hardly be physically or mentally fit to proceed with the Great Work. The first essential is to establish mental and physical balance, or what we term "health."

In some countries, notably China, India, Japan and a number of smaller countries, a diet of rice and fish is almost universal. These appear to furnish sufficient nourishment to both body and mind, building great physical endurance, nerve force and mental alertness.

In this connection we must bear in mind two important factors; First, in these countries, rice and fish are the two principal

1. A protein cell is just a protein cell to the physical system. It does not matter whether this is obtained from an animal product, a warm-blooded animal, or from one of the many sea foods or the legumes.

The school of Initiates regards the non-meat diet as ideal, natural and normal, and for a period of time during training a necessary one. If forefathers and fathers have been ravenous meat eaters, it is generally unwise for anyone to suddenly discontinue warm-blooded meat entirely. The habit should be overcome gradually, substituting natural foods that contain identical elements essential for nerve, brain, muscle and bone until one finds that his system no longer requires meat.

The Neophyte entering the path should become acquainted with all of these things. It is for this reason that he should study texts which will familiarize him with the natural laws governing his being. He should also seek the personal instruction and guidance of one who has traveled the path and is blessed with a vast fund of knowledge and great experience. If the seeker attempts to follow general instructions only he may meet with many disappointments. To avoid failure, the Neophyte requires personal instruction, guidance and protection adapted to his particular needs.

In respect to physical exercise, the Neophyte may be left largely to his own inclination. Everyone must necessarily take a certain amount of calisthenics, NOT because of his desire to become a Philosophic Initiate, but to establish health; build up energy and a plentiful supply of vitality for endurance; all necessary to be at peace and succeed in life.

What of the general pleasures of life? Do the Philosophic Initiates and members of the August Fraternity teach the idea that a long, wry face, sans joy, sans laughter and the denial of the innocent pleasures of life are conducive to spiritual advancement? Do they forbid the sports and games of the field, the opera and

Details regarding Divine Law are observed by the individual according to his enlightened interpretation. It is necessary, however, to call attention to the negative operation of the Divine Law, so that by contrast the positive becomes clearer and more forceful.

By knowing the effects of the negative application of Divine Law we can constantly be on guard and thus protect ourselves against its reactions.

Philosophic Initiation presupposes its possessor as having found the "White Chalice of God, the Holy Grail, the heart of the Fire - tongue of the Ineffable Light."

It equally signifies the finding of the "Lost Word" of the Mysteries of which the Alchemists, the Magi and other Initiates have written so much. It is the finding of the Christos within the temple which is *Man*.

He who has attained to Consciousness has also found the Divine Light burning upon the Alter. He has succeeded in purifying his heart so that it throbs with love for humanity, is free from criticism of others.

The Initiate has learned the lesson the old Masters taught that "He who knows all forgives all." The Nazarene phrased this differently. "Forgive them for they know not what they do"

One of the attainments aimed at by Initiation is the art of "righteous judgment" - a judgment that neither censures nor condemns.

If you have the Will to obey and do, then it will be well for you to enter the Path of Philosophic Initiation.

## 2. VIBRATIONS - THEIR POWER AND INFLUENCE

Those who seek to advance themselves through the science and art which Soul development offers must of necessity familiarize themselves thoroughly with the laws underlying and governing the method of procedure. Vibrations operate in every department of life and on every plane of the universe. There can be neither life nor manifestation of any kind without the activity of vibrations. At the moment we are concerned more especially with the laws which govern thought vibration in its relation to Soul development and all that this embraces.

Every thought, every desire, every act creates or sets into motion certain vibrations. Mind is the creator of thought. The body manifests that thought by means of action. The manifestation naturally harmonizes with the ideal or spirit of the thought, be this good or bad; that is, constructive or destructive.

The laws governing here, like the laws of nature and those of the spirit or Soul, are impartial, impersonal and absolute in their operation. These laws cannot be catalogued as either good or bad, but their functioning admits of two distinct phases of manifestation: their expression is in one or the other of two opposites. To state the idea differently, these laws are directed in one or the other of two channels governed by the spirit or nature of thought or desire.

Man designates these active manifestations of vibrations as good or evil, beneficent or destructive, in accordance with the effect both on the thinker and in the world of action. The direction of the channel through which the vibrations manifest determines the result of the activity, whether constructive or the reverse.

In reality, there are only two avenues through which life

rapidity originate in love and kindness. The heavy, sluggish, clogging, poisonous vibrations are the result of thoughts of hate and malice.

Vibratory forces are dual in their effects: First, they profoundly influence the individual in whose mind the thoughts or feelings originate. Secondly, they may leave permanent impressions upon others.

In a general way, those who are reached by the thought wave or vibratory force may (we again use that term) be affected by this thought atmosphere or aura, but only if: (a) they entertain the same type of thoughts or feelings, or (b) if they are negative and therefore open to such influences. It is possible for such persons to be affected in a very positive manner.

The remedy against this evil influence is: (a) to be free from such tendencies, and (b) close the mind, by an effort of the Will (strongly Willing), against any such forces or influences; thus they will not find lodgment in the mind and being.

The most marked impression of such thoughts and the resultant vibrations are upon the person who originates and harbors them.

Upon the creator of the evil thought, or the originator of equally undesirable desires, the influence is twofold: he is immediately impressed by the thought or desire as it enters the mind, and, again, by the return or reaction of these thoughts and desires. Biblically stated:

“Man reaps as he sows.”

It is comparable to holding a most poisonous snake to your own bosom.

The thoughts man thinks, the desires to which he gives birth,

reinforce his own thoughts, doing greater evil, and the combined vibrations of evil will then return to the one first sending them out.

On the contrary, thought waves of love, kindness, hope, courage and good will create vibrations of like forces. When these vibrations leave their creator they depart on a mission of love and kindness, the nature of the original thought. On reaching those open to these thoughts, the vibrations will awaken them and be a stimulus to healthful, successful, optimistic ideas, helping them to well-being, happiness and success; then, to complete the cycle, return to their creator, bringing with them accumulated forces for good.

Vibrations created by gloomy feelings, fears, suspicions, malice and the like will be depressive and lower the health and success vibrations. The positive mind, by constructive and ennobling thoughts, can so raise its vibrations that it will dissipate and eliminate all disease and failure-producing vibrations.

It is not really necessary to specifically direct your thoughts to another. Your mental attitude, if habitual and intense, whether of good will and benevolence or resentful and malevolent toward another, creates and sets into motion vibratory waves which will find their way to the object of the thought. If such a person is of like mental attitude, these waves will find lodgment; otherwise they will return to the creator or sender heavily laden with creative or destructive power, as the case may be.

Telegraphy is patterned after man's mental activity. A generator creates the current, the operator transmitting the message. Man is within himself a complete transmitter. The mind, including the thoughts and desires, is the generator which creates the

recognize that the thought attitude is largely a matter of habit, which in turn may become Will power, or desire, crystallized into a definite tendency.

If Will power has unconsciously lapsed into a negative, indifferent attitude concerning the affairs of life and action, with the thoughts drifting into undesirable and depressing channels, there is every reason for exerting strenuous, positive, persistent effort to improve this mental laxity, which really amounts to an illness or disease.

The development of a correct, wholesome, creative, constructive thought activity is a factor of the utmost importance in the study and practice of the Arcane; in the effort toward Soul development and the attainment of Soul Consciousness. Even a mediocre understanding of the Laws of vibration will readily explain why so much stress is laid on the necessity of cultivating healthy thinking and a masterful Will.

It will also be recognized by such a study that the legitimate function of Will power is so to control and guide the thought avenues of activity to attract only good to oneself and others.

It must be recognized that while our kindly thought forces have a wholesome effect upon others, their reaction doubly benefits us. Au contraire, if our mental activity is harmful to others, it is thrice destructive to us if we are guilty of such activity.

If we are thoroughly convinced of the harmfulness of all undesirable thoughts, first upon oneself and then upon others, then we have taken a long step toward self-mastery. This leads us to a comprehension of the absolute necessity of consciously making every effort to cultivate only habits of positive, healthful, elevating and constructive thoughts.



constructive thinking should arouse everyone to a determined and persistent effort to overcome the habit itself and all tendency toward negative thoughts.

A full understanding of the Laws of Vibration places and almost unlimited power into your hands and offers you a multitude of new opportunities for good. Such a power is a two-edged sword. To pervert this knowledge to unholy or selfish use, regardless of the welfare of others, is often a great temptation and must be rigorously avoided.

The mere knowledge of the penalty brought about by the reaction of such selfishness should prevent us from any attempt to misuse this or any other Godly or Spiritual power.

To insure our safety against danger, it is necessary to establish in our consciousness the conviction that all life is interwoven and interdependent. Mankind is one family. There is a link that binds together all the members of the household. What truly uplifts and benefits one tends to do likewise for all others.

Whatever has a tendency to work detriment or injury to another will surely reflect harmfully upon the one originating and harboring the evil. To establish a desire for the well-being of all, a longing for the highest good of the mass, will insure discretion in making definite use of thought power. Our intention or motive is the feature that gives color and character to the thought and determines its effect. In cultivating the qualities of a powerful Soul we must recognize the unity and the solidarity of life, and also have supreme regard for the Law of Love and Service to all mankind. Each must do his duty in every respect and render just compensation for every benefit which the vibratory laws grant.

The principle, "As a man soweth, so shall he reap,"<sup>3</sup> applies here as in every department of life. No one, irrespective of his shrewdness, can escape, for, by the automatic, impersonal functioning of her own laws, nature keeps strict account and renders justice according to man's desserts. Many of the things that come to man as misfortunes and disasters are to be accounted for in this light.

It is wiser to allow our attention to dwell upon the happier aspect of the law. It should be remembered that there are likewise reactionary effects of good thoughts, noble desires and worthy deeds. This is evidence of the impersonal functioning of this same Law of Justice or Law of Compensation. Many of the fortunate surprises in life, as well as the desirable conditions frequently termed "good luck," are to be attributed to the unerring operation of the impartial law of "cause and effect."

It is wholesome, legitimate and God-ordained to desire success, congenial surroundings and the beautiful, refining influences of life. Such longings are in themselves neither harmful nor selfish; they are commendable and elevating. If an individual's motives and purposes are to seek advantages for the betterment and the enjoyment of others as well as himself, if he seeks self-improvement for the sake of enabling him to render better service to other, then he may justly expect the vibratory power of thought to work in his favor.

To this end man must cultivate habits of constructiveness: wholesome, positive, cheerful thoughts. He must seek to establish in his nature the inclination to think kindly of others; judging the acts of his fellow man with compassion and humility.

3. This is the LAW OF ALL LAWS. Thought, desire and feeling are governed by it. That which we send out returns laden with itself.

attempt to do this without returning full and overflowing measure for all they had received.

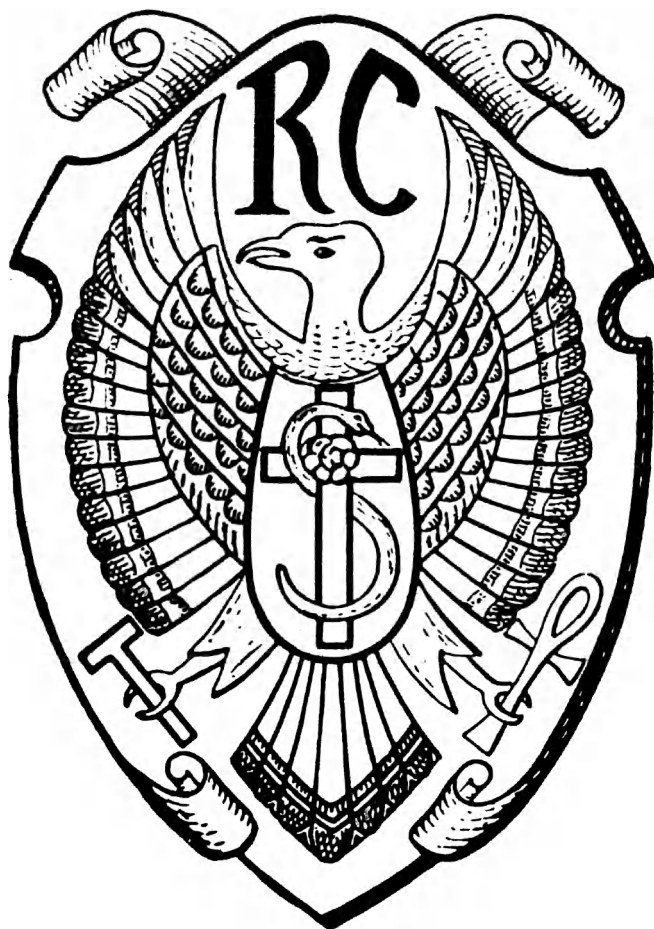
Thoughts, powerful in constructive tendencies, and at the same time light, fine, ethereal, penetrating in quality, and of a high rate of vibration, compel slow, heavy, destructive forces to give way. They dissipate and dispel these influences. They transmute the undesirable into the exalted and constructive. Crimes and malicious tendencies decrease. Under the impetus of such thoughts, general interest is aroused in elevating and universally profitable pursuits.

A period in which such thoughts dominate becomes known as an age of reconstruction. It constitutes a revolution toward higher and better things. It is a process of evolution to a higher plane. Happily, we are rapidly approaching such a period.

In such manner and in such times, the Hierarchies are enabled to perform their work. Thus, after a period of general stagnation and lack of individual honor, does the world advance to higher stages of development. Constructive forces always labor for righteousness, though their influence is often retarded for long periods. Steadily, however, and very slowly, through the ages, are the powers of darkness and negation forced to give way.

Destructive and deteriorating conditions will diminish in proportion as constructive forces operate through the channels of wisdom, love and goodness of heart. Cooperation will take the place of strife, bloodshed and warfare. Labor under safe and sanitary conditions will become general and the laborer on his part will return full value for compensation received.

Physical health, strength and vigor will become prevalent. Wholesome pleasures and stimulating recreation, widely practiced, will relieve lethargy and the strain of health-giving



know as “naturally magnetic.” These possess the properties of artificial or manufactured magnets without the necessity of being brought into contact with electricity or magnetic fields for “charging.” Their peculiar properties are due to their contents and the surroundings in which they are found. There are other metals which, though not naturally magnetic, are capable of being “charged,” thus taking on the properties of a magnet.

In comparison, there are men and women who are naturally magnetic, or attracting. It is not necessary for them to build into themselves the qualities necessary for an attractive personality. Instead of exhausting their vital forces, they appear to automatically create more and still more magnetism as they properly use this attracting force which they possess. They seemingly were born with an abundance of magnetic energy or personal magnetism, much in the same manner as the natural magnet is so “born” by nature.

There are others, and a far greater number of humanity, who possess very little virility, practically no personal magnetism and only a sufficient amount of vitality to maintain life; to move about and obtain the bare necessities of life. They have not sufficient vital force to be either really strong or healthy, while real well-being or happiness is unknown to them, and success continually evades them.

However, if they possess the Will and determination, they may, like the non-magnetic metals, become charged, or more correctly speaking, may *change themselves* and become filled with magnetism, or the vital energy which is the basis of strength and well-being, the attracting power that will bring them success.

When a magnetizable substance is brought near, or in contact

Man, on the contrary, may live in the midst of plenty, surrounded by pure air, sunshine, cheerful companionship, and the choicest of food products, and yet having free choice, but being ignorant of the laws of proper selection, may be in a state of disease, unhappiness and discontent.

The lily has no free choice because it has not been given consciousness by the Creator, but through its inherent nature chooses only the best.

Man, created like unto the gods and endowed with their possibilities, through exercise of free choice and non-obedience (the emphasis is on non-obedience) to natural law, may refuse to accept the Law. He may develop his powers and forces contrary to Divine Law, with the result that instead of becoming the master of circumstances, he remains the plaything of fate, and when condemned, places the blame upon everything and everyone but the right one - *himself*.

A piece of *properly prepared* steel may be energized by an electric current. First of all, the steel must be properly prepared, and secondly, it must then be properly charged under its own natural law to convert it into a magnet.

In like manner, man must first assume the proper attitude toward the Natural Governing Law, accept and obey it. He must prepare himself, taking the proper exercise, free his body of impurities, and make it receptive and retaining. He must then establish a positive attitude in his mind; in short, assume the uprightness of a man in all respects, and then in time, by constant effort, he may become magnetic, a storehouse of personal magnetism.

Mesmer, the great exponent of magnetism, taught that: "There

the more powerful will be the magnet after it has been charged. It is equally true that the purer the cleaner the body, which is also to be charged, the greater its capacity for retaining vital or personal magnetism.

Under the Mosaic dispensation all acts which had in mind the purification of the body, and the elevation (ennobling) of the mind, were religious functions and considered of the utmost importance to the welfare (salvation) of the Soul. Gradually, humanity lost the spirit of religion, and as a consequence of fanaticism, all sanity in these matters was discarded. The body could be damned as of little importance, if only attention be given to the Soul.

Once again, the thinking and reasoning man is returning to sanity. Rational religious thought and medical art are proclaiming the advantages of a natural life as a companion of spiritual religious teachings and practices.

Breathing correctly is one of the fundamentals and as essential in the storing of these vital forces as proper diet and self-purification. The act of breathing is to the various mineral elements in the blood exactly what the charging of the steel is in the production of a magnet. As an example: The iron carried by the blood-stream is not "alive" or magnetic until it has been oxidized (charged) by the air inhaled.

The manner and time of sleeping are equally important in building up an accumulation of vital or magnetic force. It is during sleep and rest that the life-giving, vitality-carrying foods are used as re-building material to restore the bodily functions. If there is an insufficient amount (period) of sleep, then these workmen cannot rebuild the body and weakness must follow.

character. We must select, as rightly belonging to us, success, love, happiness and other desirable conditions not prohibited to man. We must seek for truth, the attainment of righteousness, wisdom, and an upright and understanding heart. All of these are necessary steps toward the accumulation of dynamic energy to be used for the fulfillment of any desire based on Divine Law. All these are yet of the mind. They may simply be mind desires for the moment. Effort, patience, uninterrupted and painstaking action must follow the direction of our desire until success is attained.

From this it is readily recognized that we must master the technique of accumulating vital energies and the virile forces called animal magnetism. We do this by means of the law of selection and accumulation. Those on the path must also be able to govern their activities and direct them into practical channels. Unless rightly employed, the forces stored will be of little avail and may even become a detriment. Any force stored and unused tends toward stagnation; stagnation being death. To remain strong, normal and healthy, all forces possessed must be constantly active and properly directed.

The law of transference and use can best be designated as the "Law of Equalization," or of "Equal Exchange." At its foundation, it is nature's law of exchange. It exists on all planes as a principle of generous reciprocity, or cooperation. It is based on the fact that all things in life are intended to serve a just and noble purpose. A willingness to serve the purpose intended by nature; to give in proportion as we receive; to bestow on others the benefits that accrue to ourselves. This attitude of mind is an expression of the natural law of Equalization, of fair exchange.



man before he can be more than man; i.e., "mortality taking on Immortality. " He can be neither truly man nor a godlike representative of Divinity, without willingly paying the necessary price for that which he wishes to obtain or attain.

When a person has trained his mind to think thoughts which will build up the desired faculty, when the art of concentration has been mastered, when he has accumulated the forces that make for health, happiness and success, then he must make certain to employ his concentrated forces and powers constructively, both as it concerns himself and others.

The Biblical story of the talents clearly illustrates that unless proper use is made of our talents, our powers and possessions; even the little that we have will be taken from us.

The law of right use may be termed the Law of Justice. In employing our forces, we must be guided by the principle of fairness and of justice towards others. We must think not only of ourselves, but also of those whom our actions may affect. To be sure, man owes a first duty to himself. He should not allow others to take advantage of him, for nothing is to be gained by this; but rather, harm results to both himself and to the person or persons he permits to take such privileges. A man should be equally conscientious in watching that he himself gives just compensation for all he receives, and so far as he is able, demand that others in their dealings with him likewise have regard for the Law of Justice.

Within man are all the properties of the sun, moon, earth and stars. In truth he combines in his nature all potencies of the physical universe; for, in reality, he is a miniature world. The identical laws that control and govern the earth on which he

creature, is the prime essential in the development of a magnetic (attractive) personality. Every external experience that will help to intensify in life the force of this truth is to be welcomed by the sincere searcher for the attainment of all things. Personal Magnetism is capable of bestowing.

Too much stress cannot possibly be placed on the importance of the cultivation of a kindly, but just and strong love and genuine good-will toward all creatures under all circumstances. By definite, positive desire, by systematic training toward self-mastery, by conscientious direction of the mental forces; in brief, by a masterful thought control, man's mentality will become a mighty power for attracting to himself the energy and ethereal forces pervading all the Universe.

It is greatly to man's interest and benefit to subject his mental attitude to rigid and wise training to harmonize with the laws of love and good-will; of Justice and Equalization.

In every walk of life, irrespective of what the desire of man may be, it is essential that he possess a goodly store of vital and virile life principle. To be without this is to be lacking that much in health and the energy to accomplish his aim. Energy is the ability to labor, to make effort. It is the stimulus or urge to consistently pursue a given aim to successful accomplishment.

This being admitted, to accumulate and store for constant use, the dynamic force termed animal magnetism, is one of the requisites of a successful life. Properly understood, success is identified with usefulness to self and others. A useful career is a successful one. The truly useful life is one that puts to good use the talent God has given it. It may be but one talent, a gift inconspicuous or unpromising in outward appearance, but, by

be made for the development within the self of the forces which create ability, and this must be followed by the efforts that assure success. Within each and every one there is a generator of power. By a willingness to learn the laws of its operation, to meet the required conditions and then exert the necessary effort to set it into operation, the powers and forces of animal or vital magnetism will be generated or created, and these in turn changed into, or transmuted into, Personal Magnetism, the medium for all success.

By continued effort we gain a knowledge of the means and methods necessary to create vital forces or virile power within ourselves. We may actually become stronger in every respect than another with a naturally magnetic personality. Those naturally gifted with a magnetic personality for which they as individuals are not consciously responsible, rarely possess the knowledge of how to create or generate this force. Consequently, to lose the forces they possess, is to lose all.

On the contrary, those who were compelled to learn the laws governing the development of vital energy, virility or animal magnetism, and who did so by their own efforts, possess the means to do this so long as they are in need of it and are willing to obey the laws. They learn to replace this force as they use it by obeying the law of demand and supply.

To establish within ourselves a vital, magnetic field makes us the center for the attraction of still greater forces; the influx of the highly spiritualized Æth Fires, the Light "on neither land nor sea." This is made possible only by individual, conscious, spiritualized effort, the incentive of which is an exalted spiritual Ideal.

#### 4. EVIL - THE CAUSE AND THE REMEDY

All things were made by Him; and without Him was not anything made.” - John 1:3.

This statement, one of the most positive in Sacred literature, has been accepted by an infinite number of people as conclusive evidence that there is no such thing as evil. Those who believe in the non-existence of evil reason thus:

God has created all things and He, being all good, can create only good. It therefore follows that there can be no such thing as evil. That which appears to be evil is neither more nor less than an illusion of sense.

Admittedly, God, or Jehovah the Creator, being all good, all loving and all wise, i.e., without evil, could not Himself create evil as such. Therefore, insofar as He and His works are concerned, it is correct to say: No evil was created by, or emanates from, God.

All things in themselves were good. There is no denial of this. Man, given free Will, inventive ability and freedom of choice, has made evil use of agents otherwise good. He has abused or misused, and continues to abuse or misuse, that which is good and constructive.

In doing this, man has brought evil out of good. Even so, these agents, powers, forces and abilities, are not in themselves evil; it is their application that becomes evil, or productive of destructive results.

Two fundamental factors enter into man's activity. Each of these must receive its full share of attention in the solution of the difficulties that have arisen from man's birth on earth and his free Will or right of choice.

First is the fact that man was endowed with Divine powers

of his free Will. He can use all things for good and so glorify the Creator; or he may choose to misuse the good for ignoble purposes, thus becoming the symbol of evil, i.e., that which debases and destroys.

Any number of self-evident conclusions may be deducted from this two-fold proposition, among them:

First: God is responsible for our experiences only because He gave man freedom of action, this freedom including that of thought, desire and action.

Second: This freedom of choice permits the use of everything that is good, elevating and constructive. Every power, faculty, and potentiality inversely used, i.e., for other than a "good" purpose, is *misuse* and constitutes evil and all that follows.

Third: Man alone, of all created things, because of his carnal desires, perverted appetites and ignoble feelings, *is held responsible and must pay unto "the uttermost farthing" for the evils that follow his actions, and he cannot be free until he has so paid.* Were it otherwise, there would be no Law; hence no order, and universal chaos would result.

These propositions may be considered from another angle: First of all, there are not two distinct powers, forces or beings (the word "beings" is used for want of a better one) in the Universe; one good, known as Good, and another evil, all too familiar to us as "His Majesty, the devil." Second, the struggles of life are not between gods and demons, divinities and satanic forces. There is but one, an all-inclusive conflict. This conflict *is constantly in man's heart; between the inclinations of his own dual nature.* This may be expressed in another positive statement: There is only *one* force active in the universe; *the application or direction*

these actualities and possibilities are included in the term Creative power and ability.

Creative energy and its companion, Creative ability, are the highest attributes of the Divine in man. This Creative instinct and power, understood in the fullest meaning, constitutes the most sublime characteristics of man's nature and when rightly used actually makes him a coworker with God. Degraded, lower than the lowest demon in Hades; hence the question: "Whom will ye serve?" a question every human being must answer at some time or other.

Man possesses one agent or medium which he must always use in his creative capacity and with which God is not encumbered; this is his physical body. True, we may think of the Universe as God's body; Mother Earth as His spouse, and man as His physical expression. Of the three parts, man must be the greatest encumbrance. Nevertheless, in the Universe, the Divine Will is supreme. These several creations are of no hindrance to Him, since the Cosmos in itself has no sense-desires; the Creative Energy being free from the desires native to the flesh.

Man, on the contrary, is possessed of a physical organism upon which he is entirely dependent. It possesses demands in the form of appetites and physical requirements. It is constantly overwhelmed by a multitude of desires and tendencies. These naturally blind him to the truth, hence hold him in bondage until, by his search, he finds "truth that saves," thus freeing himself from his delusions and illusions and bringing him to the Light and a rightful supremacy in his sphere of action.

God, or the Creative Jehovah, uses His creative powers only for good and constructive purposes. Being Himself impersonal,

normally good, noble, beneficial and constructive.

How and in what manner is man held accountable for evil? What department of his being is to be held responsible? To answer these questions logically, it is necessary to consider man in his fourfold nature: body, mind, spirit and Soul.

Man possesses a body; the product of Mother earth. This body, being of the earth, is naturally earthy in its inclinations; the earthly turned to flesh, it is fleshly in its tendencies; being also on the plane of sense, it is sensual or carnal in its desires.

The body - the human - recognizes nothing that is like its creator except the generative ability. Even the incentive of the body is purely a desire to satisfy the flesh or carnal self for the moment. The body and its normal, natural demands are not in themselves evil; but it is evil to permit the body to dictate the actions of life, because it is based on the purely temporal and its tendencies are often destructive.

Besides the body, there is the mind, and generally speaking, evil originates, or has its source, in the mind. The root of evil is in the desires of the body communicated to the mind, and the mind, recognizing the desires, seeks ways and means of satisfaction. The mind must eradicate all that is not beneficial. The mind has reason and can be trained to choose between that which is good or constructive and evil or destructive.

It is to be emphasized that the mind is not in itself an entity. It is not eternal. It is not Immortal and does not possess the possibility of Immortalization. It is an agent in the building of that which may be Immortal. The mind is the activation spirit of the brain. The brain is a medium between the body, the temporal, and the Soul, the eternal.

functioning of the brain, with the resultant activity we term the "mind."

Body, the spirit which is life, and the mind are to be thought of as mortal, changeable, transitory and evanescent. The embryonic Soul, the Divine Spark, is the only part of the being called "man" which possesses the possibility of Individualization, therefore Immortalization, IF the mind can be activated to bring this Divine Spark into its own Consciousness.

The Divine Spark, of which we speak as a "Soul," is neither Individualized nor an Immortal entity, until by means of an awakened mind, it is developed and brought into Illumination or the Light.

The body is activated by the force which we know as "life" and which is breathed in with the first inhalation of air. With the first breath, containing the "spirit" of life, the body becomes *alive* and is, from that time on, an entity in itself. This spirit is Divine in the sense that it comes from God; nevertheless, it cannot attain to a self-consciousness because it is not peculiar to man.

Every living creature, every animate object, in fact, everything that exists - even vegetables and mineral forms, each to its own degree of development - breathes in this same spirit which is life. This life is a principle and not an entity. It animates, but does not control, every living thing.

Spirit is neither personal nor individual. It is an essence; neither good nor evil; it simply IS. At the change called death, this "spirit" leaves that which it inhabited and returns whence it came, to its original storehouse, to again become the "life" of another object. It is to be emphasized that the Life principle,



and means for the accomplishment of a given effort, is the seat of responsibility in the application of creative energy.

The destiny of the Soul of man is to become an exact prototype of its Creator, the Infinite. God, as creative being and all-Father of His family, embodies, as chief characteristics, the two eternal: Love and Wisdom, which assures, insofar as He is concerned, that all creative ability and energy will be eternally directed into channels of usefulness or constructiveness.

In one manner of expression He is the impersonal personification of the Divine Law of Love; the Ideal or ultimate of Infinite goodness. Man, being an expression of the Infinite, embodies these expressions in potentiality. Man, in toto, created after the Divine likeness, is an embryonic embodiment of the Cosmic Creator. Whether or not he will manifest this supreme attainment is left to his own choice.

The Divine Law in one of its highest aspects is not to be thought of as an external authority, something outside of man, but as the incentive of qualities and tendencies inherited in the Soul itself. It comprises the intricate parts which cannot be separated from the Soul and must become aroused, unfolded and grow as normally and naturally as the embryonic seedling locked up in the acorn, which under normal and natural conditions will germinate and become an oak. *The law of the oak is within the acorn itself.*

It has a choice of only one of two things: the seed, which contains the picture or image of the oak, either dies and rots, or the seed germ sprouts, grows and *becomes an oak*. The law governing the Soul of man and the seed germ of the oak are identical. "Each must produce after its own kind, or die.

creative faculties toward the fulfillment of a noble ideal. It consciously accepts its responsibilities for the accomplishment of this Great Work.

Although possessing in potentia divine attributes and possibilities, man as he ordinarily exists, lives and has his being, has lost all recollections of his first estate - before his "fall." He is governed by his animal tendencies because he gives thought to little or nothing else.

To express this more accurately, man is purely a carnal, sensual being, governed by the desires of these natures. Certainly he is given possession of a "Soul" or, more correctly speaking, he is entrusted with the Divine Spark which *may* ultimately become A Soul, but which is now all but dead; little else than a possibility.

Instead of recognizing the promptings which the Law itself sends out from its station or center, much as the radio station sends out its waves, he is bewildered by the dual inclinations of good and evil, both arising within him and creating a constant conflict in his nature and inclinations.

The Spark of Divinity is smouldering beneath the ashes of carnality and selfishness. The desires of the body have been so constantly gratified from infancy that by the time the child attains the age of accountability he recognizes no higher appeal than the flesh. His Soul nature is buried beneath earthly desires and tendencies, and his Divine heritage virtually lost.

The body, having no Divine impulses, holds supremacy over the entire being. Flesh and fleshy desires are in control. The carnal nature is supreme. The mind, unawakened to the dictates of a higher plane of thought, meekly favors selfish and sensual

this inertia to a recognition of his true responsibility.

“Repent ye, for the Kingdom of Heaven is at hand.” This warning must be sounded with convincing force. “Seek ye the Kingdom of God and its righteousness.” This great Law must be brought to man’s attention again and again, with increasing emphasis.

Convinced that it is his duty to put forth every effort to find the Kingdom of God within his own being, his conscience becomes aroused to activity, and a conflict quickly commences between the lower self with its ignoble demands and the Soul nature with its idealistic tendencies.

This war of the two natures is to be regarded as an omen of health rather than of disease and is not cause for discouragement. It indicates that the Soul and its monitor, the conscience, are being awakened, and that the mind is becoming alive to its true function of utilizing its powers and faculties, its thoughts and desires, in furthering Soul growth.

During this stage man requires careful guidance that he may skillfully train his mind to become the redeemer of his own spiritual nature. Through firm and steady use of Will power, by directing his mental activities and faculties into constructive channels in harmony with an exalted and ennobling Ideal, man will bring about the eradication, or rather, the Transmutation of all evil tendencies and desires of his mortal nature. By doing this “mortality has (will have) taken on Immortality,” the fulfillment of the Law.

Evil has its origin in man’s carnal nature. *It consists in using for evil purposes that which is good in itself.* The redemption from evil, i.e., the elimination of evil, can be brought about only by

## 5. THE LAW OF COMPENSATION

Who is a failure in the correct sense of the term? Why do so many men fail?

Failure implies that a man has not fulfilled his full duty either as it concerns himself or others; that he has failed in some manner to meet the conditions necessary for success. In other words, it indicates that in his own case he has not paid the price demanded for success; has not complied with the terms of the Law of Compensation.

Man was created in the image of his Creator. He is potentially endowed with all of the attributes, possibilities and creative capacities that his Creator possesses, though of course in lesser degree. This being admitted, it is certain that in the case of failure it is due either to ignorance regarding the things he seeks to accomplish or achieve, or the incorrect use of his forces, power, abilities or knowledge.

The Nazarene gave us what is perhaps the simplest, yet most difficult, of all Laws for success: "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you." By no means should we construe this in a purely religious sense. It is sound business sense. It commands no more, no less, than: "Do all things right - correctly," then all things may be yours. To accept this command, to comply with it, is the assurance of success.

This statement means exactly what it says. It is a fair, just, righteous command. First be certain that you (a) *know* what you want to do, (b) learn how to do it, (c) proceed to do it the way it should be done; and, more important still, (d) *do it when it should be done* and (e) *in the spirit in which it should be done; working patiently and persistently* until the task is accomplished.

of these latencies to a state of dynamic efficiency and constructiveness. If man is actually willing to do this and proceeds to do so, he will soon realize that all things are within the individual, ready to be made available and productive.

To become capable of applying these talents and potentialities, man must search his own *within*. This is implied most positively in the command "Seek you *first* the kingdom of Heaven." He must learn how to explore this inner kingdom, a world or universe in itself, and there discover the means of attainment and accomplishment. He must seek for and proceed to attain self-mastery, making himself proficient and efficient in the application of his creative power of thought, desire (love for the thing he seeks to achieve and accomplish), and the Will to stick to it until the accomplishment has been achieved.

In the meantime he dare not neglect the opportunities offered him in the material world of sense, but must thoroughly prepare himself in the fundamentals and basic principles of the work which he seeks to accomplish. Preparation and uninterrupted effort are the fundamentals of success. Some there are who, because of their knowledge and ability to succeed; others must learn from the beginning and develop the ability.

The inner realm of untold possibilities is indeed the "Kingdom of Heaven" or of "all good and righteous things," and elsewhere termed "the Kingdom of God and His righteousness." It is well named, for it is the domain where reside, to be drawn upon, all the Divine powers and resources with which the Creator endowed his creature.

However, this thought must be emphasized: Even though all that is to be found in this inner self may have been developed

*both materially and spiritually*, will be yours.” Such is the Law.

It is the plan of the Divine Law that man should succeed in the realm of his choice, but the Divine inculcation - “Seek ye first” - commands that man must start with righteousness, i.e., begin *rightly*.

The responsibility of accomplishment rests entirely with the individual himself and the method he pursues. He must be willing to “pay the price,” because another Law is: “Only the laborer (*after* he has labored) is worthy of his hire,” hence success that is real and lasting follows only after man has obeyed all the parts of the Law. The greater the purpose and the higher the plane he seeks to achieve, the heavier will be the price he must pay. This includes self-preparation and effort.

These two are ever and forever the handmaidens of success. Excuses for lack of preparation and inertia (laziness) are not acceptable in the realm of success. Effort continued and sustained - labor - alone is the exchange to be made. That which is obtained or gained except by fair exchange is robbery and will be recalled at a moment least expected.

He who demands, or accepts, that which he has not earned beggars himself. He is thereby “beholden” to the giver; he is “subsidized” and to that degree in bondage, hence a slave. He has not complied with the Law of seeking first the “Kingdom,” i.e., depending upon himself and his God-given abilities and capabilities.

The just, those who acknowledge the Law, investing effort, time, material substance and making the necessary sacrifices in achieving or gaining possessions, experience great joy and pleasure in possession. Theirs is a righteous feeling for honestly

advancement, thwarting their efforts. This may be true, possibly is, but if so then it is the incontestable proof that they are slaves and in bondage to conditions or persons that stand between themselves and the fulfillment of their desires.

It is a certainty that until they arouse themselves and rise above such bondage and obtain their freedom, they are unworthy of freedom and success, irrespective of who or what happens to be their stumbling block. The price of liberty (freedom) is eternal vigilance.

It is equally true that the price to be paid to rise above circumstances, conditions and environment is constant effort, the never-give-up spirit, the I-Will-Win determination uninterruptedly adhered to.

Countless others believe foolishly that the secret of success, or getting into more desirable circumstances, rest with someone else; that some outside power or influence is capable of lifting them out of themselves. This may be true in many instances, but it is an artificial success and is only temporary. Those who believe this, and they are legion, continually seek for something outside of themselves as a means of advancement. They seek to be subsidized, unaware that this is nothing less than selling themselves into bondage and far less desirable than ordinary failure.

To many depend upon influential friends, relatives or a "pull" with political factions. When these fail, they are in despair and, lacking the manhood and incentive to depend upon themselves and their own abilities, they forfeit what might be turned into success and therefore fail, condemning and damning everyone but the right one, themselves.

Admittedly, no man is sufficient unto himself, nor able to live

position for every capable man. In this effort others may be of great service in guiding and preparing him, just as he later may render like service to others.

However, he must not get the idea that others can do this work of preparation for him or even make it easier for him, because the effort necessary will give him the strength to carry through to success after he has prepared himself.

"Seek first the Kingdom of Heaven" signifies that it is incumbent upon man to first labor for the attainment of oneness and harmony (a state of peace) within the self and not be torn constantly by conflicting desires and uncertainties.

Such conflicting desires and uncertainties are always certain to bring about failure and defeat in whatever the undertaking may be. "Be sure (certain) you are right, then go ahead," unfalteringly and unhesitatingly. The individual must establish peace (certainty and assurance) in his own household: his thoughts, desires, purpose and motives.

Nothing is certain so long as the carnal desires are toward one thing, the mind toward another, and the spiritual self toward still another, and, possibly, in addition to all this inner conflict and turmoil, family and friends in still another direction. A man in such a position is like an aviator who finds favorable indications in one direction, but flies in a directly opposite and dangerous one.

All too many, perhaps ninety-nine out of every hundred, fancy they want certain things above all others. When the desire is subjected to reason and analysis they find themselves wholly uncertain, their convictions at cross purposes and without a real urge to proceed in the indicated direction for success.



Even casual, listless, dreamy, fanciful visions of him-self in the desired position, *if these are incentives to action*, will be of some slight avail. Man must fully comprehend that his thought kingdom, must be changed into "the Kingdom of Heaven" within his own being and through his own resources and manifold powers.

This is in truth and fact the Center of Causation, the Crucible of Power. We should learn to understand the psychological principles and Divine Laws underlying and controlling the activities of both thought force and Will power - while also cultivating the ability to recognize and the Will power to do our God-given duty - whatever it may be. An understanding of these principles and Laws will enable man to consciously direct all the energies and faculties of his being into channels for the attainment or accomplishment of his desires.

At this point of the progress of the individual he is dependent upon and requires the help of instruction and direction of one who fully understands the laws and principles of constructive thinking, wise direction and the efforts necessary to attain success. No one but himself can make the effort and do the work, but others can teach and guide him in the principles of self-mastery - the first step toward mastery of conditions and circumstances - encourage and guard him until such time as he is capable of charting his own path.

It is at this point that man most frequently meets with failure. Due to erroneous concepts and a disregard for the Law of Compensation, he is all too often unwilling to pay the price of attainment; to comply with the requirements of the Law of Compensation and fair exchange.

Once he understands the underlying principles and the

others may say or think, and there is a nameless and indefinable dread in making the necessary change. We have this fear or dread even when moving from one house to another; one city to another.

Moreover, there is still another price to be paid for success or attainment. This involves pain of another type; the repeated struggles and battles with the lower nature clamoring for the ease and pleasure of a less strenuous life. It is not yet fully understood that when the challenges of the lower, lazy nature are met and overcome, the battles won, they give man in exchange a constantly increasing strength and ability to meet still greater difficulties and overcome them, which in turn offer still more strength.

The Law of Compensation concerns the individual; every individual, in its relation to fairness and justice. He who is helped by another, or accepts something from another, should willingly comply with the requirements of the Law of Exchange. The principle and honor embedded within should urge man to not only willingly obey the law, but be anxious to do so in order to remain free, whether or not the creditor is in need of repayment. The Law is not concerned with what others may need, but with the nature of our inner self.

As soon as a man becomes convinced of the absolute and unerring accuracy of the Law of Compensation in every department of life, he will at the same time realize that his own self-preservation, self-promotion and inner happiness (peace and contentment) are undeniably dependent upon his satisfying the requirements of this law. The Law is self-operating; self-reacting. To possess true friends, one must feel real friendship and offer

they will ultimately be successful, while the others will remain failures; the victims of both themselves and those who possess the shrewdness to use their weakness to their own benefits.

What is the reason for these diverse issues? What is the underlying principle involved? At first glance, and without full knowledge of the Law, this is not so readily understood, but a careful analysis furnishes the answer.

Those who seek the best, and find it, are willing to make an exchange of equal value, no matter what sacrifice is necessary. In doing this they raise themselves up; uplift themselves, thereby raising their vibrations, attracting to themselves the best there is for their welfare.

On the contrary, those who compromise with their higher nature, those who are "cheap" with themselves, and who, opportunity offering, will take advantage of others for their own benefit, thereby lower their inner nature and their vibrations to such an extent that they draw to themselves just what they deserve.

He who sincerely is seeking to attain the highest, whether it be material or spiritual, is not actuated by the thought or feeling; "I cannot afford it," but by the question: "Can I afford to do without it? When our ambition reaches the conviction that nothing but the best will do, then we willingly work to obtain the best.

This does not imply that in ordinary life, merely knowing what is best and wanting the best, will enable us to immediately step into the exact position desired. It is necessary to first fully prepare to fill such a position. In the meantime we should gladly accept any position, however menial, and in that lowly position *give our best*; lifting ourselves, as a result, up to the spirit of the

In our emphasis on the acceptance and fulfillment of the Law of Compensation we should not become guilty of withholding a neighborly spirit, nor refuse kindly help to the needy. We must indicate by our actions that to be worthy of the pleasures of human intercourse and good-fellowship we must not forget the necessity of living in the spirit of the Law.

To become a recipient of regard, we must in turn be a giver. To expect honest and just treatment in our business transactions, we must in turn render like service to others; remembering at all times that "to give is to receive," if not at once, then certainly "after many days and when most in need."

In accepting anything whatever, even as a gift, we are held strictly accountable to the Law. If we do not give freely in return, then at some time, somewhere, by some means, we will be deprived of an equal value as an exchange or repayment; hence it is better to remember the Law and consciously and willingly comply with the Law.

The operation of this Law is unerring, impersonal and accurate. We do pay for all we receive, whether we know it or not; either consciously and deliberately, or grudgingly and unwillingly. The losses, injuries and misfortunes, and even the rebuffs of daily life are all too often the demand of repayment by the Law, or because we fail to live in the spirit of it, even though we comply with it physically or materially.

How much happier and successful life would be if we would willingly comply with the Law's principle of equality and equilibrium, instead of so frequently cheapening our character and spirit by the attitude of mind savoring of continuous "bargain-hunting," even in spiritual things.

## 6. THE "WHY" OF SUFFERING

Man suffers and is in sorrow! Is suffering man's enemy or his greatest friend? Will man ever regain his Divine inheritance without the agony of suffering to awaken him from error into enlightenment? Is not suffering the effect of a condition which should arouse man to seek the cause and be the incentive for the elimination or removal of the cause responsible for his suffering?

There are many reasons for man's suffering. Almost all of them may be roughly grouped into four classes:

First: The pains, sorrows and miseries caused by his own acts and committed in the present life.

Second: The misfortunes and losses due to his own actions but committed in former incarnations.

Third: The sorrows, losses and distress following in the wake of his own sins of omission.

Fourth: The misfortunes, sufferings and sorrows resulting from the acts and interferences of others and for which the victim is in no sense responsible.

All of the undesirable experiences we pass through as a result of the first group of causes are due to the activity of the Law of Consequences; the effects following causes. These might rightly be classified under the Law of Retribution.

These experiences include distress of every type, pains and suffering, sorrows and losses as a natural result - the inevitable consequences of our own thoughts, desires and acts. The principle involved can be succinctly stated as: Thoughts, desires, and our actions as a result of them, though the unerring and unpreventable operation of an impartial and irrevocable Law, produce "fruit after their own kind." The returns, whether happy or sorrowful, painful or pleasant, are the result of a cause which we

insignificant and insufficient it may be, becomes guilty of the sin of omission if he neglects to perform his full duty. He simply stores up Karma that must be paid at some future time, possibly when he is least able. The inadequacy of the compensation is not an excuse.

The mere acceptance of the terms, though unjust, makes him responsible for rendering his duty fully and well performed. It is a contract; a contract is an obligation; an obligation is a promise; a promise is a vow. This is the Law; the Law is just.

Under that Law a wise Providence with its exacting Law has decreed, that if the illy paid laborer, or any laborer, for that matter, performs more than he has agreed to do and for which he is not reimbursed fairly, he thereby accumulates a "fund" for the future which will inevitably be turned over to him when he is most in need.

The housewife who neglects her duty, illy performs them or procrastinates, is guilty under this Law. The business man who employs unfair methods, renders poor services or charges more than honest prices, is equally guilty. The employer of labor who takes advantage of those who labor for him is guilty.

All may profit for a time, but sooner or later the "laborer must be paid" and he will be paid according to the labor rendered and in the spirit in which it was rendered. "Man reaps as he sows," whether this be "wheat," i.e., work well done, service rendered or fair compensation returned; or the sowing of "tares," the shirking of one's duty; promises broken, or advantages taken of others.

To more fully understand the Law of Consequences, and of course, the Law of Compensation, we should possess a full com-

This Christos is just like a mortal child. It requires arousing and nourishing as the loving mother does her child. It must be well guarded, and this guarding and nourishing grows out of our deeds of goodness and kindness and our conscious efforts to bring the innate Spark into Consciousness.

When and as we think elevating and ennobling thoughts, when our thoughts are constructive, and when our deeds are of goodness and kindness, when graciousness possesses the heart, all this is impressed upon the Christos, the Immortal Spark within us. If such exalted thoughts, creative desires and noble deeds continue, then this tiny Spark of Jehovah, this eternal Fire Spark within, will become more and more aroused, and in good time the Christos becomes the *risen* Christ; man has become the Son of God.

On the contrary, if the thoughts are evil, the desires degrading, hence destructive, and the acts evil, then the Light of this Christic Fire is that much more dimmed. Whatever the intent of the thoughts, desires and deeds, the Law of Consequences or Compensation functions in harmony. He who sows wheat, shall eat the bread of life; he who sows tares, shall be burned with the tares. This is the Law.

When man's deeds are more evil than good, there is no spiritual growth. The Soul-potency remains in an inert, unaroused, and non-individual state. There is an accumulation of the debris that effectually buries the tiny spark of the Divinity. This continues until the time of the death of the body. Then the part from Jehovah returns to the storehouse of God, and man - the personality - is dead unto destruction. To him has been offered the gift of individual Immortality, and he, in his blindness, refused it.

or, even, by lack of responsiveness to offered kindness. These are merely a few of the avenues through which we may be the means of inflicting sorrow and misery on another by our attitude of mind.

Then, there are manifold practices in which we may be unjust to another by our words; saying unkind things; spreading evil reports; insinuations and subtle suggestions of discredit. Again, we may deeply injure another by the injustice of our deeds in business transactions and by the various other means coming under the category of wrongdoing.

Much of our own suffering is due to the reactionary influence of things mentioned. There are few of us who have not done and said much to cause sorrow or loss to others. Of this we would be well aware, had we a more comprehensive understanding of the Law.

Financial losses may be traced to the defiance of the Divine Law. In some way, at some time, we failed to give full value for something received; or, in doing work for which we received value, but did not render full equivalent in service. This may have continued for a long period, all of which was placed against us by the Divine Law, and, meeting with a loss, we are simply paying that just debt with added interest. We are called on to pay it, not to the person we injured or defrauded, but to the Law of Righteousness. This same Law will wisely operate that the one whom we wronged, is recompensed justly.

Let us consider the justice of this all-governing dispensation. It may be that I, personally, am a drone, and refuse to do the work that I am capable of performing. However, I have the means to hire some one to do that which I might, and could, do myself.



Having committed evil or "sin," and man does this continually and consistently, consciously and unconsciously, he seeks to regain his freedom from the serfdom to which evil sentences him. By rendering service where it is actually needed and in other ways man can pay his indebtedness to his fellow man and the Law of Karma. If he fails in doing this during his present earth life, then he must return to the earth plane, laboring, sorrowing and suffering until he becomes conscious of the cause of his "evils" and begins to free himself by living the exalting, constructive life. This means neither more nor less than to live a natural, normal and spiritual life.

Once man attains to Soul Consciousness and the At-One-Ment, he will cease to be guilty of the thoughts, acts and desires which bring him naught but the undesirable. He will pay his Karmic debts. After his Illumination or finding of the light *within*, all that he does will be with the thought of good, both to himself and to others. In this way he will not only gain his freedom from the Karmic Law, but he will at the same time "lay up his own treasures in Heaven."

Reincarnation is made necessary by the functioning of the Law of Karma and the payment of all debt upon the records of the Soul. Reincarnation is necessary only for those who refuse to live according to the dictates of the Divine Law. True, at times some of those who did attain to Illumination and Soul Consciousness, who became Sons of God, hence one of the Gods, do return to earth, but this is of their own free choice, because they so "loved the world" they desire to return to it; rendering service, giving guidance to those in need and sincerely desiring it.

Man is in no sense responsible for the suffering, sorrows and

Illumination.

Unfailingly must we remember that there is no reward for loss and discomfort when we accept it with impatience or with complaint. The fretting under the injustice will offset any benefit that might otherwise justly accrue to us. It is written of Apollonius of Tyana that no matter what he was forced to suffer, he always accepted it with patience, without a word of complaint, as though he were meeting something that was his due.

As a result, for every agony through which he passed, he received greater power to do greater work, and additional strength to undergo trials. Is is not always easy to understand whether a certain test or undesirable experience is due to our misdeeds in this or a past life, or something for which we are in nowise responsible. It is for us to accept that which we cannot avoid, and to do so in harmony with the Law of love.

We must learn from the lives of the Initiate Masters that no one is exempt from suffering so long as he is on the earth plane. The Master often passes through far grater agonies than could possibly be experienced by the unenlightened of God's children. The refinement of the material elements produces a sensitiveness unknown to the ordinary mortal and it is because of this transmutation of the gross into the refined that the sorrows and miseries of the Master or Initiate are so much greater than those of earth's children. The earth plane is a training school for all. If we refuse to master our lessons during regular hours, we must remain while others more obedient have their freedom.

To summarize the four groups which cause suffering, here are the facts in condensed form:

1. For the thoughts, desires and acts of the present life, these

## 7. SOUL ILLUMINATION vs. DESTRUCTIVE NEGATIVISM

To the majority of Western minds, the terms Initiation, Master-ship, Adeptship and Illumination, or Psychism, Yogism, Occultism, Mysticism and even spiritualism, are more or less synonymous, vague terms and thoroughly confusing.

It is important to students, as well as to those who are interested and may become students, that they have a clear and readily understandable definition of these terms. It is our purpose to present in unmistakable terminology the dangerous tendencies and the ruinous effects certain forms of Yogism, Psychism, Spiritualism and other forms of practice may have on the Western constitution. We will contrast these practices with forms of true development leading to Initiation, Soul Illumination and the *New Birth* as indicated in Sacred literature.

### YOGA and YOGI

The terms Yoga and Yogi have come to us from India, and to the people of that country have a specific meaning. It is not generally known to the students in the Western world that in India there are two distinct systems of practice. The one class in times past represented the true Initiates or Adepts. These are now practically unknown, due to the degradation of that people. The other class, numerous in the Orient, represents a type of Yogism that deserves unflinching condemnation.

It is this class that is so active in America and has claimed, and continues to claim, so many victims who, as a result of the practices taught, become negatives and incurable neurotics. It can be stated as a *basic fact* that *no* form of Orientalism is wholly suitable to the Western mind and if consistently practiced, *always* leads to negativism and ultimately to the unbalancing of the mentality and the shattering of the nervous system.

He who follows this path develops into a mere machine, a plaything of disembodied spirits or of his own degraded imagination. He may master certain forces sufficiently to enable him to employ them in producing phenomena, but in turn he is enslaved by these forces and becomes an unthinking machine, controlled by forces which are themselves the result of destructive tendencies and practices.

### PSYCHISM

Much of what is known in the Western world as Psychism comes under the same classification as Yogism. Anyone who is truly seeking and trying to attain to the highest must shun it. Those who are engaged in this type of misnamed development always follow procedures which bring about negative conditions of body and mind and are destructive to the truly spiritual, the Christos within. We recognize no exceptions.

It is impossible to become a Psychic (this term is actually a misnomer) without first becoming a negative; subject to foreign entities and to inimical forces surrounding those who practice Psychism. True development, seeking Regeneration or the *new* birth, is always *positive*.

Individuals who become psychics or victims to any form of negative practices are most often women of highly refined and sensitive natures. The more refined, the easier it is to become negative. Because of the practices followed, negatives are almost invariably physically delicate, possessed of a highly-strung nervous system emotional in temperament and lacking in self-control. Most of them have been deeply disappointed in life in one manner or another, and seek to find in psychic practices something that will help to fill the void in their lives. Strange as it may

led to the game. In like manner through sensing the Universal Æth that would be connected with herself, the psychic would be enabled to comprehend the influences about her.

Records of investigation prove that this does not occur; consequently, there can be but one conclusion; psychics are the dupes of their own negative physical and mental conditions, resulting from their continued harmful practices which deplete them of their vitality and unbalances them; reason giving way to uncontrolled emotions.

The psychic is seldom, if ever, in good physical health. The nerves are on edge continually; fault-finding is a prominent characteristic, combined with the sincere belief that he, the psychic, alone is right. The emotions sway reason, rise, surge and sway judgment, and are without semblance of control. The sense of self-injury, hence of deep self-pity, is strong, causing an unbalanced judgment and soon a feeling, amounting to absolute certainty, that they alone are of a highly developed nature, far above the ordinary individual.

These persons who believe themselves psychic or of a highly developed state, nearly always display signs indicative of a lack of nerve energy, frequently to a degree of nervous breakdown. In plain truth, they are but victims of destructive negativism due to self-delusion, or the sapping of their vital forces by outside influences believed to be entities.

#### SOUL SCIENCE IS POSITIVE AND LEADS TO TRUE ILLUMINATION

Opposite to the Yogism, psychism, or destructive negativism as taught and practiced in America and other Western countries, there is a system of development whose sole aim is the perfection

benefit to none. It is a detriment to all who come into contact with those who follow the negative path, because it is an unnatural state and leads to wrong conclusions concerning that which is, in its very nature, high and holy.

A wrong and misdirected development of the spiritual faculties is a curse of the worse kind, leading, as it does, the one concerned to imagine himself or herself on the road to Divinity; to all that is good and desirable; whereas, in reality, it is a path of self-delusion and finally self-destruction, mentally and spiritually.

No possible advantage could be gained even if it were possible to leave the body at will. The thought that it can be done and the effort made to do it, is destructive to every fibre of the moral and spiritual nature. The manifestation of anything unnatural or abnormal is to be shunned by every aspirant to Arcane knowledge and attainment.

True Arcane or Soul development properly and whole-somely directed will benefit not only he who follows the Path to the new or second birth, but everyone else as well. He who seeks Mastership should constantly have in mind that the aim is Soul Illumination and Soul Consciousness, the awakening of the Christos and bringing Him into manifestation.

Yogism in every one of its phases is anti-Christos; in the ultimate, Anti-Christ. Few Westerners who follow this delusion ever give it a thought, possibly because their attention has not been called to it.

Clear vision, generally called Clairvoyance, attained by a few, has sometimes, been mistaken for what the possessor thinks is the ability to "leave the body." This error is understandable

Its ideal is to make man a man; woman a woman. Its aim is to create of them helpers of humanity - not through a means that weakens, or shifts the load from the shoulders on which it has been placed, but by pointing out the way to self-help. It inculcates the tenet that strength comes through overcoming obstacles of every type and nature.

The efforts and struggles of every-day life are the price the sincere aspirant *willingly* pays for attainment and achievement in both natural and spiritual activities. The true aspirant, like the real Initiate, never makes definite claims to Illumination or Soul Consciousness. He never displays his powers; rather, he hides from his "left hand the kindly deeds of the right" and strictly observes the truth of the statement: "he who talks does not know; he who knows does not talk," and certainly he does not prostitute or commercialize his spiritual possessions.

Further contrast is to be noted between the two paths or types of development in the fact that negative practices exalt and exult the personality, the outer self, the perishable part of man's nature. It perpetuates its life by advertising itself in one manner or another; by the manner of clothing worn, a display of one thing or another, of setting the self up above others. The negative Yogi, psychic, or call him what you wish, is *an exhibitionist*, because he also is an egotist.

True, positive, practical efforts in spiritual development give birth to humility, and develop the individuality, the inner self, the Christos, the "child" that has as yet not attained to having been "born again." Its whole aim is the development of the soul with all its potential possibilities.

Positive methods of development do not ignore the personality,

This system of development leading to final Initiation also aimed at the development of the mind that it might become capable of clear thinking, clear reasoning and accurate analysis; following this, through careful direction of the *positive* mental faculties, the Neophyte developed the interior, spiritual alter-self, the Soul.

When the student had finally, by persistent, conscious, positive effort, grown into Individualization or become Soul Illuminated by means of inner development, his life of usefulness began. Frequently he became a teacher or physician, of service to all in need. His was always a positive, active, practical, natural, constructive life. He had become a man in the true sense of that word, a *free man*, slave neither to men, his own passions, nor the forces of nature. This training was exemplified in the *new* or *re-birth*.

Contrasting the actual efforts of the true Arcane schools and their teachings with the doctrines and practices that have, in part, or in whole, emanated from India and the vast Orient, including those supposedly brought here from that land by fakirs of American birth, Tibet<sup>1</sup>, all are negative in character and those who attempt to follow them become as negative and Neurotic as are the millions of India.

1. Tibet, the land of mystery! Also the country of supposedly great Initiate teachers. A land of mystery it truly is; also a land of general ignorance. Those who have been honest and sincere, unbiased and unprejudiced and have made every possible investigation, have been utterly unable to find a single Initiate; not one who had attained to Cosmic Consciousness.

Moreover, investigation has further shown that of all those who claim to have been in Tibet and received their Initiation in that land of mystery, possibly no two have ever been near that country and certainly never received Arcane (Occult) training and Initiation there. Even if they had, such instructions and training would be decidedly less useful to the Western mind than it is to those who actually live there. What have the people of Tibet done for themselves by means of their supposedly great knowledge? What has the priesthood of Tibet done for the people? What, in either a material or spiritual sense, has Tibet accomplished that the Western people would want?



in one direction will soon find the vision beclouded and see as "through a glass darkly."

Man's duties are many and varied and all of them must have their proper attention. "Thou hast been faithful to a few things, I will make thee master over many," (St. Matt. - 25:21) is in itself indicative that the Master has overcome many things and hence is above not one thing, but over many things.

The attainment of Initiation or Mastership is by no means an assurance against what are generally termed annoyances and difficulties. Frequently, the contrary is true. These are accepted as so many steps along the way. They are necessarily a part of life.

As shoulders become broader, burdens may become heavier. Strength, also power, is gained by overcoming. The faculties adapted to the overcoming of adversity would quickly become inert and man less a man if there were nothing more to overcome.

The Initiate Master welcomes the problems of life, both favorable and unfavorable, recognizing them *as opportunities to still greater gain*. His training has taught him to view conditions and circumstances differently than most men do. He accepts conditions as they appear; meeting them as man should and turning disadvantages to benefits. He lives in a world of action; recognizes action as opportunity, and advances himself by his efforts.

*Action is Life. he who ceases to exert himself, ceases, by just so much to live.*

Everyone who has made a study of the subject, especially the Occultist and physician who makes a specialty of treating nervous, neurotic or neurasthenic people, is all too well aware of the powerful influence which the mere belief in such a possibility has on those who believe that one person can be affected or influenced by the mind of another.

The unscrupulous, fully aware of this fact, word their advertisements and literature in such manner that believers in the power of mental influence will be drawn to them, and they, the advertisers, reap the benefits. This is a dishonorable, degrading and demoralizing game in which many are engaged and is successful only because so great a number seek gain without effort; the eternal desire to obtain something for nothing; hence dishonorably, ignobly and unmanfully.

All who have studied this subject are well aware of the change that may be brought about by the action of one Will upon the mind of another. *A fact that is not generally understood, and never mentioned by those who seek to benefit by advocating the study of the subject for personal, selfish benefit, is that like every other activity in which man may engage, the result is governed by a just and righteous law - a Divine fiat that is absolute and never-failing in its operation or reaction, a law that is a protection to all who meet the conditions required for protection.*

Our purpose is to fully explain this Law which will enable anyone to protect himself, and be protected by the operating Law, against all who might attempt to influence him against his Will or to his detriment in one manner or another.

Thought force, or *directed will power*, like all other forces known to man, may be used for two distinct purposes. The one

door to invasion.

There are continually countless disease germs around and about us, many of virulent types. If the body is in a normal condition, healthy and clean, such disease germs find no lodgement, because no sooner do they come in contact with the natural acids and alkalies of the healthy body than they are destroyed by these acids and alkalies, in the manner of an invading army by a superior force.

However, when the resistive forces resident in man and normally a part of his being, have become weakened due to uncleanliness, congestion, incorrect and improperly selected and prepared food, dissipation, irregular hours of rest and sleep, lack of exercise, or by an unwholesome attitude of mind such as worry or inordinate sorrow, the evil passions and, above all, *fear*, then natural immunity is that much reduced, *the door is wide open*, disease germs, and/or viruses find ready lodgement in the organism and result in some form of disease.

This weakness, whatever its form, is a defiance of Nature's Law. It is disobedience or defiance to Law, and such disobedience is *sin*. It is written that the "wages of sin, is, first disease, then death."

Obedience to the natural, protective Law in nature makes it obligatory for us to live in a natural, normal manner and to observe the conditions to be complied with if we desire in turn to be normal and healthy, and live the abundant life.

The prophylactics against disease - their prevention - are found in natural, nourishing, well-selected foods adapted to the individual's occupation, temperament and the demands of his peculiar individual organism; sufficient rest and sleep; plenty of

remember this mantle of Divine protection. Let us cultivate the spirit of kindness and generous judgment of the acts of others. The secret of power of the Master lay in this prayer: "Father, forgive them, for they know not what they do." To root out all feelings of revenge, retaliation, resentment and hatred; to eliminate the desire for every type of "get-even-ness;" - to substitute for all negative, destructive tendencies the positive virtues of kindness, graciousness and correct understanding of truth - indicate clearly the Path we must tread to be able to receive the overshadowing of the Divine Law, though this does not decree that we must be inert in our endeavor to prevent wrong being done to us or others. It is our positive duty to discourage with all our might every attempt to do us harm or injury.

This we may do effectively by the power the Creator gave us. We must have a positive attitude of mind, free from fear of such influences and hold the thought: *no evil force in the universe is powerful enough to enter my mind, heart or soul.*

There is no power on earth strong enough to adversely influence the individual whose heart is enshrined in the armor of pure, unselfish love toward all creatures. As the iron, white with heat, upon which falls a drop of water, instantly dissipates it, so the warmth of a pure heart, toward which thought vibrations of a harmful nature are directed, *will quickly change or transmute all such evil forces into those of power and the means to advance and succeed.*

The heart in which love and forgiveness have their dwelling place is mightier than the strongest Will or mentality. The Soul which enshrines the Flame of love and good-Will is so far above that of a perverted, though gigantic Will, and is literally

We should make ourselves powerful against the reception of evil mental currents, not simply as a means of self-protection, but more especially because the highest aspiration of the heart is to do good; Because we love to do that which is best. This is real protection against all evil.

As virtue is said to be “its own reward,” so likewise is “goodness its own protection.” True virtue is its own reward because *it cannot be persuaded to do otherwise*. Impartial, impersonal love and forgiveness are self-adjusting, self-operative weapons, concerning which we need give little thought except to make certain of being free from selfish interests. The Divine Law of love and purity of heart is automatic in its operation.

A clear conscience in respect to our own intentions and purposes, even though we may be guilty of mistakes and missteps, does more toward insuring a sense of security than any deliberate effort to counteract intentional harm from another.

The mind, as well as the heart, acts like a magnet. Only that which is drawn to the mind from the outside by means of some power residing within itself can materially effect it. This is the law. Something within the self is harmonious with, or receptive to, the conditions that persist in coming our way. This may be unconscious on our part; it may be a relic of past lives, nevertheless, it is still part of us and, if undesirable, must be eradicated.

Unwholesome, despairing thoughts and desires become a center about which other thoughts and feelings of the same tendency accumulate. Thoughts of failure, harm, fear, defeat and illness, even if sent us by a master mind, find little chance of entrance or a prolonged stay unless there is already in our nature a center of similar thoughts.

dissatisfaction in general.

The creative forces and the transcendent powers of the universe flock to the aid of all who cleanse the heart of impurity, fear and inertia. Good, kind, noble and generous thoughts radiating from a pure, unselfish heart become a part of the atmosphere, or aura, surrounding the self. These thoughts contribute to the mighty magnetic field of universal love.

Thus, by increasing the ocean, or the atmospheric sea of love and good-will, we both add to the blessings of others and at the same time increase the store from which we ourselves may draw. We are limited in our drawing power only as we limit ourselves.

Thomas Paine never wrote a more potent sentence than: "The greatest religion that man can have is to do good." Basically we must agree with this, since, in doing ennobling deeds, it is necessary for man to possess goodness of heart. There is, however, a negative type of goodness. Many are virtuous not because the heart dictates the acts, but for some ulterior reason. They fear to do otherwise or they seek for the resulting advantages.

This is a purely selfish form of goodness and fails to bring about beneficial results or the protection of Divine Law. The Divine Law functions only through reactionary effects of the radiations of the heart. To outwardly perform good deeds, while internally harboring selfish motives and ignoble purposes, does not meet the requirements of the Law's protection. In this, as in all other respects, the functioning of the Creative Fiat is impartial, impersonal and automatic.

The thought and the motive of the heart determines the effect of the deed. The intent of the heart, rather than the outer act, sets into motion the vibratory forces and finally indicates the

This does not imply that we should not seek justice or must again offer them the opportunity to take advantage of us; to do this would be a weakness and on a par with the action of a man who displayed his valuables, knowing that they would be temptations to those morally weak.

When we have learned to forgive, we have found the path leading to power, to freedom from undesirable things. This places us on a plane where the thoughts of another, or of many others, be they ever so potent, will have no perceptible effect upon us. The consciousness of a true, pure, kind heart makes man a king, a free man, even in a world of slaves.

Many students have expressed the belief that, in order to become free from the evil influences of other minds, it is necessary for them to have some one - master or adept - who understands the Laws, to create counter influences. It is undoubtedly possible for another to do this; but it is not always a desirable method. It is employing the Mosaic law: "an eye for an eye." The better plan is to learn the truth and always be protected.

There is but one satisfactory way of attaining freedom; free the mind and heart from evil. Once this is accomplished, there will no longer be the creation of any but the most exalted, elevating and ennobling vibrations, thus prohibiting all low, deceitful, malicious and destructive influences from entering within the personal aura.

Even when we know that someone is trying to injure us by the specific use of thought or Will power, we should seek the shelter of the heart plane, and there hold the thought: "Though you are trying to harm me, to bring me misery and failure, yet do I fully forgive your act. Your evil be upon yourself."

irrespective of his greatness and goodness, dwells in this material sphere because of his need for further experience and the necessity of greater purification. Through failures and resulting sorrows he is induced to seek the cause thereof and to eliminate it; he gains in wisdom and becomes enlightened. Each and every adverse experience becomes a benefactor and not something to dread and evade; he finally succeeds because he refuses defeat.

When he has succeeded under such conditions, he is indeed a free man, a son of the Father. In the final reckoning, his earthly mission has not been a failure, but a worthy and exemplary success. We are not promised protection against adversity and struggles; but guidance and strength in the midst of them, The Divine Law teaches us to use the undesirable as stepping stones by means of which we may climb to greater heights, to more exalted planes, and to a clearer vision of the truth.

These are the principles leading to freedom from every form of evil - not merely the evil sent out by malicious or self-seeking minds. Do not think it possible to become free, happy and strong through any other means than obedience to the Law of Love and Service. Nor is it, after all, so difficult to attain this plane. Once we are fully convinced that only the good is truly lasting, the work is already largely accomplished. This is the thought making us free; protecting us from all that is non-good.



of its limitations. Because of a vicious circle man has permitted himself to be enslaved by conditions, circumstances, environments, personalities, and, above all, and most of all, by his carnal or mortal self; all of these stifling the constructivities of the *real* man within.

Thus enslaved, man has refused to recognize the first great law toward freedom; *to become the master one must first serve*. To be a free man must first learn to serve. Only by doing this will he be able to gain the full comprehension of the duties of the servant, *and what it is to be a master*. By refusing to recognize this Law, many of those who prate most of their emancipation from bondage and consider themselves most free, are actually held on the heaviest bondage.

By no means would we indicate that man can at "once fell stroke" arise in anew sense of freedom and walk upright as a truly freed man. Man's emergences from a state of bondage to one without limitation must pass through the various stages of growth and development, just as the infant grows into childhood, and from childhood to maturity.

The creeping stage, filled with thoughts of groundless fears, must gradually give place to the ability of holding the body erect, which in due time leads to walking.

When man has long been accustomed to depend on the opinions and creeds of other, the sense of subjugation remains until, through trial after trial, he becomes conscious of his personal connection with the source of *all*. This is a relationship as actual in his own individual case as that of those to whom he formerly looked for guidance.

Naturally, time and again he attempts to sever all bonds

circumstances and conditions from which he would, and could, otherwise shortly free himself.

No wiser saying is recorded, and none more applicable to mortal man's need than this: "The truth shall make you free."

This saying is not as complete as it would be if we added just one more word to it: "The truth *applied* shall make you free." Knowledge without being applied to conditions, is inert to change them. What is truth in this respect: The truth that what man has done, man may do again if he is ready and willing to follow in the footsteps of those who succeeded in the things he desires to do. The great teacher, the Nazarene, stated this some what differently and more clearly:

"These and greater things than these shall ye also do, if.."

To this is to be added the precepts of another Law: Whatever work or mission we undertake, if we are to obtain the best results, *must be done in the right spirit; willingly, gladly, wholeheartedly*; not hesitatingly, reluctantly, grudgingly and under protest, otherwise neither moral nor spiritual benefit will be derived from it.

Another mighty and potent Law might well be added to this: "Perfect love casteth out all fear." I John 4:18.

This could profitably be changed to: "The love of doing a thing makes it a pleasant duty and fear is forgotten." This Law directly informs us that when *man has learned to labor in love he has come into the knowledge and power enabling him to become the master*. Here is another statement of the Law:

"Thou hast been faithful over (has willingly performed) a few things, I (the Law) will make thee ruler over many things." Matt 25:21.

though he may be grievously mistreated. These are all bonds fettering the Soul to the lower self and cannot right a wrong.

The moment man decides to become free in thought and deed and in strict accordance with the "truth that makes you free, he *must* eliminate all thoughts that tend toward weakness and substitute in their stead ideals of strength, love and selfmastery.

"The truth shall make you free." Again, what is this truth? It is the uncontradictable fact that nothing can harm us unless we permit it to do so. It is the truth that nothing is gained by hating another, or holding any form of illfeeling toward another, though such a one may have been, or continue to be, the cause of loss or pain and sorrow.

We know that everything which is really ours will be attracted to us if we persist in the correct attitude of mind and recognize that ill-will and grudges can never result in true benefit to ourselves or to others. Love and goodwill are the only ultimate good. Aspects of truth such as these, if accepted in the right spirit, will set one free from the bondage of fear and limitation, though each one must formulate a statement of truth especially adapted to his own particular need.

The Nazarene and other Initiates of old recognized this great Law when they formulated the statement concerning those who would bring them harm: "Father, forgive them for they know not what they do."

Buddha worded this somewhat differently, saying: "To know all is to forgive all." This is the attitude of mind that expresses mastery, superiority and supremacy over divers adverse conditions, and will assuredly attract to the individual all that really belongs to him, connecting him with the one and only source

within ourselves for our faults and shortcomings and to fight the winning battles that we so vaingloriously think others should wage within themselves.

Kindliness of thought and forgiveness toward others constitute only one form of freedom; it is an important one, leading us gradually and in an orderly process toward emancipation. The truth that stimulates and fosters love is the truth that sets us free. In the mind guided by a heart and filled with love, all the potencies of life are to be found. Therein is latent the "peace that passeth all understanding," and in such environments is found the state termed "heaven," the Kingdom which all men would like to enter but are unwilling to pay the necessary "entrance fee."

To win the battle against error is highly desirable, but is far from final. Freedom from one weakness, or victory in one struggle, merely offers greater ability to cope with others. One problem solved confers strength to attack the next and possibly a more difficult one.

To obtain a diploma in mathematics is not evidence that one has solved all the problems that the science affords. Rather it is indicative that, having mastered some problems, one is capable of finding the solution of others, and of developing strength whereby to gain the mastery of the future more perplexing ones. Pleasure and zest in his subject ceases, if the mathematician is deprived of other and more abstruse and complicated formulas to unravel. The scientist takes pleasure in the unknown rather than the known; the hidden, the experimental, leads him on to deeper research and to keener investigations. The linguist takes delight not so much in his fund of acquired knowledge as in the opportunity of prying more deeply into the intricacies of root

unpleasant conditions or attained success in some particular aspect and foolishly think we are at rest, an unwary step betrays some other weakness and the battle is on once more.

This should not and must not be a source of discouragement to the real aspirant who, if he has analyzed his experiences as he should, will know that with each trial comes the strength and the endurance to insure certain victory. This also brings a deeper humility and grace of character proportionate to the weakness mastered.

The “ups and downs” of life enable us to become conscious of the possibility of contacting with the one and only source of real power; the attainment of Soul Consciousness and Oneness with the Center of Light, Life and Love. Were it not for the clouds, shadows and storms of life that constantly try the Soul, we would be in danger of becoming so weak and inert as to lose the little already gained.

Faith in, and understanding of the truth, together with effort, is the key that will admit us into the storehouse of all power and give us the means to succeed. *Success in any endeavor is possible only as we learn to truly love the task in which we are engaged.* This is the basis of all success; hence ultimate freedom. This is the truth that should be burned deep into the consciousness of every one seeking freedom. It is the *only* means sanctioned by the Divine Law.

Manhood and reason should constantly urge us to make continuous use of this key; use it as an incentive to unremitting effort and labor for success. The alternations of “ups and downs, ins and outs,” the recurrence of “tight places” in our undertakings, the temporary blocking of the way, the seeming unfortunate

only to the degree that he has mastered his art by faithfully, dutifully and patiently serving as an apprentice. The moment man places himself, because of conceit or vanity upon a pedestal as the Creator, as "God," instead of as a Son of God, he is preparing for his "fall."

It is highly important to frequently call attention to the Nazarene's admonition: "When ye think ye stand, take heed lest ye fall." This is especially applicable in this connection. Instead of actually "standing," man has progressed no higher than the creeping stage. He moves so cautiously under the burden of fear, hatred and malice the *three great destroyers*; jealousy, ill-will and the mental depressants, that when he does attain to any degree of proficiency and wisdom, he is all too prone to become arrogant and vainglorious and "ride" to a fall.

On the contrary, as he begins to "bethink himself," and as a result of his thinking, discovers his true state; recognizes his weaknesses; becomes acquainted with the Divine Law, and puts forth real effort in humility to live in harmony with the Law, he will begin to rise up from his fallen state. Love and graciousness will gradually, perhaps slowly and painstakingly, be substituted for the destructive desires and carnal passions. He will be able to stand in an upright position as "all true men should" and walk as Manly men should. There is danger still, because much after the child that has just learned to walk, many weaknesses remain, and these may lead him to a fall.

Freedom in one direction attracts toward error in another. Understanding of Divine principles, recognition of many aspects of truth, application of these to needs, and intelligent use of creative power such achievements lead to emancipation and

bringing with them the identical things we do not desire.

“Does it pay? A thought, a desire or act pays only when there is no loss either directly or indirectly, now or in the future. Feelings of hatred and ill-will bring a direct and immediate loss. Moreover, there is also an indirect loss, since harmful reactionary effects must be met.

On the contrary, feelings of goodwill, love and consideration for the welfare of others bring a double profit; immediate vibrations of wholesomeness and stimulation to body, mind and Soul; also the return waves from such thoughts, which are refreshing and encouraging.

The fact that the constructive attitude of mind is a paying proposition in every respect does not, however, lead to the conclusion that the man who is determined to live the correct life is exempt from sorrow, loss and suffering. As long as man is domiciled in the world of cause and effect, there will be occasion for these unsought conditions; but sorrow will appear in a different form from what it did formerly.

Such a man knows in his heart that he is trying to do his best; that he no longer bears any ill-will to any creature; consequently, he feels that he is not consciously at fault. The assurance of his own attitude toward all mankind enables him to rightly accept loss or misfortune. He comprehends that whatever comes to him is for some good purpose, though it may not be apparent at that particular moment. He has learned that the happening which man usually regards as unfortunate often proves to be a great blessing; or, at least, is preventive of something which might have brought serious loss or great sorrow upon him.

The self, steeped in some great loss or sorrow, is unable to see

the babe to the breast of its mother, and to enthrone Love as king upon the throne in the heart. All things must be judged in the light of Love, irrespective of how unworthy they may appear. This thought the Nazarene had in mind when he admonished: "Judge not that ye be not judged." Matt. 7:1.

If we see good in all, it is a righteous judgment, even though the good we see is the goodness within ourselves, then likewise will we be judged. Each thought bearing on judgment is creative of a vibration; if our judgment be erroneous, and the one judged in Love is not reached by these vibrations, they will return to us with increased power for good. That which we create by thought, desire or act is ours, and fortunate indeed are we if our thought creatures be born of love, kindness, graciousness and constructiveness.

Cast all fear from the heart by replacing it with love, good will and graciousness, but be not led into weakness. Be at all times "wise as the serpent, harmless as the dove." In such manner is Freedom won.



*deliberate effort.*

Despite his imperfections, he is endowed with creative powers. On this plane of being and to the degree of his development, he functions and manifests under the Divine Law and its infinite variations. This fact offers us the “key” to all stages of existence and every possibility of development.

What, then, constitutes faithfulness? Is it the possession of faith that certain man-made claims are true? Is it that we recognize the existence of God and are satisfied in that belief? Is it in first accepting Divine Law as a fact, being obedient to it so that we may unfold the divine the Christos - within ourselves and express it externally by manifesting the prototype of the Creator?

Man, created in the image (after the pattern) of the Father, is not now, but may become, like the Creator. He is endowed with power over himself, and this attained, over all things beneath him.

An old philosopher has wisely said: “Govern thyself, than thou mayst govern thy mate, finally a kingdom.” Our first and most necessary duty is to learn to govern the self; then as a natural sequence, man becomes allied to all creative ability and a co-creator with the Creator, not in the same degree, but in a lesser sense.

This is not selfishness, otherwise it would not have been God’s first command to man. The contrary is true. If man is truly faithful to himself, if he proceeds to unfold his inner potentialities, if he endeavors to express the Divine image in which he is created, then it is certain that he has been faithful to God’s edict and will be as an example, a shining light, to his fellow man. The poet expresses this well:

within every man, irrespective of his degree of moral-spiritual development, there is something, a monitor, which silently but impressibly tells him what is right and what is wrong. His "fall" results when he ignores this feeling and becomes guilty of any thought or deed which was indicated as wrong or undesirable.

This feeling of wrong becomes a feeling of guilt; an uncomfortableness. This creates vibrations of condemnation which will gradually but surely manifest themselves through the personality. The ill committed against him-self through disobedience to the law of his own being will enslave him to like conditions in his everyday life.

For this reason it is important that man should subordinate all tendencies toward retrogression and replace them with inclinations toward moral and spiritual self-improvement. This requires conscious and deliberate effort, but it is essential in his progress toward self-mastery. In the struggle of his dual nature, either the lower or the higher nature will predominate and his choice determines which it is to be. Man has the privilege of choice, and must pay the price for his choice, which may be either a reward or a penalty.

So far as man is concerned, he is given the privilege to gain dominion over all things, both here below and above. He may in truth become the "master over fate," or permit fate to become the master over him. He has the right, the privilege and the opportunity to change conditions in which he is placed; to govern his environments, both physical and spiritual; *if he is willing to make the effort and pay the price.*

*If he is not willing, he is compelled to pay the price anyhow, but will not receive the reward or blessings self-mastery would bring.*

forth the fruits of the spiritual within that these may in turn serve to guide and protect him.

When, finally, he has established the supremacy of his better nature over the lesser, he has then earned the right, together with the ability, to govern circumstances instead of being mastered by them. This is possible as a direct result of obedience to the Law of faithfulness as it concerns his every activity.

Bondage to the lower self admittedly results from ignorance of the operation of the laws which govern man's fourfold nature. This is not at all strange for the reason that all men, with the exception of those many times reincarnated, are born in ignorance of all the laws which govern their being. This permits them to become slaves and to remain in slavery until finally liberated as a result of suffering, experience, and lastly, self-mastery.

Enslavement is the result of disobedience to the promptings of man's better nature, while the method to be followed for gaining wisdom and freedom consists in a rational reversal of the up-to-the-present way of thinking, feeling and living.

This is a twofold process: First of all, knowledge, as a result of thinking, reasoning and effort, must replace ignorance. Secondly, as the laws become understandable they must be faithfully observed. As a principle, this appears to be both simple and easy, but it requires much self-discipline, great patience and a Herculean effort to follow through to the final achievement. The effort is worth while. The reward is freedom from everything that is undesirable; the ultimate conquest - "mortality putting on Immortality."

There is a bright side to everything. He who feels himself enslaved by undesirable environments and self-degrading

weakness and illness, and then gives way to bitterness, resentment, envy and other evil, negative, disintegrating thoughts and feelings, he creates vibrations of like nature and these vibrations *are certain to repel people and conditions that might otherwise help, and at the same time draw to the thinker those who will further impoverish and degrade him.* This is an *absolute law* based on the indisputable fact of the Biblical edict:

“As ye sow, so shall ye reap.”

Here is the same Law in other words:

“Action gives birth to *Reaction*; The *Reaction* is according to the Action. Effort is Action, and whatever effort is made by us will bring a *Reaction*, or *Return* of our effort *and the Spirit in which it was made.*”

Again Biblically speaking: “Bread cast upon the waters will return after (more or less) many days,” but whatever the time, it will return.

It is to be emphasized that mere thought, powerfully as it reacts upon the thinker, is, in and of itself, by no means sufficient to bring about desirable conditions and environments. The thought must give birth to vital, intense, all-firing desire.

This desire, in turn, must be the incentive to constant, never-ending effort to bring about the desired changes. In almost all instances of failure it will be found upon analysis that such failure was the result of ignorance, disobedience, or lack of obedience - an unwillingness to accept the truth as it manifests itself - in some aspect of the Divine Law, which in turn affects the individual and his immediate way of life.

Only by obedience to the dictates of the Divine Law in its various aspects can man unfold and express the divine Image in

receive something for nothing; something which I have not earned and for which I have made no exchange." "Morally, am I not in fact a thief?" "Who, if not I, will pay for it?" "If I, the receiver, do not compensate in some manner for it, why should anyone else, willingly or unwillingly, do so.

Strangely enough, nowhere is this desire to "receive something for nothing" more pronounced than in the consciousness of many who profess the Truth; enlightenment; the *way of life*.

Truth, admittedly, may appear to be free. So is electricity, but to become a master electrician requires time, effort and money, even though nothing material is returned to the student for his money. It is also necessary to consider proper housing, power plants, generators and what not, all to be installed before electricity can be generated.

There is no actual difference between the electrical power which does man's work and the knowledge and wisdom that will save man's spiritual nature. Truth is free, but where and how is it to be found or obtained?

Is it not most likely to be found among those who may have renounced a successful career or business in order to find this truth, first for themselves, through long hours of study and tedious and non-compensating years of training, in order to be prepared to teach others the Truth, the Way and the Life?

Those properly trained and capable of guiding others are often unable to follow the usual means for a livelihood. Yet these must live, and it is passing strange that those seeking knowledge, wisdom and guidance expect on their part to receive it; at the same time feeling firmly convinced that those engaged in teaching and guiding them, without compensation, should live in

Very few possess the slightest idea of the success-attracting power of such a desire-filled mental attitude, free from envy.

Man may consider himself as capable and worthy of high compensation for his efforts, but conditions may be such in his special field that he will be forced to accept but a portion of what he feels he should receive. If, hampered by a sense of mistreatment, or under-payment, he shirks his duty or is unwilling to do his best, he thereby defeats his own interest because by his attitude he also repels the forces that would draw him to the field of success.

Honor, another word for duty and manhood and the Law of Faithfulness, demands that man always and under *all* circumstances do his best, and, most important of all, in the right, a *willing* spirit. If he is underpaid, or unjustly treated, then, *because of his willingness to obey the law*, the Equalizing Law will see to it that he will not only be repaid, but that there will ultimately be an opening which will assure him success. There is an old saying which explains this Law: "You must earn more than you get in order to get more than you earn."

Faithfulness to duty performed in the right (envyless) spirit never actually goes unrewarded, even if for a time it may so appear. To evade responsibility, irrespective of the reason, to render careless, shiftless, indifferent service under any circumstances, is a direct means of binding ourselves irrevocably to the very condition we seek to avoid or from which we seek to free ourselves. He who feels himself enslaved or retarded by another only wastes his own time and energy by concerning himself about the one who, in his opinion, is taking advantage of him.

The worker, irrespective of his field of labor, need concern

has worked his way through college. Through effort man gains strength and the incentive to make still greater effort. This in turn results in the energy which assures success.

The gross, weakening and self-defeating error of those who are self-dependent is the expectation that someone else will in some way supply their needs without any great effort on their part. This attitude weakens and cheapens the mentality. It lowers the vibratory forces and attracts failure. The ideal is for man to train himself in his ability to serve so that he may honestly earn all he desires and requires; and to give to others that he may receive.

Such an ideal, such a mental attitude, will free him from enslaving circumstances, conditions and environments and set into motion laws - creative vibrations, - that will attract opportunities for service and place him in harmony with the creative laws of the Universe. It will build up in him confidence in his ability, because it is potent to arouse in him his own latent *manhood*.

This genuine sense of manhood creates self-respect, which in turn will manifest itself in his personality, and all this in its turn will attract to him, and win for him, the confidence of those who are not only in need of his services, but are in a position to help him to advance to ultimate and lasting success.

He who seeks to apply in his own behalf the laws of true faithfulness must learn to look for the good in all things and not permit the false to mislead him; he must turn present adversity to his benefit. His efforts may for the moment appear as failure. This should induce him to analyze them and his activity to find the cause, even accepting every momentary failure as a stepping stone to success. He must see in such a failure the possibility of its having prevented him from making a real and lasting failure

It is our duty to be in constant search for the truth; for an understanding of the Divine Laws in their relation to every department of life as it concerns us; to health, vigor and strength; success; moral and spiritual advancement; knowledge and efficiency in business, and happiness to be found only in well-doing and peace of mind.

Having at least partly gained such wisdom and become conscious of the requirements of the Law, we must be faithful to the Law and with good will try our best to fulfill its demands. We dare not become lax in our endeavor; nor must we weaken and exchange that which we already possess for the legendary "mess of pottage," otherwise, we cannot hope to succeed in finally and fully breaking the shackles binding us to inharmonious conditions and to varying degrees of bondage.

All of these things we must do for ourselves. If we permit someone else to do it for us, we have merely exchanged masters; we have sunk deeper into slavery than before. Others, it is true, can teach us the operation of the Law, show us the way, encourage, guide and befriend us until we have attained to self-mastery; but we ourselves must travel the path and by so doing gain the strength to meet all conditions.

We must never forget the fundamental truth that "eternal vigilance is the price of liberty" in every department of life. He who is so short-sighted that he will permit another to fight for his liberty will find to his sorrow that he has lost it *to that other*. We must continually, without intermission or intercession, endeavor to unfold and express the Divine Law in all our activities; be faithful to the ideals in whose image we desire to recreate ourselves. Let us be too much of *men* to stoop to that which will



## 11. YOU! YOUR SOUL!

What of the Soul?

Do all Souls ultimately reach perfection? How can we account for the various degrees of Soul development as manifested in the lives of men?

These questions are of absorbing interest to an ever increasing number of people. Many truly hunger for this wisdom and enlightenment. They will never be able to find complete peace of mind until they obtain satisfactory answers to these questions. They cannot obtain the answers from another. They ultimately must find the answers within themselves by means of awakening the Consciousness of the Soul through conscious effort and living in harmony with Divine Law.

Search as we will through all of the Biblical Texts, we find that the Soul, like God, its creator, is always described as a Light, or a Fire, and as from heaven, or on high. God is, insofar as man can comprehend, a light or Fire.

Man's Soul is a Spark from that Light or Fire; hidden from the view of all, even from himself, until by effort he has brought it (a) into manifestation and then (b) Consciousness.

The Soul of the average human being is deeply imbedded as in a tomb - a tomb covered with the rubbish of his unwise (sinful) living. It cannot be brought into manifestation or Consciousness unless and until man awakens to the truth and then proceeds by wise (righteous) living to gradually remove all the debris, so that the Christos may come forth as did the Nazarene from his tomb. When this happens then the Soul will be found to be a pure Light. In the Arcane this process is known as Initiation.

In general sense, the Soul can be defined only in terms of its relationship with God, its creator, and its connection with, and

air which is to be its life and takes in the "first breath," it likewise is given in trust a Spark from God which may, if "cherished and protected," and wisely guided, become a *Son of God, one of the Gods*.

Biblically speaking and in different phraseology we are told that at the dawn of creation "God parted the earth from the waters and there was light over the face of the earth." Every birth is the creation of a new world. Once we fully understand this the rest of the mystery is not so difficult to unravel. The new creature is born by being severed from the mother - while the "earth" does part and the "waters" by which it had been enveloped for many months are released. As the new creature comes forth and inhales its first breath, the spirit of its own body, that is, the individual life, is being isolated and lifted out of its darkness within the "sea" into a world, the greater world, of light.

At that very moment, the Soul, or Divine Spark, an emanation from Jehovah (the Creator), is drawn into this newly born creature and at this moment there is a co-mingling of body (earth), spirit (individual life) and Soul (the Divine).

The entity which we know as the brain becomes active. That which we know as the mind is brought into being. An earth-child is born with all the potentialities and possibilities, all the opportunities and privileges, of becoming God or Cosmic Conscious, *one of the Gods*.

The body of man is mortal. Its creation is begun and is fashioned by the earthly parents. The spirit which animated it from the very beginning is the principle of life. This spirit of life is common to all living things, animate and inanimate. It is an universal principle. Being impersonal and non - individual, all

The acorn, as an example, contains within itself in potentiality all the characteristics of the stately oak. This acorn planted in the earth will, under proper conditions, germinate, put forth its sprout, and grow into the tree.

As a germ, the Spark of Divinity implanted in man contains in potentiality all the attributes and possibilities of the Divine Nature.

As the Spark is inhaled (drawn in) by the newly born child for its first incarnation, it is like an ungerminated seed. It is as yet undeveloped, unindividualized, unconscious of its Divinity and unawakened to its possibilities. Like the ungerminated seed, it is sleeping the sleep of latency. It must continue so until man, its possessor, awakens to his responsibility and recognizes the possibility of developing the Soul germ within himself.

If, during its first pilgrimage, the process of awakening is begun, but not concluded, then, at the transition of the body, which we know as death, the Soul will pass into the Soul sphere or beyond. Here it will remain until there is an opportunity for it to again enter upon another earthly pilgrimage to make further progress toward achieving the final goal of the Soul, which is Self-Consciousness.

Whether or not the Soul within any man is on its first pilgrimage is impossible to tell, but the basic standard of judgment is given us by the Nazarene: "By their fruits shall ye know then." By all indications there are at the present time no new emanations from the Creator, Jehovah. This implies that Souls now inhabiting the millions of temples of clay have been on earth before and are in various stages of development toward the ultimate.

Having made every effort toward attainment of Cosmic Consciousness, this Soul, during the process, has become so fully charged with the vibrations of the one supreme desire to reach an all-around perfection and purity of heart leading to Conscious Individuality, that on passing through the Great Divide, its every action is governed by this one great desire or aspiration. It is automatically drawn to the persons and the environment making possible its further advancement toward the ultimate goal.

All who make a conscious and continual effort during the present life to attain Soul Consciousness and Illumination, whether or not they wholly succeed, have, by such efforts, earned the right to choose what they wish to attain to in the next incarnation, so that their progress toward the desired goal will not be impeded following reincarnation.

To express this Law more definitely: If they will center their desire during the present incarnation, *specifically on one fixed purpose*, one governing passion, this will govern their every activity in the Soul realm, and will be the attracting force in finding the proper parents for further progress. That which becomes established in our *consciousness* during the present earth life will continue to be a controlling vibratory force until another and stronger force takes its place.

This change must be made by us if we desire advancement. The magnetic or vibratory (this is one and the same) force resulting from one intense desire long adhered to, will guide the Soul to a parentage and environments that will best enable the Soul to attain its desire and fulfill its wishes. Such a Soul, having become highly sensitized by its one dominant desire and *willing*

conscious efforts and attained to Soul Consciousness and Illumination. These have become, by right of choice and correct living, *Sons of God*, one with the gods. They have attained to or found "the Kingdom of Heaven."

They have the right of choice between leaving the earth plane permanently and becoming one of the Hierarchies of the White Brotherhood, or returning to the earth plane, becoming teachers and guides to mankind and experiencing with them their sorrows and joys. Many of these reincarnate at a time best suited to render real service to mankind.

Through suffering, man awakens to the undesirability of living the purely carnal life. Many of these become conscious of the benefits of the higher life. As the years pass, more and more of them will adopt and follow the path of the *way* of life. Many will attain to Soul Consciousness; choose to become world teachers; be of service to mankind and advance the cause of good will to men; peace on earth; thereby bringing nearer the promise of the "Kingdom of Heaven on earth," as visioned by John, the Revelator.

An advanced Soul may be governed by some special desire, such as a passion for music or art, but be unable to fully realize this ambition during the present incarnation. Such a Soul, though having gained full Soul Consciousness and otherwise free, would not find complete happiness in "heaven."

The vibrations governing such a desire have a tendency to gradually draw the Soul earthward until it finds the proper medium for its reincarnation in a family offering the opportunity to become a Master artist and fulfill its desire. If the Soul permits itself to be governed by the desire it will be brought back into

by any impressed vibrations strong enough to attract them to any specific medium during incarnations, nor for any specific purpose. They live and are wholly governed by their own weaknesses and by those who take advantage of them. They must continue to so live, life after life, until there is an awakening - a "baptism by water" - and a new understanding comes to them.

Perhaps a far greater number of the human family are lower than these. They are those who do not even attempt to make anything of life. They are satisfied to live a life which is abnormal to both man and animal; a life characterized by immorality, thievery, cruelty and by taking every possible advantage of others.

These live solely for the selfish self without a thought for the welfare of others. They would consider it a weakness to give a kindly thought to their fellowman. They simply exist, and though endowed with the right of choice and free-will, they follow the path of darkness.

The Souls of these have never been aroused from their slumbers. On leaving the house of clay and desolation such a Soul is nothing more than a Spark or atom of Divinity; little more awakened than it was when it first emanated from Jehovah, its creator. In this unaroused, unawakened, unconscious, non-individualized state, it returns to the universal storehouse of Soul emanations whence it came.

At a later time such a Soul will once more be given an opportunity to enter upon a cyclic round of pilgrimages for the purpose of ultimately becoming cognizant of its real mission on earth.

There is another large class of Souls which are to be shunned

These are all Souls which continually do evil and, inevitably, they shall meet the fate of the Law. They are the Lucifers of the ages, the Angels cast down from heaven, because having gained some degree of Divine wisdom, they use it for evil purposes instead of for their own welfare and the advancement of others.

There are others even more evil than these. They are those who in a former life gained great knowledge of the Divine Law and its possibilities. They developed great power but began to misuse these forces. Before they could complete their evil purposes they passed into the Great Beyond, from whence after a time they reincarnated.

In due time they again resumed their evil actions, developing into the egomaniacs and destroyers we have known and which history records. These are the Souls which, having so grossly sinned, are "destroyed," though it is not the Soul Spark itself that is destroyed, but the individuality wherein it was incarnated for the time being.

Insanity was once considered as a great Soul evil, but it need not necessarily be such, as the condition may be almost wholly of mind and body. The causes are varied and many. It may be brought about by over-work; efforts beyond the endurance of the physical. It may be the result of some great sorrow; it may be some severe illness; it may follow long-continued indulgences; denials of necessary rest or sustenance of the body. It may have been induced by a multitude of other causes; all due to ignorance and disobedience to natural laws, but not necessarily to viciousness of any nature.

In all instances where deliberate evil was not the cause and where the Soul had gained Consciousness, the misfortune of

Why do churchmen evade the subject?

“For what shall it profit a man, if he shall gain the whole world, and lose his own Soul? - St. Mark 8:36.

Once we accept the implication of this question as a fact, as a truth, as a Law, then we must at once recognize that the most important thing in life and throughout all life, is *our spiritual welfare - the soul*.

From the beginning of the age of responsibility to the end of life we should not recognize anything as of greater value than the Soul. We may with benefit and profit work for the possession of things which will make life more pleasant and easier, *but we must not neglect the welfare of the soul*.

When working toward success in any business or profession we may not put off until tomorrow that which we should do today, lest it result in failure, so may we not, must not, *dare* not say, or even admit to ourselves, that the spiritual need of today can be put off till tomorrow, lest *there be no tomorrow*. Under such circumstances we may succeed, or partly succeed in attaining success, and have gained “a little of the whole world,” but the Soul, and all that belongs to us, will be lost.

It is our privilege, aye, our duty to improve our every condition in life. This is part of life’s responsibility, but side by side with this we must also make the necessary effort toward spiritual realization.

This great, mighty, all-embracing Law is not sidestepped by the Church of Illumination, or the Priest of Melchizedek, but receives first consideration. It is the very foundation of man’s future happiness; his future, and even his present, welfare. If neglected, it will lead to the loss of his most precious possession,



“The Soul that sinneth it shall die.” That is, this something from God, this “talent” given to you, and because of your failure to “use” it, concentrating your interest elsewhere, is taken from you. Y’ou are bereft of what might have become a Divine birth-right, in addition to your mortal at birth. “Unless ye be born again ye shall in nowise enter the Kingdom of heaven.” This is the same saying employing different words. Bringing the Soul into Consciousness is this *rebirth* so much spoken of and yet so little understood.

The life of the mortal, our everyday affairs which concern the welfare of the body, must not take precedence over the Soul - or its spiritual welfare. Both must proceed hand-in-hand if the Soul is not to be lost to the individual and he thereby be lost in turn, his personality passing into the realm of nothingness.

“What will it profit a man if he gain the whole world and lose his Soul?” What will it profit him if he becomes possessed of many things; a mansion and all that goes with it; a great leader with much power - dominance over others - even ruler over the world - if, by neglect of his spiritual self, he *loses everything in the loss of himself*?

This Law underlying the salvation or Immortalization of man, or his Soul, brings us face to face with the original, basic, spiritual Law concerning tithing to the extent of five or ten percent. Under the Law given the original Priesthood, stated right in the beginning of the Scriptural text for the guidance of man and his Soul, you find this statement.

“and Melchizedek king of Salem brought forth bread and wine: and he was the Priest of the most high God.” - Genesis 14:18.

This Law of tithing was first revealed to man by the original

question or statement: "If I could be certain of heaven hereafter, I believe I would become a more active member of the church, more of a Christian; but it appears that we cannot be certain of anything."

This expresses one of the lowest instincts in human nature. Never before in the history of the world has it fallen so low. Governments and men in high places are largely guilty of arousing this ignoble tendency in humanity, so that it has become well nigh universal.

The Biblical concept is certain as well as positive. It clearly indicates our responsibility. It states in no uncertain terms what almost all of humanity either ignores or has forgotten:

"... For the laborer is worthy of his hire." - Luke 10.7

Only he who has labored is worthy of his hire and must be paid. This great law of exchange has been so degraded, that now, due to propaganda, all the world is expecting to be paid whether it labors or not. Mankind is commanded to labor and earn, behave and become worthy, then to receive, but instead, millions and millions are taken from those who labored honestly and given to those who "labor not, nor do they spin." Consider this modern attitude:

"We beg of you to accept this payment. Now try to behave and please work so that there may be production of the things needful to man."

So imbued in mankind with the thought and desire of receiving something for nothing; of being paid whether or not they honestly labor; whether or not they are worthy, that the millions are becoming dependents, receiving much and giving nothing in exchange. The few who obey the Law: "labor well that you

such a life, will gradually change “mortality into Immortality” and the heavens will open to him.

Here is an associate question of many who seek to enter the Arcane: “Does the August Fraternity and its Priesthood of Melchizedek posses the proofs or is it possible to set forth convincing facts that man *does* possess a Soul, and that God exists and heaven is actually a state or place?”

Such proof exists, but neither the Priesthood nor the Fraternity would produce evidence or proof, even if by doing so the multitudes would flock to it. Why not? Those who do not have the love of God in their hearts and are not willing to accept Him by faith; who are not inclined to do good, or to love for love’s sake, but for a reward that might follow, are wholly unworthy. All the evidence in the universe, even God Himself, would be no proof to selfish seekers. If they did accept the evidence, they would be wholly unworthy.

Men who seek to do good because it pays, are not good in heart. Those who in good time will come to know God must have goodness, that is, love in the heart. They must live goodness because of their love for that which is good.

Men who request proof that goodness pays, before they are ready to do good, are on a par with those who seek to be paid first and then labor, or who labor as little as possible and demand all they can obtain, though it was never earned by them. Perhaps St. Matthew had many of the present-day leaders and self-appointed teachers in mind when he wrote:

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” - St. Matthew 24:24.

it may be said that “he who sinneth by refusing attention to his Soul, shall lose it, and of what benefit is it that he has gained the whole world?”

All he does toward this end must be of his own free Will; his own lofty desire for the good; for things spiritual and Divine, and not merely because a benefit is to be gained. The good that must be bought by promises of benefit or assurances of success, is not goodness.

It is no more than lulling the “beast” (selfish self) to sleep, only to awaken more of the beast when appeasement, promises and benefits cease. God neither appeases nor subsidizes any man. What right has man to do so?

is made manifest by the manner and action of the one making it. He who claims to believe in God, but does not follow the teaching of the Divine Law, and displays little or no love for his neighbor, lacks sympathy for the sorrows and sufferings of his friends and neighbors, aye, even his enemies, and is incapable of appreciating the beautiful in nature, assuredly fails to give evidence of an actual belief of God in his heart. He is a hypocrite. Within him is neither the truth, faith, nor love, hence there is no respect for God.

Whoever has great love for friends and neighbors, for the home circle and the sub-human kingdom, for the beautiful, the chaste and the elevating, who is willing to lend the helping hand in times of distress without question as to social standing or church affiliation of those in need - he it is who foreshadows by the acts of his life that God is in his heart; that the Christos is within; irrespective of any verbal avowal of non-faith in the existence of a Divine Ruler.

Consciously or unconsciously, those who are truly human seek the best that life can give and this in itself indicates a heart religion. Knowingly or unknowingly, these admire the beautiful in everything around them; this is a form of worship. This proves the fact that there is, within the innermost self, some Ideal, some form of Godliness, enshrined in the heart.

The possessor, or professor, may be utterly unconscious of the fact that this is worship. He may be unaware that his devotion to an Ideal and his love for the beautiful, or reverence for the great and successful, constitutes "worship" in the true sense of that term.

It is immaterial in what form man worships God, the Father.

refer to a personal being who loves, but also hates; who manifests kindness, but offsets this by taking revenge on those who disobey.

They imagine a personal entity who, though primarily creating absolute laws, nevertheless Himself sets aside these laws. The profession and contrary behavior of man generally lead many who are religious in heart to believe Him (the Father) possessed of whims and passions; one who issues arbitrary commands and rules of conduct for man, but refuses Himself to be governed by them; that He punishes and rewards, condemns and blesses, according to an autocratic standard.

Such a concept of God and interpretation of His Laws is wholly misleading in that it makes of God a brutish, variable being who punishes and rewards; whereas it is *not God* who punishes man for his misdeeds, but the *misdeeds* themselves in their reactions. *Man is punished by his acts; by the action of the eternal, unchanging law established by God; not by God himself.*

The professed non-believers cannot at first realize that the advanced and enlightened conception has in mind a Divine Consciousness fundamentally different from the usually-accepted one. They may not have heard of the mystic's idea of the Deity - a Universal Personification of creative Love, Justice, Goodness, Kindness - a Being knowing neither hate nor revenge, one who established laws conjunctively with the creation of the heavens and earth; who is Himself now governed by these Divine Laws and cannot set them aside without bringing about universal chaos.

He is a Father who is all love, who knows neither hatred, malice nor revenge; who does not, and cannot punish, but who so

to them no more than a nebulous theory and as yet incomprehensible.

The church, almost as a whole, has not concerned itself with instructing its adherents in the *how* of awakening and bringing into manifestation this Christos, this Divine Spark. At most, all it has done is to repeat, without explanation or further *enlightenment*, the Nazarene's statement:

"Ye *must* be born again," - St. John 3:7

This is the Great Work that we must commence now. We must retrace our steps to the time when these instructions, this guidance and training was general. Since the fall of the Initiate Priests of Egypt, the instruction and training for the awakening of the Divine nature, or Christos, in the individual man, has been almost totally neglected except in the Arcane schools.

Men almost as a whole have been led to believe that their salvation depends entirely upon others, just as they feel their health is a problem for the physician alone; that personally and individually they have little to do with it. By watching the life and behavior of those who have been appointed, or have appointed themselves as teachers of Divine service, there need be little wonder that the faith of humanity in the existence of an all wise God has ebbed dangerously low, if it is not already dead.

Gradually, imperceptibly, "little by little," man is coming into the consciousness of a deep, inborn and insatiable longing of the hidden spiritual self, the Soul, for a satisfying concept of God, no longer now as a creator, but as a Father.

This conception must become a vital, positive belief - a strong and enduring faith - that a means does exist whereby this belief or faith, may be brought into a consciousness.

that benefits both the possessor and all those who come in contact with him.

Men admit, without question, that there is a law of creation, one governing generation. They daily see this law in manifestation, hence it is not difficult to believe. Not being able to see the workings of the Law of Recreation, or of Regeneration, they find it difficult to accept the tenet that it exists. Yet it is the Law governing Recreation with which man must work in harmony, if he desires to attain a satisfying consciousness of unity with God, the Father.

Throughout all the domains of nature, there is a double, or dual, law. The pendulum of the clock swings first to one side, and then an equal distance to the other. The moment the pendulum swings to one side and fails to return to the other, the clock stops. Throughout all nature, in fact, in all that is, the same law applies. Man is a little world fashioned after the universe. Identical laws govern the two.

Generation, or creation - which simply means a bringing forth to visible manifestation - is the swinging of the pendulum of the law of expression to one side of existence. When man begins to comprehend the Law of Regeneration, then the pendulum will swing in rhythmic motion and an equal distance to the other side of the clock, and *re*generation, or the Soul's Consciousness, will be attained.

The law of creation is under the control of God, the Father, the Universal Lawgiver. He it is that governs creation. The Law of Recreation is likewise under His direction, but man has free Will and may refuse to be so governed, even though for his own benefit. God is the power that functions in and through all



is also governed by a law and that requires a lawgiver. The law governing generation is the incentive to reproduce, and is a biological urge or instinct in all living forms. It is not a law that needs to be learned or understood in order to be of use; because inborn instinct or desire dictates to all things that bring forth according to their kind.

The law governing Recreation, or *Regeneration*, is far different. Man only is capable of applying this law. Being endowed with reason and the power of selection, he is capable of making intelligent use of it. This he does, not by blind instinct, but by an intelligent direction of the deepest feeling of his being.

Moreover, the desire for knowledge, of God and the longing to become *Regenerated* go hand in hand. There cannot be a real knowledge of God, no true knowing of God and being at one with Him, unless there has also be a *Regeneration* of the whole being. This *Regeneration* is implied in the Nazarene's fiat: "Ye must be born again." - St. John 3:7. After *Regeneration* is accomplished, the instinct for creation gives place to the intuitive powers of the Soul.

Although the carnal man does reason to a certain degree; nevertheless, he depends greatly upon his instincts to guide him in all things. His passions and his desires - the instincts that belong to all animal creation - mostly selfish, guide and govern his actions. With the *Regenerated*, or the *Recreated* being, instinct is no longer the ruling force. Reason, guided by intuition, directs him and leads him onward.

The ability to become *Regenerated* is within every human being who possesses the embryo of a Soul, and requires merely to be called into activity.

man is trying to find his God - not a Being in some far-off heaven - but the Christos that may dwell within each human creature and come into unity with the Universal Being whom we call God, the Father. When *Regeneration* has become established, unity with God also has been attained. This is the conception of God, the Father, that satisfies the hungry Soul.

It must not be understood that when man commences the process of *Regeneration*, activity on the plane of creation necessarily ceases. Some, in fact, many, to their own harm, have entertained the idea that *Regeneration* entirely supplants generation and that the two labors cannot harmoniously be carried on together. This is a mistaken idea.

Man can live the *Regenerate* life and be a better husband and father, citizen and friend. In fact, he can be a thousand-fold better father; for, when he is living the *Regenerate* life, he is certain to do his full duty toward his children because he fully comprehends the seriousness of the governing Law.

The man living the creative life with a family to care for, to guide and to lead in the right, can lead the *Regenerative* life as easily as the one who has no one depending upon him for guidance and support. In truth, in this case, as in the former, he may become as great, if not a greater, Master, if he is married, and has children for the reason that these children and their requirements will call forth love, sympathy, kindness and other good qualities, which, otherwise, might be more or less dormant in him.

He who seeks Mastership must remember that every law in the universe is dual in its expression. To attempt to stop the Law from functioning in one direction is to nullify its effectiveness

of using the creative law. To imagine an ideal, a house that we wish to build and dwell in, a friendship that we wish to possess, a business that we wish to establish, a benefit that we desire to confer - these are legitimate and fundamental uses of the creative power; but we must ever be careful to employ the Law for noble and worthy purposes and in a constructive manner.

On the one plane of Recreation, we construct and build by the power of thought and imagination an ideal that pertains to our finer nature, the Soul. The aspiration to find God, the Father, within, to know Him and to feel united with Him - this is employing both the law of creation and the principle of Recreation. Our desire is for manifestation both on the material and Soulual plane. We aspire to express the attributes of God, the Father, in the activities of a practical, useful life. We long also to reach out toward the Divine Being and to unite our consciousness with Him on the Plane of Soul, or Divinity - this dual expression of our desire is a manifestation of the Laws governing creation and Recreation.

We obey the law of creation in doing our duty to our fellow man, as we do when we act in harmony with ethical and moral laws; but there is something higher than ethical law and moral obligation. To meet the conditions of the higher we must harmonize our thoughts, desires and acts to commune with Him, we must observe the requirements of the Divine Fiat.

As we do this, gradually our whole being becomes purified, transformed, exalted and *Regenerated* and we come to know God. No longer have we need to merely believe in His existence. We have become like Him in thought and feeling. We have become conscious of Him. Faith has been transformed into

### 13. THE ÆTH FORCES OR FIRES

Vibrations are created by every form of activity.

Thought, in which all conscious actions have their beginning, is in itself an action and creates vibrations to the degree of its intensity. If exalted, then high (uplifting) vibrations; if evil, degrading or destructive, then low depressing, failure, death-creating.

Marconi is said to have made the statement: "A word, or its equivalent (starts or) creates a vibration in the air just the same as a pebble thrown into the water starts a ripple over the surface."

Accepting this as a fact, it is logical to say that the larger the pebble, the deeper the ripple. In like manner and under the same law of cause and effect, it cannot be contradicted that the deeper, stronger or more inclusive the thought, the more intense will be the vibrations; hence the more potent will be its influence for good or ill, for action or inaction; the nature of the thought always governing the influence of the vibrations.

Initiates of the Æth Priesthood have long since proven to themselves by innumerable experiments that the means to all power, force and energy, other than the purely physical or animal, has its beginning in the mind. The mind, in giving birth to the thought-desire, is the generator of the energy to be employed or directed in any given purpose.

As the generator in an electric plant generates the current, so does the mind create the "field" of magnetic forces. Like the electric generator, the mind is capable of creating, but has no facility to store that which it creates, and unless there are provisions for the storing of these forces, they are dissipated.

The beginner in this field of study will find that his first attempt to bring these forces into activity by means of thought,

The other and much more desirable plan is to connect a storage battery to the generator so that all current generated will first flow to this battery to be stored for present and future use. This method permits the generation of electricity at any odd time so that the power will be available whenever required, and without any thought of at once starting engine and generator.

Analogous to this is the functioning of the human power plant, composed of body, mind and spirit; the last being life and the spark of power or activity.

The body of man, however, is somewhat different from the engine, because it has a double function. In it and by it, are created or produced heat and life, hence activity.

In turn the activity creates power, and this power is either used as created, or is in part stored for future use. This activity of the body in turn induces action in the mind and as a result there is "thought." Thoughts are like the electricity created by the generator. Thoughts in action are vital power.

The comparison may be continued. Suppose the engine connected with an electrical generator is not in good working order, running more or less irregularly and at less speed than required for the proper generation of electrical current. What is the result? The storage batteries will receive current from the generator only when it is running at a speed closing the contacts, so that the current can flow into the batteries. The storage batteries may be in splendid condition, the generator in perfect running order, but the speed of the engine being at fault, the current generated is not sufficient to keep the contacts closed and whatever current is generated is lost and there may even be a loss from the batteries.

cannot be desirable, because the one below normal effectually reacts upon the other.

Those who enter the path of the Æth Priesthood for Initiation quickly become aware that the first necessity in the development of their higher potentialities depends upon the cleansing (purification) and the rebuilding (rehabilitation) of the physical self.

This physical machine, generator and storage battery of power must be kept in first-class condition so that in all its parts it can function properly.

This essential precludes all excuses for not doing all those things to this human machine, which the master mechanic does almost automatically to put a machine in perfect running order. Further application may be made of the analogy between man's organism and the power plant for the generation of electricity.

This magnetic field is a fine, delicate and scientifically wound net-work of wires. Any interference or break in this instrument prevents the production or flow of electrical current. No mechanic worthy of the name, being aware of a defect, would permit the plant to continue to run with the remark: "Oh, well, I think it will be all right." Is this true of the human engineer who has full knowledge that something is amiss in his "plant"?

In the human body there are the like positive and negative forces that should be just as delicately balanced. The nervous system is the world's finest magnetic field. Its network of wires are the finest that God and Nature working together could create or produce. In the human organism or machine, these nerves or wires do not often literally "break," but all too frequently they are starved, weakened and literally bare of their proper insulation.

because the means are unavailable.

The effect of these various exercises on the body and nervous system is much the same as overhauling, cleaning and properly lubricating an engine. By means of exercise the lungs are compelled to inhale their full capacity of fresh air, rich in oxygen. This at once oxidizes the iron in the blood, furnishing the means for greater vital and virile power.

Such exercises also help to throw out the poisons of dead cells, freeing the body from the congesting accretions which so often interfere with the proper functioning of the body. Just as it is impossible for an engine to continue to function properly without frequent cleaning, so is it equally impossible for the human machine to work efficiently without normal exercise and a proper cleansing regime.

We resort once again to analogy between the body of man and an engine:

To keep an engine in the best working order, running smoothly and without friction, it must be, as already stated, regularly cleaned, and as regularly oiled. The fuel must be of the best. If the single item of correct lubrication is neglected, the engine is certain to become overheated within a very short time. The grade of oil is of the utmost importance. By using an inferior grade of oil the engine may continue to run, but there will be friction, much wear, reduction in speed, and the possible production of poisonous gases.

The food ingested by man is in part to the human body what oil and fuel are to the engine. Man may select an inferior quality of food, or a kind not adapted to his needs. The result will be an impoverished physical and mental condition. The human

with developing Personal Magnetism or the Æth Fires?" They know that the highest must begin in, and be based on, the lowest! The highest love may be transmuted out of malice and hate. Continuing or analogy, if the storage battery is not in proper condition to receive and store for future use the charge it receives from the generator, there will be no stored electrical energy, irrespective of how long the generator may have been running or how much current may have been created.

In like manner, if the inner self is not properly prepared, if the mind is still filled with thoughts of hate, malice, resentment and all the other evil passions, and the heart imbued with them, then no matter how perfect the food, how much exercise is taken, how perfect the breathing and how great the effort, the Æth Fires are no more aroused or augmented than can the imperfect storage battery be made to store the current it receives from the generator.

These retarding influences of forces which close the inner self to the influx of (1) Magnetic forces, and (2) the Æth Fires, may be eliminated just as a defective storage battery may be restored. A deep and sincere aspiration for the higher, if continually held in the mind and heart, will gradually remove all thoughts and feelings of hate, bitterness, malice, revenge, jealousy and the ignoble passions and prepare the entire inner being for the influx of constructive and exalting forces.

It is therefore of primary importance that all who seek to develop (1) Personal Magnetism, and (2) the Æth Fires, should cleanse the heart of its critical tendency and the inclination to sit in judgment over others and *pay strict attention to their own weaknesses in order to eliminate them.*



#### 14. THE ÆTH AND ITS SUBLIME POSSIBILITIES

It has already been stated that within man there is a force, power or potentiality commonly called "personal magnetism." The word "personal" is used because the manifestation is individual. This power is latent or dormant in the vast majority of people. The possessor is either ignorant of his possibilities, or too lazy to make the effort to bring it into activity.

Those individuals who naturally possess a goodly store of personal magnetism are generally considered as unusual personalities. They are attractive, likable people who command the instantaneous respect and attention of the multitude. Their very presence immediately arouses something latent in those near them and they exert a powerful influence over those whom they contact.

There are other individuals, the majority of those whom we constantly meet, possessing neither an attractive nor a repelling influence. They are negatives. Within them is the nucleus for the development of a magnetic force, but it is in an inert state, never having been aroused or developed.

The majority of this class are not even aware that it is possible to develop this latent energy and power within their nature, and being unconscious of this possibility, they naturally make no effort toward its development.

Much has been said and written about personal magnetism, but there is another power, force or energy, far superior to personal magnetism even in its highest form. This is a potential agent, the existence of which is known only to a very few. The Initiates know it as the Æth Fire and as creative of a spiritual aliveness that may be felt as vibrations in every part of the body. This exalted feeling or energy is employable or directable in the

undertaking to connect himself with the Æth forces. The Æth is an element of living Fire which is destructive to all unwholesome conditions. It would be hazardous for one whose health is in an impaired state, and whose mental atmosphere is miasmatic with gloom, depression, or a sense of injury and failure, to attract and store Æth forces and energies. The Fires from the Æth sphere are so penetrating and mighty, that they would prove destructive to one whose organism has not been subjected to thorough preparation.

Through Æth forces it is possible for one characterized by failure, unhappiness and discouragement to be transformed into a being of self-respect, marvelous power and success. But it should be emphasized that this transformation will be a gradual process requiring time and effort. Man cannot suddenly change from a state of disease, discouragement and failure, into a consciousness of the Æth and acquire the capability of directing it.

Man must begin a new existence in harmony with the dictates of God and Nature. He must set aside old, destructive habits, both physical and mental, and in turn form and establish in his character and disposition, new, constructive desires, and follow desires by active practice.

He must gradually rebuild his shattered body in its various departments; learn to accumulate and conserve his physical forces and vital energies, and direct and use these magnetic influences in channels of usefulness and goodness. He must endeavor to seek and find the cause of failure, illness and inertness; remove them by substituting conditions of health, activity and success, and in addition, gain command over his selfishness.

He must establish satisfactory conditions of health and vitality

This explains why it would be hazardous for one to undertake contact with the Æth unless he has previously undergone purification of both the physical being and the mind. The pure *fires* of the Æth are instant in their consuming potency. Their fine, rapid vibrations cause immediate devastation to gross materials. Electricity is a powerful force and may be utilized for the most beneficial purposes. When misapplied or misdirected, its charges, when heavy enough, may result in instant death. Likewise, the Æth essence is a factor for good, in fact, the most powerful known to man, but when deliberately directed with intent to harm others or used for unhallowed purposes, it also, like the electrical charge, may cause instant death.

After the resurrection of the Nazarene, his first words to Mary were: "Touch me not for I am not yet ascended unto my Father." - St. John 20:17. It was dangerous for one even as REgenerated as Mary, to touch his body immediately after he had arisen from the tomb full of the vital Æth and/or holy Fires which made possible his resurrection.

This is an instance in which the body, through a system of *Re*-generate living and conscious training, become pure Æth Fire; a globe of pure Light; consequently, destructive to everything not previously prepared to receive it.

Admittedly, this is an extreme illustration. It is perhaps only once in a cycle that a man so thinks, lives, acts and loves as to become thus charged with the Æth, and therefore so strong and powerful, as to be destructive to all gross matter which he may contact, even to the "burning out" of disease.

With the ordinary man it is far different. There are so many affairs, so many interests to absorb his attention, that it is only

The first degree, or attainment of Soul Consciousness; the second degree, or spiritual (Hierarchic) baptism; and finally, the Exalted Third, of which nothing may be said or written, the Arcanum being conveyable only by word of mouth.

He who attains to this last degree is already a Priest after the Order of Melchizedek, with all its rights and privileges; one of *God's chosen people*.

To exercise Mastership and superior authority in harmony with the ideals of love and justice within one's own thought domain, is the first requisite toward triumph on the material plane and deserves the term "success" in the correct meaning of the word.

Too much emphasis cannot be placed on the importance of lofty and worthy motives in every avenue of life. He who aspires to connect his consciousness with the infinite resources of the Æth Hierarchies must be certain that there hovers over his Soul the dove; emblematical of the "winged globe," representing "peace on earth and goodwill toward men."

Space will not permit us in this chapter to teach much relative to the method that will enable one to establish conscious connection with the Æth Sphere.<sup>2</sup> The earnest and faithful aspirant will seek until he finds those who are qualified to show him "the Way, the Truth, and the Life," so that he may, in time, consciously attain oneness with the Center of Æthic Potentates. Another aspect in which the Æth differs from personal magnetism and every other magnetic force, is that he who utilizes the Æth Fire or Light can see it and have conscious knowledge of what he is directing.

2. Consult the text: SCIENCE OF THE SOUL, or the Monograph: THE Æth PRIESTHOOD. Philosophical publishing company, Quakertown, Penna.

The art of healing by means of applying the Æth forces is thoroughly scientific. The method may be subjected to the most careful analysis and may be directed in the treatment of disease with as much precision as electricity or any other mechanical agent. These Fires and this method of healing the sick was known to the Initiate Priests of Egypt and practiced by them and is illustrated in the still existing paintings in the temples of Egypt.

In time past, when Egypt was in her glory and when the mighty temples and magnificent monuments were built, there existed a Priesthood of men who lived in harmony with the Æth Hierarchies. They gave their entire time to helping the unfortunate and the discouraged; to those who were ill, as well as those who were struggling under difficulties.

Their mission was to guide, guard and protect the neophyte under training, while also striving to become Initiate Priests. In turn, the entire populace contributed to their support in keeping with their exalted service and position.

In that age, the Priest Initiates were men of mighty power, men who healed by the touch as portrayed on the ancient monuments, as the Nazarene and Apollonius of Tyana are said to have done. They were men who lived the ideal life, who thought and acted in harmony with the Divine Law, and thinking and working in this manner they were enabled to accumulate Æth forces to such an extent that they were masters indeed.

With the fall of Egypt and the closing of its Schools of Initiation, conditions changed. The dark ages quickly followed. Nevertheless, throughout the centuries, there have been at all times Priests of the Æth who were capable of mighty works.

In the centuries most characterized by selfish interest and

of the Æth as it is at present only to a few earnest, unselfish Souls who are really seeking the truth and a way whereby to help themselves and others less fortunate.

These are the aspirants who are trying to eliminate from the heart and Soul all selfishness, malice, bigotry, harsh judgment and the spirit of criticism toward others. These are the few who are beginning to feel a new born faith in God and also those appointed by God to teach the truth, even if made to suffer because of their obedience to the Divine Fiat.

As in all ages of the past, the first Masters must suffer and go the way of the flesh. They are born in mortality, and, consequently, after their work is finished, must pass the way of mortality, even though "mortality has put on Immortality." The new civilization, both in truth and under the Law of *Light*, will reap the benefits.

As the Nazarene was born for a specific purpose and labored to indicate the Path to others, so is it with the Priests of Æth who are paving the way for the new civilization. These Priests of Æth who become active in the service of humanity are Ordained by the Church of Illumination as Priests after the Order of Melchizedek, with all the rights and privileges of an Ecclesiastical Order, that they may the better be prepared for the Divine Mission in which they are engaged.

How glorious and powerful the reborn and reconstituted Priesthood may become none can know. We, the Initiates, are confidently looking forward to a great and mighty revival of the spirit of religion; a religion not of faith alone, nor with the expectation of a Messiah who will take upon himself the sins of those who are without enough manhood or womanhood to be willing to be responsible to the Law of Compensation.

## EPILOGUE. THE PRIESTHOOD AFTER THE ORDER OF MELCHIZEDEK

Melchizedek, as a word or term, is all-inclusive in that it means “my Kingdom is of righteousness,” or “of the righteous,” hence those belonging to the “kingdom” or “exclusive” circle, are naturally and Divinely “God’s chosen people.”

These few words contain all of the religion in the world. They are a philosophy or way of life, not in the sense of being a creed, but as a means of attaining the “kingdom,” or becoming one with it. This is the Arcanum of the Priesthood.

This Kingdom co-existed with the beginning of the world. More properly speaking, it descended with the first innocent Soul into the world of matter. For that very reason, the creation of the world, *our* world, and “let there be Light,” and the establishment of the Priesthood of Melchizedek, were spoken of in the very beginning of Genesis, i.e., Genesis 14:18.

Melchizedek in turn conferred the Priesthood upon Abraham, while Abraham and his people rendered tithes to Melchizedek or the Priesthood, and were continually for it. Because of their obedience they were, or became, “God’s chosen people.” This Priesthood has continued in one form or another by the Schools of Initiation; also in the Lesser and Greater Mysteries, and the revelations as taught in the Arcane of these Schools.<sup>1</sup>

The secrets of the Priesthood of Melchizedek, together with its blessings to mankind, have been lost to all but the very few. The Bible itself, though it contains the “key” to becoming one of

1. The term “Priesthood of Melchizedek” has not been in general use by the Fraternity, except among the Initiate Brethren. Instead, an Arcane designation has been used, VIZ: the Priesthood of Æth, i.e., Priesthood of Light (“Let there be Light,”) or “Let thy Light descend upon men.” In the outer Church or Church of Illumination, men properly prepared, are ordained to the Church as Priests of Melchizedek; Philosophic Initiates alone being admissible into the Æth Priesthood. A Monograph PRIESTHOOD OF ÆTH, PHILOSOPHICAL PUBLISHING COMPANY, QUAKERTOWN, PENNA., gratis on request.

separated from the “wheat and gold,” those who sincerely seek for truth (actual fact), and that finally only the best; the select; “God chosen” will remain.<sup>2</sup>

It is a great pity that the church as a whole should gradually weaken in its influence for good. If only the churches would see the Light of the Divine Truth and revise their creeds, theologies and rituals to meet the present and progressive needs of the human Soul, then would they come into a full understanding of the one all-important fact; that *religion does not depend for its existence upon the church; the church depends upon religion.*

The moral and spiritual teachings of the Bible are revelations only because they are based on unrecognized truth. *Truth that applies to the activities of life* alone determines the spiritual substance of revelation, and such revelations must find an echo in the human heart.

All that is known historically of Melchizedek is contained in the Bible in Genesis 14:18, Psalms 110 and Hebrews 5,6 and 7. The incident which connects him with Biblical and man's history is the story of how Abraham, returning to his own country with the spoils captured from Chedorlaomer, who was battling Lot, his sons and his tribe, and whom Abraham sought to rescue, gave tithes to this superior functionary, Melchizedek, High Priest of righteousness (not of any mere human institution), and king of Salem; Salem meaning the city or abode of peace (heaven), or of righteousness.

It relates how this God-selected and anointed priest of the Most High God refreshed Abraham with bread and wine (the

2. Here in this paragraph is a great mystery. The sincere seeker for truth should not only read it time and again, but study it until he comes into full comprehension of its mighty import.



It is no longer denied by scholars and sincere investigators that there is a "Secret Doctrine," or more correctly, an Arcanum which was known to the schools of the Greater Mysteries.

This Arcanum has been ignored in the modern world by all but the comparatively few, and glimpsed only by certain God-conscious, Illuminated Souls. It is this doctrine or Arcanum which was hinted at by Paul in his reference in Hebrews to the Order or Priests of Melchizedek.

In the metaphysical analysis of "Ehye Asher Ehyse," that is, I am that I am, spoken by the Voice that was hidden in the Light, the hidden source of the (a) self consciousness is contrasted with the (b) consciousness (Illumination) of the Divinity or Christos within.

The former is conditioned and free. In the one, the Divinity, its Christos hidden within; in the other it is awakened and conscious of the Christos.

In the *arcantum* of the Bible it is taught that there are four elements and four principles, as well as four manifestations and expressions of life.

These four elements, and this is in accord with the teachings of the Initiate Alchemists, are: (1) fire (oxygen); (2) water (hydrogen); (3) air (nitrogen); (4) earth (carbon), all necessary to the organism or manifestation. The four principles are (1) divine or spiritual, (2) mental, (3) physical, and (4) Soul; all necessary to expression.

Mind, body, spirit and Divinity of Soul constitute the four corner stones of a full life and have reference to the North, East, West and South, on which, broadly speaking, the foundation of Solomon's Temple is built or becomes established.

Also the profound saying of Iamblichus: "The day time of the body is the night time of the Soul; the night time of the body is the day time of the soul." Spheres thus reflect their contents and substances on corresponding and kindred planes, according to the law of expression and manifestation.

The Soul, in fact, all life, essentially spirit, functions on the four planes and in the four spheres, designated by the terms: physical, mental, spiritual and Soulual. The Soul is of the one essence in all forms of expression and manifestation; forms differ, principles do not.

The Soul and spirit do not create matter. *They use it.* They vitalize cells, attract and arrange atoms, determine and dispose of the quality of the physical substance, and by thought, feeling and *desire*, and by type or character, build or destroy forms and transform them into the images (or desires) they love. Thus the physical body and the human personality are related integrally to the Soul and Divine Entity.

It is a well-known teaching of the Arcane Science of the Bible, that the ladder on which Jacob (the Soul in its expression of manifestation) saw angels ascending and descending, applies to the Soul's own powers or spiritual faculties.

The Soul powers transcend the sphere and limitations of the senses and faculties of the natural man, and afford a means of delivery from time and space and the obsessions of the human brain, to bask in the infinitude of eternity, where time is not, and where the Soul itself is free to live untrammelled for the time being.

On the plains of Mamre, Abraham realized that the soul is never born (in the ordinary sense) and never dies. This

If supernaturalism suggest the idea of *deus ex machina* (a deity outside the machine). and the word miracle, an act of such a deity, then the idea is unnatural and erroneous. If the Soul can and does express its divinity, so that it sees, hears and feels beyond the powers, law and limitation of the physical senses, these results are not to be accepted as miracles or supernatural, even if they are classified as supernormal (above, or higher than the normal), because they occur under Divine Law.

The Arcane Science in the Bible assures us that the inner sense, the esoteric of the Scriptures depends upon the use we make of our Soulual and spiritual powers. Only the Initiate, who realizes that his Soul's divinity and its powers alone are a lamp (Light) to his feet and to his intelligence, has a right to use his powers and personality in this divine activity.

If the Arcanum of the Bible makes demands upon us, and if these demands when obeyed, bring about desirable results, he would be foolish who expected to stand in the outer court of the temple, and receive the blessings which belong only to those who have prepared themselves to be worthy to enter the inner, or Holy of Holies - the Sanctum Sanctorum.

Even those who are admitted to the inner courts see the vision of truth and hear the inner voice only according to the degree of their spiritual attainment, but no matter what degree of spiritual attainment has been developed, they must also prepare themselves for the still greater things yet to come.

Mere intellectuality, culture and refinement, desirable as they are; or self-love, egotism and ambition, lead to a fool's paradise; and yet, without intellectuality, culture and refinement, the Neophyte cannot attain or master the Arcane Science.<sup>4</sup>

The impersonal enjoyment of the spiritual life will guard and protect one from the blind alleys and temptations which lead to darkness and misery. Among those who have been delegated and called, only a few are "chosen" to become the disciples, to say naught of becoming perpetual High Priests after the Order of Melchizedek. If the Soul must be *Reborn* of water (the *awakened* mind), and Fire (Light), the physical man (Vitality) becomes transmuted into the divine man. The active physical, when passive, becomes the passive spiritual, so that the physical is transformed by the spiritual becoming active.

This is the Arcanum of the Three Degrees of development: (1) the finding of the Center from whence cometh the Light; (2) the spiritual baptism, and (3) finally the Gnosis of the Æth (Melchizedek) Priesthood.

This is the Arcane Science hidden in the Biblical narrative concerning the spiritual, or "*Re-borning*," which Nicodemus, as a materialist, could not grasp. John, the simple or singled-minded beloved disciple, readily grasped the meaning, because in his gospel he taught this Arcanum of the *Rebirth*, announcing it to the Initiates in the very first chapter. This is the logos, which when received as a result of the Illumination, qualifies one as a Prince, or Priest after the Order of Melchizedek.

The profane ask: What was and is the purpose of the Arcane Science, a secret teaching of a spiritual nature which has endured throughout the ages, stood firm against all manner of persecution; perpetuated by the prophets, is communicated only in silence and is the foundation of the spiritual Order after the Priesthood of Melchizedek?

The Holy Spirit, Ghost or Grail undefinable to profane

the life," "I am the Christos awakened and brought to life."

To prove our Divinity and make of it a conscious, helpful principle in life, is the supreme end of true religion. All of its prophets declared this message. The martyrs died for it; the believers gave freely of what they had to keep it alive.

Despite this fact, today a false metaphysics and theology advocated by creeds, has made the spiritual fact of the survival of the personality after death a basis of belief, and the innate potential divinity of the Soul a gift from God to the few, a miracle of salvation, and *not the greater fact of universal, human, divine possibility for all.*

In metaphysics and psychology (mental science falsely so named) "God has been hitched to business," as though any kind of ill-begotten prosperity is of his Will and Providence; despite the fact that the Nazarene chose to be poor (in worldly goods) that he might the better devote his entire time to divine service and be rich in his Godliness and toward his God; in short, that he might the better avoid being influenced or obsessed by riches or the power riches can direct.

Any sophist who makes God (who is no respecter of persons) favor one class has an effete, tribal conception of God. Money, prosperity, wealth and their opposites, are largely matters of desire and effort, labor and ingenuity, knowledge and wise direction. This interpretation is endorsed by the Nazarene. He gave us a luminous exposition of it in the parable of the five talents, emphasizing the law of thrift and effort (work) in the accumulation of money or material means.

The five talents wisely used resulted in an increase of talents, but he actually condemned the man who hid his one talent

for naught. These are just so much faith or prayer *without the commanded works or efforts*.

The Arcanum in the Scriptures first of all established a reign of Law *on all planes of life*, and our attainments and obtaining result from strict compliance with spiritual and scientific conditions, established by the Law itself.

“The natural man receiveth not the things which are of the spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned.” - I Cor. 2:14.

Could this not be well paraphrased: “Unto Caesar is rendered (by the Law) that which belongs to Caesar; and unto God that which belongs to God.” Indeed, such is the relationship between cause and effect and their resultant causes and effects, that the Law of Justice or Retribution is not mocked, each Soul reaping whatever it sows, not in the sense of reward or punishment, but in the deeper sense of spiritual and natural consequence, or sequence.

The Christic Arcanum begins with the divine and ends with the human order of Will, intelligence, feeling and living. God’s Will is expressed in the Universe as *law*, not caprice; Order, not chaos; intelligence, not chance or accident; love, not hate; life, not death.

The result of our Willing, thinking and feeling (as each one Wills, thinks and feels), is registered in the character of our life. The Law not only governs and finds its supreme justification in man’s possibility of divinity, whence he originated, but in humanity; not only in the spiritual, but the natural world as well. Our divinity is in our humanity. The character of humanity is a negative or positive expression of divinity.

proceeding from his divinity.

The Arcane Science affords a near vision and realization of the essential self, man's divinity, mystically uniting the Soul with God - "This is my beloved Son." The supreme and Absolute Intelligence is lawfully fixed (as matter) in time and space, but lawfully free in spirit. It can be transformed and made manifest to the higher, more sublime uses of the divine in Will and power, coordinating with the lower mental faculties and powers, revealing the occult and divine ends, which the physical and chemical laws of matter observe.

This explains how the seeming miracles and supernaturalism of the Bible, as displayed by the Master Initiate at times, are *not* suspensions of natural law, nor violations of Divine principles, but the clear and undeniable evidence of the law in operation under the Conscious Soul's own divine sovereignty.

This Arcane communion between our higher self or Divinity and God concerns the ego or self-self in the divine life; in the super-consciousness, rather than in our use of supernormal powers on the normal or supernormal plane. Occult experiences must be and are universal and unique. Many have enjoyed them, such as the prophets, philosophers, poets, avatars and Philosophical Initiates. These experiences are called "religious," because they concern the divine *within* and God. *they are of the soul.*

They must not be confused with merely supernormal experiences. While they are most useful and inevitable in the attainment of spiritual realization, they are not directly and integrally of the impersonal spirit or of God consciousness. Such experiences are individual, and concrete.

They relate both to the Divine Guidance and human needs.

reality of spiritual and occult experiences.

The moment the ego is disenthralled from the senses and liberated from the self-imposed obsessions of its desires, and these desires transmuted, then the ego is free, as was Paul, to enjoy consciously the reveries, ecstasies, visions and voices of the Soul and of the Hierarchies as permitted by God - a part of his divinity and destiny.

To seal the lips (of gossip and small talk), close the eyes to evil, and the ears to what is not elevating - this is the first need in concentration or centralization. This process concerns the center of being and divinity, and not any one particular subject or object of consciousness and life.

Such centralization of thought, first, and then of desire, helps to release the soul from its bondage of purely sense attractions and attachments, mental habits and reactions of undesirable types, and fortifies it against similar, sensuous temptations.

A divine feeling (love) and thinking (feeling) and being (as from God) transforms the nature of the Soul and, by its divinity, "it is on the earth, but not of (the nature of) it." Man lives a normal life as an Initiate, under the Christic principle, and no longer as the obsessed, controlled slave of the carnal life and those stronger than himself. To this end the Arcanum of the Soul Science (not psycho-ology) leads, and as it does, the Soul awakens and establishes a union between man (itself) and God. The practice of the Arcanum leads to final divine realization and Illumination, the becoming of a Philosophic Initiate or Prince of Melchizedek. Its supreme purpose is to clear the consciousness of all veils, shadows, mists, obsessions, inhibitions, habits, prejudices, objective and subjective obstructions, which deflect,



Corinthians 14:1, refers to supernormalism, *not* to mediumship or supernaturalism, and *not* the supernaturalism as used by theologians, implying an accidental or sporadic happening impossible under natural and spiritual law, traceable to an alleged fiat of God, to whom spontaneity of action is a privilege inexplicable to human reason, even in the absolute perfection of the Divine Will.

Evolution, in a divine sense, implies involution, but does not deny the innate, potential, ultimate perfection of the Soul. Creation suggests *recreation*; generation, *regeneration*.

Supernormalism signifies no accidental fiat of God, because His eternal plan failed or because the Soul from birth in matter could, but would not, save itself from ignorance, weakness, sin and sickness, as does the word "supernaturalism," but affirms the unfolded, involved potentialities of divine being, which, when expressed, prove one's divinity and Arcanely associate man with God.

The impersonal, divine use of powers, whether normal or supernormal, makes the degree of difference between the meaning of words, which the word "supernaturalism" does not convey except to make confusion more confounded.

Supernaturalism implies miracle, while supernormalism implies the generally unknown, but which Arcane Science can explain. To see, hear and feel spiritually so that we may function on a higher plane, receive inspiration and revelations consciously, heal, interpret visions and the Law, and know the deeper things of God; to do these things will appear mysterious to those who do not understand, but they are not miraculous, as a knowledge of supernormalism will readily explain; hence it is ignorance

the Bible to be as the fig tree, concealing the fruit under the shadow of its literature, or as the cocoanut, containing the water of life within its historical shell.

This is the science of eternal life. Mere existence as lived by the mass is not really life. Divine realization is everything. The Conscious knowledge that in the sovereign power of Divine Love the Soul discovers God, as in the passion of selfish love it loses God, is the sublime and perpetual revelation of creedless religion.

The occult explains this as the maculate and immaculate conception of the incarnation of God in the human race, and reveals it as the inhibition and exhibition of the super, or Soul Consciousness, the Christic life wherein our own Divinity must bear witness unto God.

Man in the microcosm and God in the macrocosm are of one Divine being. The Soul's awakening the triumph over the carnal of the flesh and the carnality of the mind demonstrates its celestial origin and destiny.

Melchizedek, without birth or death, Abraham (historical man) with the mantle of his majestic and sovereign Divinity, typifies that our Divinity, the Divinity of man, the Christos *within*, like the lily bulb buried in the mud, may rise to express the Christic being, affirming: "*This is (I Am) the resurrection (the Christ) and the life. not by words, but by deeds; by living the life and obeying the law, does man achieve his destiny.*"