

S A B I A N P R I N C I P L E S
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 FIRST SERIES IN THE SABIAN GRADED INSTRUCTION
 A COMPLETE OUTLINE FOR BEGINNING STUDENTS

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SABIAN FUNDAMENTALS I -- SPIRITUAL GRATITUDE

This lesson, inaugurating the second half of a tenth year in the presentation of the Philosophy of Concepts (Class 44: lessons 1101-1126) and beginning a series of twenty-six studies which hereafter will provide the new student with his introduction to the Sabian work (as first lessons in a graded instruction), is a consideration of the first of eight phases in the art of living. The statement of underlying principle at this threshold of study is as follows. There is no spiritual progress possible for man unless he remain true to source. The development of the desire to progress spiritually in life, the uncovering and recognition of the individual source, and the growth into a capacity to remain true to this source in every least little activity and interest of daily living, are the three steps before the student. The first of these is generally marked in the few of any and every age, but when the few are really touched there is often a broad and widespread turning to higher things upon the part of people generally, because of the leavening influence of the few. History reveals a pendulum swing between the high and low points of this general interest, and the low point is the product of two factors. First, the few usually are not able to keep ahead of their fellows whom they have unwittingly inspired (the salt has lost its savor), and secondly, the fine point of the desire for higher things is dulled in the confusion of a general interest in them and there is a lessened tendency for the calling out of the few to blaze a further trail for the race. Because the world in modern times has reached a high point of general interest in the enduring values of being, the Sabian work is dedicated entirely to the prevention of any swing towards a low point until much more has been accomplished in the bettering of the physical and psychological lot of the average person. The effort is twofold, or to strengthen their-

individual who may be the center of leavening influence in his own immediate circle of average concern with average affairs, and to assist in the calling to greater service of those who may be capable of membership among the few (leading as a minimum result in the latter case to the establishment of some new centers among men for their leavening towards a life more full in terms of the values known to them). The uncovering and recognition of individual source is the religious activity of man, or his reaching out to some superior root of being, and it is convenient to express this as the art of living, and to put down its achievement and the conservation of its achievement as the subject for proper initial inquiry by the student.

The conservation of achievement in the individual is first of all a making clear to him that he actually has achieved, that he is to be judged within and of himself, and that comparison with the progress of others is wholly for symbolizing (making real, clear to him) the values that are a part of him. It is impossible to compare men in a spiritual sense. One who serves in a very narrow environment may turn ~~out~~ to be of the few, and one of world-wide acclaim may not be yeast at all but merely a bubble in the leavening mass. Loyalty is the first lesson for the student, and loyalty begins at home in a recognition of the divinity inherent within him. An attitude towards Source must be set up, one stabilizing in nature. This may be expressed very aptly as spiritual gratitude, a constant inspiration of Spirit (within the self, directly, and from outside certification which, of course, are actually reflections of the real state of the inner man). In order that this may be developed, the student is called upon for a constant renewal of his recognized and prior inspirations. Forbidden to him is any turning in spirit on that which at one time uplifted him, for such is disloyalty to self. Source is necessarily changeless. It was the changeless element in the prior inspiration that caught him. Let him renew this! Let him return to old scenes now and then, and call up,

in that spiritual gratitude of the soul termed sentiment, the touch with Source there known, and then known.

The conscious approach to life mastery is consequently the realization that all things are best measured inwardly, and that growth in its true sense is not to be seen as change but rather as expansion from a changeless Source, that the new includes rather than excludes the old, uses rather than repudiates experience, rejoices in rather than escapes from knowledge. If all life can be seen as oneness, the spiritual development may be grasped as moreness, and purely physical comparisons or distinctions between persons may be avoided as any measure of the real values of being. With this view there is no need to seal up phases of experience and so create complexes, cysts of selfhood that sooner or later will burst and upset the whole course of being.

The general control of environment, which becomes possible when a man learns how to be faithful to Source, to win all phases of environment to his service through his spiritual gratitude or loyalty of things true and enduring, is the approach to life as a coiled spring. At the center is God, and at the center of the being known to the individual is his higher self, the divinity within himself. If he could touch the center of all life he would be of God able to do all things. And, actually, within himself, he can do just this, and indeed can control all things to the degree he can make them his own, that is, his real spiritual concern. Descartes puts it, "I think, therefore I am", Bergson, "I endure, therefore I am", but Sabian philosophy, "I bring to center, therefore I am!" The relating or patterning of things is at the root of genuine creative power, the true getting to center. All Sabian technique is patterning, an uncovering of enduring relationships at every hand.

The enlarged recognition of values following upon any true bringing to center is achieved by the normal activity of religion or the art of living, the practice of the presence or the conscious moving

towards inspiration for the sake of sensing an enlargement of being, for acquiring a more and more definite personality. There is an increased relating of all things, and of all other personalities, to self. Spiritual significance and signatures are seen in the details of surrounding environment. A greater reality frames a spiritual gratitude for the changeless same, yesterday, today, and forever. Divine order becomes known as a matter of experience because in the practice of spiritual gratitude an enduring personality finds itself, capable and real in its relating of all things in some one or another pattern of divine purpose.

The contribution to enduring personality, the proper goal of every single effort spent in study (because it is only through real or enduring personality that man serves society and so justifies his existence) is here the realization that it is necessary to appreciate self to be appreciated by others, or to be able to appreciate others. The very ^{kernal} ~~knowledge~~ of religion is the uncovering of Source, within self, as appreciation, as self-unfoldment with Divinity a partner in self-intimacy.

The first note in the commitment of self is therefore Source, the firm and eternal expression of loyalty or spiritual gratitude, and organization becomes a keyword of the process. This is not participation in organizations (although it might be) but is the organization or patterning of self in a twofold relationship of social and personal. There is a necessary interweaving of the obligations to society and self in conformity to the highest ideals, and to this these lessons will now be directed.

SABIAN FUNDAMENTALS II -- INVISIBLE FELLOWSHIP

This lesson is a consideration of the second of eight phases in the art of living, and the statement of underlying principle, at this point in a study of fundamentals, is as follows. Man's attitude of mind is the result and not the cause of his immediate predicament in life. This will seem a flat contradiction of New Thought and occultism, and their practical psychology, but at the very beginning of the Sabian work there must be an avoidance of narrow doctrinarianism, and the student must at all costs preserve himself from any bondage to his own limitations of thinking and experience, as would happen if the reverse of the principles were true. There may seem in the principle a complete surrender to the behaviorists, by whom environment is made the one supreme directive factor in all life, but it will be seen, in the Sabian point of view, that all expressions and claims of truth are true within the limits of conceptive power in the claiming faculty, and behaviorism, like transcendental psychology, fails only in being more dogma than principle. There will be in these lessons, at all times, an appeal to the experience of the individual, never to or against his allegiances, formed or to be formed. The approach to life in terms of a predicament, experience pure and unadulterated, is therefore perhaps the most characteristic feature of the Sabian presentation. If man is to be seen as the victim of circumstances (whether these are created by him or not, in this life or other lives), and visualized as seeking extrication from that in which he is enmeshed, he is accepted as less than divine, capable at times at least of being part of what is no part of him, and so being unreal. Life is a predicament in an inner rather than exterior sense. These outer factors of life are real of themselves, but man, in establishing his own place in an immediate situation, makes a choice, under the terms of the free will which is his, and selects a pattern of reality which reflects the reality with-

in himself, not that which is exterior. This is predicament because the law of being is progress, and one selection makes a further one necessary. Not only is man selecting, but what he selects (in and through its own nature) is making further selections for him (usually in spite of him) pyramiding the whole to a hopeless mass. The predicament of the average life is a congestion of relationships, with man snarled in life, like a kitten in a skein of yarn. Attitude of mind is the real inner man's participation in the essence of his predicament. The average individual struggles towards extrication from limitation, normally upon the enemy's ground at the enemy's dictates. He is doomed to defeat because he will never get behind his own attitudes of mind.

The conservation of achievement in the individual is an establishment of a basis of reality that is not a part of the life predicament, and that will not be carried down to extinction when life has thoroughly twisted itself up into annihilation in the phenomenon of common death. Let the student observe youth! Here is endowment, a surplus of energies and interests! What happens to the usual life? It is a matter of surrender to environment by acceptance of the mental attitudes as real. The thoughts of the world, the aggregate of its points of view or roots of social activity, are to be found in the hierarchies of attitude in world relationships. Different races, nations, communities, social strata, families and the like set up predicaments on a larger scale, and naturally sustain only that which conforms to them. Youth rises, contributes of its magnificent endowment, perishes in the flash of its contribution. But man is not created to be thus a mere part of ~~xxx~~ things. Religion exists to make facts livable, as science exists to make facts thinkable and philosophy to make them remarkable or worthy of special attention in special reverence. Livable facts are a reality contributing to the selfhood rather than its predicament, and they are gained in a fellowship with them in and

through Source. For the development of a musician it is necessary that he move in a special musical environment until he is saturated with music, until his dominant attitudes of mind are thoroughly conditioned by musical pattern per se. In this case it is easy to see that a seeker may choose to enter the musical world, and put himself in the way of musical conditioning. For gaining the higher spiritual attitudes of mind the precise same thing is done, the seeker by a free act of will entering into the Invisible Fellowship of the illuminated minds of all ages.

The conscious approach to life mastery is consequently the utilization of selective conditioning, that which is the real genius of the mystical way, a deliberate subjection of self to the chosen hierarchy of values. The ordinary predicament of life preserves itself because it hapes every participating mind into a dependence upon itself. But in the invisible fellowship a special predicament is erected, a determination to shape all things to ultimate abstract and so unlimited value rather than to be the concrete conservation and development of itself as such. Life becomes livable in the fullness of spiritual gratitude because its reference is to elements that preserve the youth, the eternal onlooking in selfhood. Life becomes immortal in a practical sense, spiritual in a higher meaning.

The general control of environment, when man becomes a part of a larger and unlimited predicament, is expressed in the invisible fellowship, the company of saints, the body of Christ, and this is evident in the use of spiritual ritual or the exercise of values, properly understood, or a practice in lower conformity to higher purpose. Business thus becomes a game, pleasure a prayer, attitude of mind a constant gratitude for the divinity inherent in this thing or that all of which is genuine ritual. Invisible fellowship is practiced until it becomes real to the lowest senses, and as signature of the new power

in things for him the student makes his demonstrations and seeks the most ordinary evidences of higher patterning in his affairs.

The enlarged recognition of values following upon any gaining of the invisible fellowship is dramatically illustrated in the primitive church, and in the great works and transformed lives of the early Christians, as noted in their own actions and in their tremendous influence upon the hopelessly corrupt world in which they dwelt. In such as the early New Thought and occult groups, when with the actual feel of the greater thing they reached and changed the lives of millions for the better. In a live group, such as the Sabian body seeks to be, there is a demand for this power-producing pioneer touch with reality, because it is in such that invisible fellowship is gained.

The contribution to enduring personality, through the lifting of the life to power in service, is here the realization of the truth of the ^{potency} ~~potency~~ ^{together} of two or three gathered in the name of some superior personality, because of the fact that there is in this a living in such a reality. By means of group work the Sabian student learns to enter genuine higher consciousness, to think in great minds.

The second note in the commitment of self is therefore self-direction to invisible fellowship, and ritualization becomes keyword of the process. Eventually an ordering of the whole life, at the beginning it is entering into consciousness with more advanced students, to help the touch with group center. Thus both beginning and advanced students study the same current lessons, but the beginner is only asked that he read in each until at least one spark of interest is struck from self, that he going with the ritual of it, to help warm the group center.

SABIAN FUNDAMENTALS III -- INDIVIDUAL KEYNOTES

This lesson is a consideration of the third of eight phases in the art of living, and the statement of underlying principle, at this point in the study of fundamentals, is as follows: The manner of doing a thing is always of more importance than the thing done. Here is a direct and practical application of the necessity for a ritual of living, if the individual is to avoid bondage to his own attitudes of mind, his immediate predicament in life. Perhaps the most observable fact in nature is its prodigality, as in society it is the actual uselessness of most of the motions through which a man is forced to go in the course of a normal day's living. Business can become a game, and life a contest in which there are prizes for everyone, because of the actual infinite expansion of life, even in physical aspects far beyond ~~xxxxxxx~~ practical necessity. Man could dwell upon the land in the narrow limits of his own family, and with little real effort meet the demands of food, shelter, protection and the urge to procreate, granting, of course, that he possessed his present knowledge and equipment without his present obligations. But when he was a savage the effort towards these goals met defeat more often than victory, and the mere task of existence was almost insuperable. Participation in higher things makes the conquest of lower needs a rather simple matter, but existence per se, the individual predicament of being, is never easy. Even if the savage there is an attitude of mind as the root of living, and while this may elect its basic predicament within the limits of its knowledge, it must have a predicament in order to be. Civilization is man's development of broader and broader social predicaments. He sets up nations and international business relations, he develops machinery and appliances for genuine comfort in life, yet in all this there is only the fruitage of effort that has been intensified and made potent by the baffling higher predicaments set up by the minds contrib-

uting to human welfare. Whether it be power, vanity and the selfishness of man, or altruism, great religious conviction and the love of man, there is in it all a predicament and its invisible fellowship with predicaments of like kind, i.e., society. Life is lifted from the mere physical to the larger social pattern, and in the latter it is the significance of things rather than things that become paramount. Hence it is the manner of doing and not the thing done that contributes to the life of social man as opposed to the animal, seen in the dragging selfishness and revellion of those who cannot rise to the larger predicament of race, nation, community, family or acquaintance circles. Culture, properly understood, is the great spiritual force that uplifts the race, and it becomes the charge and responsibility of the real aristocracy of man, or those who live in the invisible fellowship of souls free in their spiritual gratitude.

The conservation of achievement in the individual is therefore the lifting of the individual to a point of service in the highest predicament that can be made real to him, and this is accomplished in a spiritual work by the realization of life in all its details. Thus orthodoxy makes everything in life a matter of prayer, and to the saved soul the sense of the constant presence of a personal Savior at his side awakens him to the general ugliness and barrenness of ordinary life, and in his realization of this he gains the agony of a true soul-challenging ~~life~~ predicament and so is able to transform himself and his little world to the glory of a high free choice. He works not with things but with their significance, and in his attention to the manner of doing he contributes to the aristocracy of the immortals. The specialized spiritual student accomplishes the same results in a larger way, and less blindly, by taking direct hold of the problem of his own attitudes of mind, by the consciousness development of an individual keynote or personal significance in that social scheme where his predica-

ment in life has placed him. He understands that all men are members of one body, in terms of Paul's great idea, and when he is taught that he may select the body to which he may belong he takes a fresh and broader interest in life as a whole and by this mere hope as lifted before him he becomes a real part of society in its very highest aspect.

The conscious approach to life mastery is consequently the determination ~~of~~ the part of the individual wishes to play in the broad outer scheme of being. If what is done with things, and how this is done, is to engross him, rather than the things themselves, the first act of choice is a selection of the individual keynote. When things as things lose their value, in other words, and the selfish incentives of power, riches and the like are automatically destroyed in the very arrival at a point of spiritual decision (although as instincts they will crop up in consciousness and prove very useful once the life has been framed in a larger predicament), the individual keynote supplies the outer focus in life. Primarily it is the point of maximum interest in the social scheme, the grade of living, the spending class of the individual. There is a social balance in all things, and there must be compensation for what is taken from society, in terms of service to society. Whether simplicity of living, with its advantage of freedom from involved responsibilities, or regalness of living, with its advantage of broader touch with the surface aristocracy of values and possession, the keynote is individual and a matter of temperament rather than any distinction in the eternal scheme of things.

The general control of environment, when man has assured himself that his choice of keynote is final, is expressed in the emphasis that he wishes to give his compensation to the social scheme. This involves a further choice. He may live upon, or he may live above or below the racial level, because here lies all objective leadership and significance in living. Here is the least inhibited participation in normal life.

The enlarged recognition of values, following upon a choice of keynote, and its relation to the racial ~~level~~ level, is illustrated in the normal healthy predicament of man as this is placed squarely upon the racial level. The broad affairs of humanity interest him. He is satisfied with his spending class and the challenge he has given himself in life. There are encouragements upon every hand because it is here that there is great, although not reatest possibility for service to man. It is on this racial level that the Sabian work delivers the average student, to be a real inspiration among his fellows.

The contribution to enduring psonallty, through the lifting of the life to power in service, is here the teaching of the student to live constructively either below or above the racial level. Below the level lies all the agonizing mass of humanity who cannot belong consciously to the larger things, but it is their agony that really sustains the race, cultues human sympathy, develops spiritual yearning. In a service of sustain,ent the illuminated soul meets and transmutes this agony often unknown and unsung . But above the level is tremendous social service, the fields of science, research, social fullness where man also labor for their fellows without tangible incouragement or recognition.

The third note in the commitment of self is therefore self-dedication to invisible values, and symbolization becomes keyword of the process. Thus he who "consciously" lives for racial service actually lifts the racial level, for his acts are symbols, necessarily important for their significance and not for their substance. Here is genuine aristocracy, Saints and Masters as they really are.

SABIAN FUNDAMENTALS IV -- EXPANDED PERSONALITY

This lesson is a consideration of the fourth of eight phases in the art of living, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Man creates the substance of his own consciousness, and so may direct it as he will. The individual keynote is a focus in other life of the selfhood of man and it represents a change in the point of view from the general predicament of life to that which is the center of this predicament, and the cause of its existence, the man himself. Strongly as the urge to be may rise up in human actions, here is in it no inherent explanation of itself. The individual may well ask, and often does do. Why am I? Certainly there is nothing in consciousness that goes anterior to itself to give an answer to this question. As a matter of fact there is in the why, or the reasoning from cause to effect, an element that is destructive to selfhood when applied by itself to itself because selfhood possesses a reality greater than cause and effect, that is, time and space limitation. Such is immortality as a practical element of being. There is that in man which selects an individual keynote and begins a life of balance in social giving and taking. The result is happiness, fullness, satisfaction. In contrast with this is the life of maladjustment, or a predicament too large or too imperfectly grasped, the result of which (unless too extreme and so leading to surrender and annihilation) is a stirring of selfhood to powers inherent in itself, and in a normal life the fruits of an extra mobilization by self of its capabilities are the happiness, fullness and satisfaction of being, but enlarged, enhanced. The self seems only to be itself when, wittingly or unwittingly, it finds its keynote, expresses it and fulfills itself, and it seems to have infinite capacity for this. Here, certainly, is something larger than a reality enmeshed in its predicaments. Here is the power that creates predicaments, that cre-

ates the universe and all its values. It is convenient to term this personality, and to see personality as the practical and universal aspect of immortality. Personality exists in Source, and in all parts of God's creation. Man, the most divine creature, most obviously creates the substance of his own consciousness, exactly as God creates the substance of the visible universe. Consciousness therefore is the little universe of man. He is not for any why but in the fact and exercise of this consciousness, immortal in potentiality but subject to limitation according to his selection of social predicament. If he is the conscious creator of his consciousness he is in touch with Source and he possesses personality in happy fullness of itself. If he lacks personality the necessity of his own consciousness is a conflict with predicament that leads, if not to defeat and annihilation, but to an expansion of personality and a re-selection of keynote and a reestablishment of balance in the social scheme. For the sake of those who are caught in the conflict of ~~with~~ predicament and need enlargement of the creative powers of selfhood, and for the sake of those who are ~~resting~~ ^{resting} ~~resting~~ too long in the social balance of life (that which becomes stagnation, immoral, when a matter of non-challenging enjoyment of itself) the Sabian work is wholly directed to an expansion of personality, to which the technical term initiation is given.

The conservation of achievement in the individual is therefore the lifting of the individual to a sense of the divinity of selfhood, or the realization of the practical nature of a touch with Source in the invisible fellowship of higher and higher predicament. Whether man is to be visualized as a creation of God, or as a part of God in the form of an off-thrown spark, is a philosophical speculation of no immediate ^{importance} ~~importance~~ as is the existence of God in terms of any concept of mind. There is in the world an underlying personality and in this man participates by virtue of his own nature. His participation

is in part choice, which is will, and in part the result of creative activities of selfhood, which is consciousness. Will is the basis of personality, since it determines individual personality at root, and consciousness is the substance of personality. Thus all terms come to one point in the individual, which is personality, but to personality experiencing itself through fellowship with other personality, dynamic rather than static, knowing God through the constant expansion of itself and knowing man through the experience in which personality actually exercises itself.

The conscious approach to life mastery is consequently the development or expansion of personality, the constant unfoldment of values in the self, and the reshaping of selfhood to larger and larger predicaments or ~~values in the self~~ challenge whenever there is danger of experience in which the self cannot create adequate consciousness. All real experience is consciously accepted, and personality is the product of real experience, or of practice in consciousness. This practice in being, the necessity of nature at large, and of man's nature as an immortal entity, is often defeated by the will through false attitudes of mind, anti-social impulses, playing the martyr, upsetting the details of life for no reason other than the inborn craving to sense self as real and the reaching for this in attempted demonstration of the unreality of others (and other things.) rather than embracing all else as real to self in experience.

The general control of environment, when man has awakened to the creative power directed towards reality and immortality in his own consciousness, is expressed in the equalization of self in society, not in terms of the physical give and take that determines predicament but in the give and take of consciousness. In the equalization of selfhood it is necessary to give or else to accept pain (awareness elevated to focus), to contribute to or accept contribution from general to individual consciousness. The creation of consciousness is pain merely

as intensification of reality, but where the experience of this is resisted, and the predicament of the self as consequence becomes bondage, the consciousness is contributed to nature in its physical reality and the pain is made actual upon a lower plane. All experience is possible to all men, and so all pain, and all consciousness and all direction of will. Everything returns to choice, and to that which is its reality, the personality that may win life or surrender to it.

The enlarged recognition of values following upon a willing acceptance of pain, or an inflow of consciousness as a contribution of a mastered predicament to its conqueror, is the thrill of ecstasy of super-living, the exalted life of a life stimulated by the agony of mankind's created predicaments to the culture of genuine personality, adding and expanding all personality and its immortal invisible fellowship.

The contribution to enduring personality, through the lifting of the life to power in service, is here the recognition of the pain and upset, the apparent evil of life, in terms of compensation. Consciousness arises from an inner necessity which to the lower mind is freedom but to higher understanding is response to need, the pain of love. Society yields love primarily, and this is true pain only when uncompensated.

The fourth note in the commitment of self is therefore self-expansion in the light of a trueness to Source made manifest in a willing union through love or pain with all life in all facets (but a union in experience, higher understanding, not bondage and limiting predicament), and equalization, or a growing self-shaping to the pattern of divinity, becomes keyword of the process. This is self-enhancement as the technique of expansion, it is true realization of personality as initiation or a constant dawning into greater and greater experience.

SABIAN FUNDAMENTALS V -- SUBJECTIVE BALANCE

This lesson is a consideration of the fifth of eight phases in the art of living, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. An issue approached in life will master the man who does not master it. Because of the intimate linking of all men in the general fellowship of society, there is always in the individual experience an inductive influence due to the broad forward-going of others, and this compulsion (the limiting progress into predicament due to secondary selection as the result of earlier choices of the will) will often cause a man to act as if he had made a choice of will, and with all the consequences of such a choice of will. The phenomenon gives assurance of the continued progress of nature, and the scheme of society as a whole, but it may be utterly destructive to the genius of the individual, and indeed there has already been reference to this in these lessons as the ordinary basis of death (an annihilation which eliminates as such all consciousness or selfhood with no reality other than an utter dependence upon its own predicament). On top, therefore, of the various considerations of the necessity of will and choice, and the expansion of personality in its own genius towards its own fullness and consummation, must be a consideration of the automatic or hidden operations of nature in the individual life, or the process of things at the unrealized roots of selfhood. There is here the need for a subjective balance to make the equalization in the conscious life as effective as it may be. Of course if man, when he takes hold of his life with his will, to expand his personality, ~~when~~ ^{and} bring it to its fullness, were able to make a start from an absolute clean beginning, there would be no necessity for this digging into the roots of self. Actually, at a later point in the Sabian work, it is made possible for the student to build an illuminated selfhood upon an entirely fresh and unconditioned foundation, but

that is impossible at this stage for the same reason that there would be nothing to which he could cling in order to continue to be as the basis of a new birth. He would have to annihilate himself to get the fresh start, nature's method in death, but in nature a resolution to component substance rather than a restarting of a selfhood, as has been stated. The approach to the depths of inner life is first of all a squaring of the underlying realities to a point where they can be used in the salvation of the self and its reconstitution, the expansion of the personality into the immortality inherent in it. It may be objected that if personality is immortal, so is selfhood, but the immortality in personality is that in all personality, as in all matter or substance, in all ideas as such. There is no escape from the drudgery of making immortality actual, that is, related to the self in consciousness through experience, hence the exercise of a personality which is individual and so capable of enduring beyond the immediate predicament.

The conservation of achievement in the individual is therefore the reestablishment of the roots of individuality, so that all experience and prior exercises of selfhood may contribute to the new development of selfhood, the expansion of personality. This is the exact reverse of the process sustained by outer and general nature in the phenomenon of death. Life is not only an expansion of present reality, it is eternally a return in upon itself, a building upon its source as its only possible touch with real Source and in the coiled spring figure again. Where human nature stops and loses itself is in its failure to ~~touch~~ touch its real selfhood, its transfer of dependence or focus of interest from the root reality of eternal being to the intensified by ephemeral false reality of the immediate predicament. Merely to dabble with life is spiritual suicide and uncertainty must be seen as the most destructive of all forces or phenomena in a universe

which at Source is eternal in nothing else but its certainty, its personality. It is not ever necessary in life to approach an issue, but if the Will (or the automatic compulsion upon self through enmeshment in predicament, acting as for will), does approach an issue, the consequences are irrevocable. Invisible fellowship on the little plane of this relationship is set up, and the consciousness must be made a part of the enduring personality in self, or else selfhood has again attached itself to a facet of bondage with it sinfinite regress into annihilation. Facing issues is seen in the Sabian work as the greatest lesson to be learned in life, and spiritual adulthood is here constituted in conquering not only every issue that rises and is touched, but in conquering now every issue ever raised at any prior time in the life. This last is subjective balance, the squaring of all accounts in the roots of selfhood.

The conscious approach to life mastery is consequently the building to the changelessness of the touch in self with Source, the development of the personality utterly independent of any particular predicament of situation of being. However, in the development of selfhood through discipline of the will there is the obvious danger of too great a degree of introspection, not in pure personality but in the attempt to strengthen an immature personality by its projection into human affairs for certification of its expansion, usually in terms of a rising importance. The life is to be made significant, but the judgement of this significance lies in the verdict of the race, at the hands of time and perspective. The grandeur complex (and its illegitimate brother, the persecution complex) are rigorously eschewed by the Sabian student. He is not to cloak uncertainty in self-depreciation, but he is at just that readiness is never great to itself, true personality never primarily real in its predicaments.

The general control of environment when man has begun to sense his native fellowship in all values, is expressed in subjective

balance as the conscious touching of the changelessness, the Source in all things other than himself. He masters issues because he is not in bondage to uncertainty, to any complex of immediate actualities. He sees that issues in life are the result of elements caught in come one or another predicament, and these he resolves, or helps to resolve, through his personality increasingly squared to root eternal changelessness.

The enlarged recognition of values following upon a constancy of touch with Source, or changelessness under all change, is a direct result of the building up of the inner life to a free reality. The inhibitions which are the devils of the average life, the marks of bondage to predicaments of prior existence, are eliminated by a facing of all issues in memory, and recalled to memory, and by an anticipatory facing of all issues that present themselves in consciousness, in other words, a definite practice in the integrity of self.

The contribution to enduring personality, through the lifting of the life to power in service, is here the expansion of the life or personality through a definite experience in consciousness, a sensitiveness to the possibilities of life relationships, a sentiment for life's significance, and an acute sympathy with all life phenomena.

The fifth note in the commitment of self is therefore self-balanceing between Source and all that might be called to Source through self and its personality, and stabilization, or the blending of living in which prior experience contributes to the freedom rather than the bondage of any present predicament. Now is seen personality expanded so that all issues are met by it with mastery rather than fear.

SABIAN FUNDAMENTALS VI -- UNDERLYING HARMONY

This lesson is a consideration of the sixth of eight phases in the art of living, and the statement of underlying principle, at this point in the study of fundamentals is as follows.---Mood is the prophecy of selfhood.--- It has been brought out in the prior lessons -- that there are to be no tag ends in the consciousness of self, that even the elements of prior experience are to be recreated in the memory and related sooner or later to the selfhood in proper light of purpose and will to be as the ideals dictate. This has been presented as a factor of escape from bondage to predicaments which have slipped sway into the subconsciousness, so far as any knowledge of them is concerned, and which only makes themselves evident as the great hampering complexes of the conscious being, but there is more than this at stake. Not only are the outward predicaments in life multiplied by the selective power of prior predicament, but in the inner life there is a similar process which subjective balancing of the accounts of self and universe can prevent, or cancel if already set in motion. Consciousness is created by selfhood, and it is as successfully created when the self-judgment is untrue to itself as under the ideal circumstances of proper squaring, but there is a fact of difference in the destiny of selfhood. Consciousness after all is only the inner and general predicament of the self by itself. Mood is therefore of importance as the identification of the shaping or emphasis of the consciousness, and it possesses the advantage of identity in the light of life situation or predicament. Man has a mood, whereas his consciousness can only be known in general. When there are no tag ends in the life the basic mood is representative of self, and the layman would not recognize this as mood at all. It is underlying harmony, real poise in the being, uninhibited self-expression. Mood in the ordinary use of the term is an intensification or mobilization of consciousness, and a moody person is one

highly introspective or occupied to an unhealthy extent with inner adjustment. Where the moods are wholly in possession of the personality and the selfhood is literally buried, there is obsession, and the obsessing intelligence--so termed for convenience, without touching at this stage, the possibility or impossibility of discarnate or non-embodied entities--is a mood that at least for the moment has become a personality. This shows the power of mood. It may be defined perhaps best as the substance of consciousness at a focus or level, or a moment in selfhood when the consciousness wholly controls that which is conscious.

The conservation of achievement in the individual is therefore his lifting of himself to the point where his moods actually represent him, and so serve him and contribute to the fullness of selfhood and its touch with Source. When the moods do not represent the self--either in the case of a bondage to the maze of life, predicaments, or the definite obsession or bondage to one predicament of an inner sort directly manifest in mood--the consciousness helps self to destruction rather than the reverse. This is the great inharmony of being, the madness of one whom the gods have determined to destroy. Above all other considerations, therefore, the adjustment of moods must preempt the time and energies of the spiritual seeker, and nearly all occult procedures are shaped to do this. It is characteristically true in the Sabian work. Indeed, even these lessons, rather than seeking primarily to impart instruction, seek to build a proper mood, Tertullian, in his demand that a spiritual truth be unreasonable because his reason had previously misled him, saw what every aspirant must see, that if he is capable of reaching the freater truth with the understanding he now has, he would already, with this understanding, have reached the truth. Spiritual realization is not mental, therefore but a matter of inward touch with Source, or that which outwardly is seen in pure consciousness, and only identified in pure mood.

The conscious approach to life mastery is consequently the utilization of the will, through choice and selective conditioning, to a development of the consciousness of eternal personality, and the agency of the will is the human mind, through which choice is made and action directed. In general the mind may be identified as the focus of awareness, the lens of the camera of self by means of which the inner world knows the outer and the outer reaches in to the inner. There are levels of self, and upon one or another of these the mind permits the interaction of self and the universe, contributing to consciousness inwardly and predicament outwardly, and stamping the process as an epoch in self-realization in terms of mood. Mood is the establishment of power through mind when the awareness is conscious and at the direction of will and choice. Mood is man's acceptance of pure substance into selfhood, and the test of the mood is in the mind, the significance of the focus of the moment.

The general control of environment--when man learns to use his mind in accordance with his mood, and to develop his moods so as to make real the eternal elements of selfhood--is expressed in underlying harmony, or the consummation of the subjective balance of self. Here the student again gains a series of terms. Selfhood is the focus of eternal being and mind the focus of immediate being. The selfhood may be immortal, and endure in its underlying harmony, or it may be mortal for lack of touch with Source, and pass into death or annihilation. No terms are needed, in a technical sense, for the destructive processes. Selfhood in its achievement or approximation of immortality is personality, selfhood at its point of touch with outer predicament is mood. Because there are certain limitations in moods, the mood-experience of man passes into the root social coin of human fellowship as language. A word is a mood captured in this social coin, properly reproducing itself in utterance, therefore language is the means of mood control, and it will be seen that the active being of the mind is

dependant upon words, and awareness and thought and all conscious being of selfhood depends utterly on words.

The enlarged recognition of values following upon a recognition of the importance of words--but their importance as racial moods and not mere terms--is a clue to the technique of initiation or that enlargement of personality to which higher spiritual study is directed. Words are not learned but are experienced, because they are made directly the conveyors of experience in symbolization.

The contribution to enduring personality, through the lifting of the life to power in service, is here the regrasping of language and all the social expression of self as symbolization of an underlying harmony of understanding and sympathy. Selfhood is freed from automatic selection of ~~predicament~~ ^{predicament} by a living in all predicament

The sixth note in the commitment of self is therefore the creation of selfhood as an active objective power through mind, and a capacity to control things through naming them--that is, entering into them through moods identifying them---and individualization becomes ~~every~~ keyword of the process. New significance is given to the selfhood in every new mood it can bring to focus of sympathy in its own being (through mind, of course) and a discipline of self-committal to new individualization or moods is the root of the work.

SABIAN FUNDAMENTALS VII -- DIVINE FORGIVENESS

This lesson is a consideration of the seventh of eight phases in the art of living, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Healing heals when a healing is wished. The desires of life are delivered to the individual by life when they are in true union with individual Source, when they are a true expression of the inner or underlying harmony of selfhood. The great danger in a conscious approach to an adjustment or an enhancement of the relationships between a self and the complex of predicaments through which it knows itself is that the seeker will tend more and more to withdraw from life associations, to shy away from experience. Consciousness of things should lead to a desire to embrace rather than repudiate them. When a sense of evil dominates the consciousness, the individual sees things as they are undesirable, but when a sense of good or a feeling of underlying harmony is the characteristic reaction of his touch with things, he sees them in a role of helpfulness and cooperation, and he has begun to master life from root, from Source. The quest for God leads not to a narrowing of the perception, hoping to find Him in some highly restricted cult or esthetic group, but rather to a widening and a deepening, a general expansion of the whole consciousness. Therefore, on the very surface of things, there must be a consistent broadening of the interests of life, and of the life cooperations. This is not a call for superficial cheapening embracing all things without discrimination (without plumbing them to their Source), nor is it a call for a disgusting and necessarily insincere lip-service to the supposed goodness of all things. There is evil in the world, a tremendous great amount of it, and it is not to be overlooked. It is to be transmuted, challenged to the good that lies deep within it. The Sabian student is therefore taught to learn life, and readjust himself

living, but over and above all this, and from the view beginning-- even at a risk of later heartaches--he is to plunge into life with all the enthusiasm within him, learning almost before everything else to rely upon the power of sincerity as the primary protection in the individual against doing or suffering evil. To burn within is life to be enthusiastic is to live. After this must be deep, not an outer fluttering, touching Source at the end if not at the beginning. The inner must be carried one hundred percent out into the outer, to see the stuff of which it is made. The first necessity before all aspirants is to do something in life, constantly, even if it is only to play or indulge a hobby.

The conservation of achievement in the individual is therefore the holding of all achieved values by using them. Static values are only such from a lower point of view. Seen with the spiritual eye, they are always dynamic moving in unsuspected fashion perhaps for the further consummation of selfhood and its perfect manifestation of Source. There is no quiet corner anywhere in nature, in the physical or in the spiritual realm. Conservation as inactivity is merely decay, but conservation as the retention of values in the periphery of selfhood is an expansion of selfhood to permit the use of these. The aspirant is asked to plunge into life, and to live to the point of burning intensity, but this must not be dissipation. The difference between a constructive and a destructive thrill in life is that while the latter expends energy, and gives climatic relaxation to distended nerves, the former increases the energy and enhances the enthusiasm, makes touch with Source as with a hidden reservoir of power. How the thrill may be made or kept constructive, will then be a question. The constructive thrill has an object other than its own perpetuity, self-satisfaction, sense gratification. Its root, in other words, is in the will or mind, in the higher reaches of personality. The life is dominated by the idea, by spiritual purpose. The whole may per-

haps be expressed in the much abused word service, or perhaps reached at its peak in the term that gives the lsoon its title, divine forgiveness. It is the thrill of an occasion or predicament in which all the evil of a moment has been brought to a climax of realization and it is possible to wipe the slate clean and transmute the whole of the energy to the new center that has been seen all the time by the divine eye. Everything may be shaped wantually to the spiritual reality and the Sabian work approaches this by its constant patterning of all things, relating all things to all other things in an eternal structure of service of all things to all other things, touching the inner mood of service, the inner will to serve.

The consious approach to life mastery is consequently the lifting of the art of living to a point of patterning it to thrill, or ecstasy. It is impossible at the beginning to get an intellectual grasp of divine patterssn, but it is entirely possible through the mood of selfhood to get the sense of divine participation or idealistic sympathy with every least phase of life. Life becomes a game, enthusiasm is organized as definite occultism.

The general control of environment--the lifting of self in its capacity for living so that environment is served as a master, not as a slave--is expressed as a root or basis that is forever larger than an eventuality in which it may find itself. Divine forgiveness is not cosmic condescension but rather godlike capacity to find the constructive dominant in any situation. Selfhood becomes super-self under occult training, and superself is this dominant, best seen perhaps as love, but made actual to the imagination as the thrill. Every incident of life somehow lifts the level of realization. It is faced with quickened interest and is only left with that sweer pain of regret that marks a depth of inner appreciation and a molding of inner values to a new high point. The greater thrill of being is a creative and transmutive power, a subjective touch not alone with Source.

but with the Source of other people and other things. Individuality finds itself in all things when it has developed the gift of thrilling to all things, to knowing God and the cosmic forces of creation, not secretly and immorally but in the broad breadth of the universe.

The enlarged recognition of values following upon a grasp of the importance of the underlying mood of approach to life is a practical freedom in self expression.. God forgives in the sense of finding in all things that which he has there given in advance of the particular issue, the non-destructible touch with Source, and it is this which is the object of the thrill. Experience is limitation when without its object, but the object is always there and it is subjective illusion or self-willed blindness that conceals it.

The contribution to enduring personality, through the lifting of the life to power in service, is here the realization that no experience is destructive if the object is grasped or if--in more direct illustration--a lesson is learned. Enthusiasm is cauterizing in its touch with evil, it is insurance against destructive complexes.

The seventh note in the commitment of self is therefore the inward or spiritual (divinely forgiving) relating of self to everything in experience, or possible experience, and spiritualization becomes keyword of the process. Life is seen in terms of the relation of all things to all other things of later lessons, and the substance of life is seen to be, after all, only the muchness of self, the mood or consciousness in which all life becomes actual.

SABIAN FUNDAMENTALS VIII -- PERSONAL IMMORTALITY

This lesson is a consideration of the eight of eight phases in the art of living, and the statement of underlying principle, at this point in the study of fundamentals is as follows. The deeper the depth of human character and potentiality, the slower the manifestation of its real fruits, the more retarded its arrival at real maturity. Thus the greatest difficulty experienced by the soul of finest spiritual promise is the distinct problem of orientation when formative years have stretched out beyond normal. In the mind of the people generally the exact reverse of this situation is expected. The infant prodigy is taken as the type of born genius, and Jesus is cited as the supreme example of service to humanity, with a maturity reached at thirty. Divine promise, or a task to which one is dedicated before birth, is taken as a substituted for any necessity to grow into life, into the experience of the race. But while supreme service is often at the hands of great youth, in such cases there is always a distinct narrowing of the field of expression. Jesus saved a world, but he did not know the world except ideally and in the virgin and eternal intuition of the human heart. It was the doddering and aged John who gave the world the interpretation and understanding of the saving love of Jesus. It was the remarkably old Paul, bowed by suffering and a keen sense of his own lack of opportunity for growth into further capacity for service, who launched Christianity upon its actual remaking of the human scheme. The aspirant is always in a hurry, and always impatient of conditioning and training processes. He hopes to spring full-grown and perfected into life, an Athene from a brow of Zeus. And indeed, there is always the narrowed, highly emphasized and striking service to a race for which an incarnation may be restricted, but when such a situation is found there is a subconscious if not conscious shaping to it from the beginning. Individuals such as these are not apt to be discovered among the ranks of conscious aspirants, or the mass of those

who respond to deeper stirrings for a broad and complete mastery of life. Initiation is not the raising of false hopes of personal importance, not a catering to a grandeur complex. It is an expansion of selfhood, a broadening of the underlying mood of being. The processes of initiation and serve to make the outer automatically true of the inner, and to make any greatness in self wholly effortless, natural, unsought and largely realized, i.e., true to its own inherent genius.

The conservation of achievement in the individual is therefore the organization and orientation of the essential reality of self, and the approach to an understanding of this from the present point of view is historical. After all there can be no expansion of self, no initiation, without a touch with Source, and this Source must be located, individually and racially. Primarily Source is spiritual, or of God, and from the very beginning men have traced their first ancestry in divine agency. This is the first of four immortalities in the individual, the impersonal immortality in which the indwelling of divinity is seen as the very root of selfhood. Passing ~~in~~ aside the lower gods of India (the personified powers of nature and being), the so-called atheistic religion of the Hindus (on the thinking, or philosophical, rather than superstitious level) presents a divinity underlying all, a perfection in which imperfect man loses himself as a salvation from this life, and this is largely paralleled by the pantheism of the Greeks and of a modern intelligentsia. In the New Thought of the present age this union with impersonal divinity, this direct tie with the universal-eternal), is the basis of all resolution of personal problems. Impersonal immortality man must have, but he must have it exclusively. Here is touch with Source as an inner center of all being, and the realization of his as the root of all is splendid insurance against a grandeur complex. However, this remains a beginning only. Oriented here to eternal values, man yet must expand as an individual, grow into the real fullness which is his.

The conscious approach to life mastery is consequently the movement out from center that has been forever established as source in All-Source (the impersonal perfection of identity), and this movement out is the beginning of personality, genuine as opposed to mere reflex or non-personal (mortal) selfhood. Personality in its real nature must be seen as immortal, and if immortal it cannot end not begin with birth. It must incarnate and therefore reincarnate in the substance of its experience, and with reincarnation the student comes to the root of central ~~xxxx~~ doctrine of all occultism and also to the most difficult of all occult doctrines to understand and yet escape an infinite regress. The beginning of personality is in the biological immortality of the Chinese and Jews, of the ancestor and totem worshipers. The belief among the Jews was simple. A man lived on in his children. But the Sabian student must learn that while he lives on for his literal or flesh-and-blood parents and ancestry he also carries on and fulfills the promise of his own personality, he is the son of himself in so far as he has had conscious being in prior existence.

The general control of environment--the lifting of self to a living before and beyond the race, the mortal substance of self--is expressed in initiation as the achievement of an invisible existence in the fellowship of Saints, or in touch with the Great White Lodge of the Masters (those who have achieved the four immortalities as they are conveniently visualized in terms of the Lodge). Immortality must be real, not merely an idea, and for its actuality there must be a rooting of self in the life of men broadly and generally, here and now. This is termed social immortality, and is the ideal of the present-day humanist, that man lives best when his life enlarges the lives of all men. Social service is the whole justification of occult study. The Sabian work exists only to plunge its participants into the hard labor of the upliftment of the lot of humanity, everywhere and in every way. This broad ~~xxxxxxxx~~ partness in all things is immortal because while the

individual dies by all who revel in the richness of his service as this persists after his death.

The enlarged recognition of values, following upon a grasp of the importance of life as the literal substance of ~~he~~ survival of personality, is an active blending of the biological and social immortality upon the impersonal foundation in Source. There is here an immortality of values which the individual at first borrows, in a way, and the remaining task is to build into his personality something that is wholly of its own nature, so that it may survive as such.

The contribution to enduring personality, through the lifting of the life to power in service, is here the realization that personality is the point in which impersonal, biological and social immortalities alone may meet, and that it by right of divine economy should in turn be immortal.

The eighth note in the commitment of self is therefore the achievement of personal immortality, at least in potentiality, and this, the saving of the soul of orthodoxy, is the climax of the art of living (as the Sabian work organizes it). Idealization becomes the keyword of the process. Selfhood is raised to eternal or reincarnating service to man--"lo, I am with you always"-- and in the transcendent life the student lives his ideals to make his ideals live, and he is definitely on his way to possess the fourfold immortality.

SABIAN FUNDAMENTALS IX ~~OO~~ WORD MAGIC

This lesson is a consideration of the first of eight phases in the art of thinking, and the statement of underlying principle, at this point in the study of fundamentals, is as follow. A continued expansion of the being alone gives a center to living. The problem of the sustained touch with Source necessary to this is primarily a mental one. Probably the greatest complaint of the average seeker for higher knowledge, and certainly the outstanding grievance of the average person, whether consciously realized or not, it ~~that~~ ^{that} things do not stay put in life. Stagnation, or an immovable predicament in which a man will often find himself, will seem an exception to the tendency but in such a case the point of view is of external factors to which a reality greater than that of self is given. The situation actually is the refusal of the ideas and efforts of the being to establish themselves (become put), and if the consciousness retains at least the point of view of Source there will be a keen awareness of the lack of stability in the very midst of superficial crystallization. It is this in human experience which is apprehension, premonition, and all the forces of dread and fear. The self must be a builder in order to be. As initiation is an expansion of self, so all life is initiation at base. Here begins, therefore, the greatest practical difficulty in occult instruction, namely, words, the importance and nature of which have already been surveyed (Lesson VI). Thus, paper burns, iron rusts, and animate tissue live, all the same chemical action of oxygen in an energy release, but words otherwise totally unrelated because words primarily serve the convenience of understanding and not the factual accuracy of the world in which understanding has its being. In the art of thinking the use of words must be shaped to their own nature, and this in turn means that they must be shaped to the pattern and the necessities of understanding itself. In the same way that

the puzzled phusicists of the present day behold an expanding or exploding universe, the occultist (not at all puzzled, because not hypnotized by any idea of the essential relaity of time* presents an expanding or exp loding man. Being is ~~exp~~ansion, experience or self-realization, nothing more than that and nothing less. The individual who co-operates with this is happy, fortunate and blessed by the gods. The one who does not is untrue to his own Source, and so is wholly miserable by contrast. The taak of the student is to learn how to co-perated with his own explision, and how to aid others (who wish to do so) to do likewise. If co-operation is fundamentally sustainment of touch with Source, as the art of living lessons have shown it to be, a conscious approach to this is an approach to an understanding of consciousness (in its structure ~~ad~~ operation, apart from the experience by which it is fixed in the being), and this is the art of thinking. Consciousness in its ~~fix~~simple aspect is awarebess--impersonal and unallo-cated--and awareness, when it is personal, is memory or an extension of memeory (an ~~addition~~ addition to it). Memory depends upon words, or the little memories or moods of the race, ~~ad~~ language, as the concentrated symbolism of being becomes the whole substance of thought-material at base.

The conservation of achievement in the individual is therefore the cãlture of word magic, or the capacity to make words the servants and slaves of men rather than his masters. No longer may the students uield lip servoce to a word as such, making his allegiances to labels and slogans. Let his words, ~~ad~~ all words, be legates of ideas.2 In the Sabian work everything therefore is built to concepts, or to words specially shaped to the Source-memory in self (words always first suggestive of the even ~~ad~~ continual expansion of selfhood, toward the full genius of its deals on and beyond). To be true to Source is to be seen to be true to the benius of the Source, to the dy@namic possibilities of life. "an thinkgs in order to do, and he memem-

bers in order to be. His inner life is a challenge to the outer, not a sedative. Word magic is the basis of higher thinking, and this is merely the acquisition of the simple gift which every child possesses and then loses, the recognition of spiritual expansion in the words themselves. A concept is a word in which unlimited meaning and significance may be placed, and from which eternal implications may be taken. A concept is an idea at work. The word is the identification of its work, which is expansion, and not its nature, which is a limitation due to its capture in the static of racial experience. Words change and grow, with the nation and the race. Man must grow, with his words (socially), in his words (personality) and beyond his words (spiritually).

The conscious approach to life mastery is consequently the diffusion of consciousness out and in and through all life. Since man's mental processes are wholly dependent upon words, which are the captured moods of the race, and thinking of man must be social, and he must touch life at every conceivable angle. For this reason the Sabinian discipline seeks to round out its students in terms of everyday life, and to have them maintain the broadest interest in world affairs. But growth of personality is a concentration of understanding--it is a practical ~~and~~ specialization in life--and here at the beginning is the underlying paradox of all thinking, the inherent relationship of opposites. For the moment the difficulty may be passed. Objectively man touches all life, and the art of thinking serves him, while subjectively he makes touch with Source alone, and the art of living serves him. Objectively he is a man, a social creature, and subjectively he is spirit, a free creature. These meet and become one in personality.

The general control of environment--the culture of personality as that which expands at once in experience and in understanding--is expressed in word mastery, the most simple meeting point of the race

and the individual. Platonic thinking is the basis of the Sabian scheme. The idea that diversity of parts is the condition of the unity of the whole is the convenient formula of reconciliation for diverse life factors. Reality is a function of understanding, not of experience, and understanding is founded in wholeness, to which all may be part. In other words, the expansion of self is made possible by the concept of the constructive part that everything in experience must play if only understood from a wide enough perspective.

The enlarged recognition of values, following upon a realization of the essential wholeness of experience, becomes an immediate rather than remote phenomenon. The One is found in the Many, but not mysteriously apart from all things. There is no infinite regress, or retreat to more and more distant ideas for a capture of reality. Word magic ~~becomes~~ becomes idea mastery because wholeness is accepted right at hand.

The contribution to enduring personality, through the lifting of the life to power in service, is here the loss of fear of words, of learning and unreachable depths of mental stuff, of the illusions of word mazes. In the Sabian system life is patterned by wallowing in words in order to lose any fear of them, by using new words and unspoiled words for each new facet of understanding.

The ninth note in the commitment of self is therefore the co-operation with the expansion of selfhood through the gaining of a real power of words, and creation becomes keyword of the process. Life itself is a language of self, after all. The moods of life and the moods of self are blended in understanding alone.

SABIAN FUNDAMENTALS X -- FOCAL EMPHASIS

This lesson is a consideration of the second of eight phases in the art of thinking, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Man is at once the summary and the prophecy of all evolution, both material and spiritual. This, of course, is the adaptation of the old Greek idea that the proper and only proper subject study by man is man.

The distinction is between the practical and the purely speculative, and while it is true that many great benefits to mankind have come from entirely speculative research, yet the proportion of useful findings from speculation as such is minute in comparison with the lives thrown away in useless expenditure of themselves. In the broadest point of view a giving of attention to that which is without practical relation to self is a form of solipsism, or complete narcissism, a joying in self alone. In its extreme it is insanity, the monomania in which general unreality becomes totally real in the realm of self. Speculation upon things of no immediate concern to the self is regarded in the Sabian work as the greatest possible mental abnormality. Therefore the most objectionable personal traits under the discipline are gossip, peddling of extravagant rumors and all sorts of idle concern over remote interests as a subjective desire (or defense mechanism) to escape a direct and positive approach to things of immediate concern. Mentality at its highest point of development is neither an amassing of facts nor a cultivation of a gift for a facile playing with ideas. It is the dignity of focal emphasis in life, or the development of that which the Sabian work regards as the greatest personal grace, a capacity for facing issues squarely, honestly and immediately. The study of man follows in importance upon the study of language (the manifestation of the inner and invisible man), and this is termed psychology.

The conservation of achievement in the individual is therefore that which is the function of psychology, the fixing of reality in the abstract or type man as he may be known in and through all individuals. Personalities are not fundamentally different. They are alike in the pattern of God, and this is modified in a delicacy of shading and adaptation that creates the spiritual differentiation known as personality. Thus the greatest personality is that in which the most divergent and diffused facets of human character may yet find a meeting ground, in which the cosmic likeness is great enough to permit the full shading of real and enduring difference. In this is seen again the underlying paradox of all thinking, the inherent relationship of opposites, but with psychology it is possible to take the first step towards knowing (subject of the third group of eight lessons in the present series) through the focal emphasis in man as the race or type individual. Man is the prophecy of all evolution because the infinite expansion possible to the individual is social, and takes place through the living in others which is the basis of all society, the finding of more of the One, as it were (in terms of the prior lesson), by an increase of relationship with the Many. And man, with the development of culture, is the summary of evolution (as shown through his conquests of nature and modern easy adaptation of a whole world of potentialities through the focal emphasis which reaches its supreme example in personality. A man centers the universe about himself according to his attitude of mind (as brought out in Lesson II, this in the first series of eight), corresponding to ~~his attitude of mind~~ and his focal emphasis becomes his understanding of self, or his conscious inner attitude. The facets of self are made into words, and the words into concepts, through the very process of living. Man continues to expand and so to be in his full potentiality, or else he fails and begins to disintegrate, in character if not at once physically, all according to the reality of the focal emphasis he is able to set up as outward

manifestation of his inward touch with Source.

The conscious approach to life mastery is consequently the analyst and then the new synthesis of self, which a conscious understanding of self, or genuine emphasis, makes possible. In his make-up man is the summation of evolution, therefore he is the summation of the four kingdoms of nature, and as nature finds it convenient to emphasize the distinctions between these to a degree quite unwarranted when they are studied closely in their origins, so psychology (a true occult psychology, that is) finds it equally convenient to emphasize a fourfold distinction in selfhood beyond a point really warranted by physical origins. Thus imeral man is the body, considered apart from the conscious man, and in the realm of consciousness a vegetal or habit self, an animal or emotional self and a human or mental self are distinguished. For the sake of a real focal emphasis of selfhood a subordinate focal emphasis is established in each of these. The Sabian work charts the road to mastery as (1) a breaking of man apart into his facets of ^{natural} primary focal emphasis, (2) the mastery of selfhood in each of these separately, and (3) the merging of the Many into a new and reborn triumph and masterly One, or the initiate personality. In one form or another this is the procedure of all occultism, but in the Sabian work the process is seen correctly as a matter of understanding of a psychology which avoids much traditional teaching which maybe excellent discipline but remains unsound fact out of place in a modern world.

The general control of environment--the practical use of any focal emphasis in self--is expressed in the technique of the separation of the selves. The device is the utilization of the immortalities of man, or the cumulated accomplishment of the aspirant under the art of living. In his body and that of his children the individual is biologically immortal. In his habit self he is socially in his emotional self personally and in his mental self impersonally immortal. The

Sabian work treats the body as a trust given to the individual by the Creator, and the conditioned being or disciplined nature as a manifestation of the stewardship of the race, that is, the individual serving to perpetuate the type of conscious manhood. In his mental self he is steward of all idea, but in his emotions he is steward of himself.

The enlarged recognition of values, following upon a realization of the multiple responsibility of stewardship in selfhood, becomes a focal emphasis of the whole of selfhood, personality so shaped as to embrace the various parts of being in a larger whole, and this is psychology in its highest aspect. Issues are not raised between self and life but between stewardships of self and all-life.

The contribution to enduring personality, through the lifting of the life to power in service, is here the distinction between life and death. If the whole of self is a complex, a Many, selfhood depends upon life and its stewardships, and normally death is an end to personality. Therefore the one great and outstanding goal of the Sabian work comes forward, to raise life to a resurrection aspect.

The tenth note in the commitment of self is therefore the shaping of understanding to the task of establishing an eternal or immortal personality, and separation becomes keyword of the process. Here is the proper Phariseism, not a surrender of the selves of self to their own realms through improper appreciation of the stewardship but rather an achieving of an immortality in each which holds to and is part of an immortal personality, a focal emphasis in ~~the~~ eternity.

SABIAN FUNDAMENTALS XI -- UNIVERSAL MIND

This lesson is a consideration of the third of eight phases in the art of thinking, and the statement of underlying principle, at this point in the study of fundamentals is as follows. The past and the future have no significance except in the present. The resurrection aspect of life in the prior lesson is a focal emphasis in selfhood sufficiently great to establish the being above all limitations of time. There is progression in experience necessarily (no extreme subjective idealism, or reality-annihilation solipsism, is here presented), but this does not imply a progression in being. Were such a progression to be conceived, since the being is immortal, there would be an infinite regress, and to the resulting skeptical mind no goal other than nirvana or complete self-annihilation or absorption in the Creator could possibly promise satisfaction out of the inevitable feariness of it all. But progression in experience is not so much a reality as a contribution to the immortality reality of selfhood, and if there is to be an escape from death there must be first of all a freeing of self from bondage to a progression as such. The law of continued or true selfhood is expansion, or explosion, not indeterminate on-going in the absolute limitation of a single line of time. So far as time is concerned, selfhood forever stands in the present and the past and future are merely the explosion of the focus in consciousness of the present. Jesus expresses this in his "before Abraham was, I am", and the Sabian work approaches it by the constant orientation and reorientation of the self, dividing and reuniting the being until the student, if he is unable to grasp it in any other way, literally is conditioned into the realization of the integrity of his own inner being. Time is the internal sense, in contrast with space (as Kant points out) and therefore time is of the greatest initial importance. The student indeed must rise above life and become consciously immortal before the ending in death of his span, otherwise he as a conscious I has lost the chance

to survive. The limitation of man is progress in time, his freedom is expansion in time.

The conservation of achievement in the individual is therefore the expansion of self into a time-mastering ~~reality~~, or a personal immortality over and above the biological, social and impersonal mortalities which by contrast are almost thrust upon him in the progress of evolution. Attention is given to these latter three because the only possible approach to the first is by an intensification of all life relationships through them. Biological immortality takes on a new and occult possibility in terms of reincarnation, in which an individual builds his consciousness that life welcomes it to a new body and a new expression and contribution to the race, and in which death is surmounted by a uniqueness of living that cannot be absorbed in the whole, i.e., that must survive and can only survive by a reconstitution of itself. Socially immortality is a similar expansion of self into the spatial rather than temporal perfection of racial progress, so that if the body is eliminated the consciousness still remains effective, the seeker in this consciousness retaining himself as himself, becoming a lay-brother on the road to mastership and, like Samuel, Elijah, Moses or Jesus, enabled to heap humanity even if discarnate. Impersonal immortality is a mergence into the root of the race itself in terms of a true participation in the ideas and ideals of the race. Here is intelligence lifted to a correlative plane with time and space, and the establishment of the Sabian Golden Truth that all things are related to all other things in time, space and intelligence (or, in activity, substance and form in the more convenient terms of later instruction). The art of thinking now moves to free itself from the loss of itself in opposites by the establishment of a trine point of view in which any two opposites are brought to unity in a third, and the dilemma of a mankind lost through progress in time (the infinite regress of experience) and in space (the infinite regress of importance) is re-

solved by progress in intelligence or realization, although this by itself is also an infinite regress in the expansion or explosion of self (i.e., in skepticism). But personality, or personal immortality, is intelligence only as solving the time and space dilemma. It is eternity in a solution of the dilemma of intelligence in space, and universality in a solution of the dilemma of intelligence in time, apart from all dilemma, all bondage, because it is focal emphasis *per se*. It is the concept of universal mind and the individual's full participation in the invisible fellowship of a higher life. Here the aristocracy of Lesson III, and the hierarchies of life find their fulfillment in the perfection of all things at center or in Source.

The conscious approach to life mastery is consequently the grasping of focal emphasis as a personal and immortal fact, and this is best done in terms of time because time is the internal and most vivid factor in consciousness. The Sabian formula of the power of the present moment is in reality an expression in terms of time of the lifting of self above all limitations to time. The past and future are creatures of the present in the sense that they are individual, one man's experience of today paralleling others of yesterday and tomorrow. The past therefore is seen as fixed in fact (what has happened *id est* has happened) but not in implication, whereas the future is not fixed in fact (its happening is subject to complete control) but is unchangeable in the implication or expectation which is *per se*. Since facts are only real in their acceptance, their permanency, they may be altered in the past by reinterpretation, exactly as the promise of the future may be modified through its acceptance in fact.

general

The ~~general~~ control of environment -- the putting of the whole of the being, in the present, making it immortal or without end or actually lost in a past or future -- is expressed in will as the basis of personality, or in a (1) eternal, (2) universal and (3) immediate con-

trol of the reality of facts and of the actuality of potentialities. This is the standard of the Solar Mysteries, rejecting all reflected light and holding only to that which challenges the highest center of selfhood for its ~~acquisition~~ acquisition.

The enlarged recognition of values, following upon a realization of the fact that universality and eternality in self are only existent, if at all, in the immediate focus of will in self, becomes a centering of selfhood in this inherent urge of the will or the exploding reality of self. The student learns that the way to be is to be.

The contribution to enduring personality, through the lifting of the life to power in service, is here the acceptance of time space and intelligence as a priori elements to serve the being, not to put it into bondage. Interest in life or self-expansion, not gold, property established influence, is the basis of the wealth of existence. Purpose in self or will is the real core of personality

The eleventh note in the commitment of self is therefore the constant demonstration in life (in New Thought terms) of the requirement that universal mind or divine will certify to the effectiveness of the will in self by materializing demand and desire, and focalization becomes keyword of the process. What life in general serves is true, and the Sabian criterion of ~~the~~ truth consequently is that which persists (time) , ~~spreads~~ spreads (space) and convinces (intelligence).

SABIAN FUNDAMENTALS XII -- THE SOCIAL DIVERSITY

This lesson is a consideration of the fourth of eight phases in the art of thinking, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Growth is diversity from a stage of prior growth, and is an expansion rather than a projection of the being. It is a common human error to regard all development of self as movement towards a goal, and much of the conformity to standards and objectives that have a reality exterior to self. Occultism has as its first duty the reversal of this tendency but often an occultism will be wholly superficial and so will lose itself in mere revolt. This is most particularly noticed in the effort to build up exclusiveness (a flight from the conditioning function of society) or in an attitude of revolt against standards when separation from them becomes impossible. Rebellion has its proper place in life, since otherwise the life of the race would become stagnant, but rebellion in and of itself is not a virtue, not are the evils of life conquered by stirring up issues in the very consciousness that sustains them. Conduct becomes, therefore, a very important consideration in the Sabian work, but the Sabian standards are of principle and not of definite action. As the criterion of truth has been seen (in the prior lesson) to lie in that which persists, spreads and convinces, so proper conduct is (1) that upon which the individual will look back with greatest satisfaction, (2) that through which he gains the greatest potential contact with the greatest number of people, and (3) that in which he has the most natural satisfaction (concerning which, in other words, he does the least amount of mental and emotional wabbling). Morals and ethics are a matter of the ideal personality as this is sustained in the race, therefore the Sabian student is asked to conform to custom except where he has a real and pertinent reason for revolt. In graphic language, he is asked to do nothing he would dislike to see

described in detail in the newspapers, and to cater at all times to his own immediate popularity among his fellows, insofar as he can do this by remaining true to his own ideals and by appealing at the same time to the ideals he visualizes in others.

The conservation of achievement in the individual is therefore the expansion of self in and through the reality inherent in all other people, or in that popularity which marks the success of the individual in making the imaginative genius of the race his own (in uniting his own center with that of the race in as many of the facets of self-expression as possible). This fundamentally is social diversity. The prior lessons are here drawn to a new head, and the fact that man creates his own consciousness (as learned in Lesson IV, corresponding to this in the art of living) here gains a practical basis of demonstration. The word is not illusion, nor others merely the creation of self (as in an extreme subjective philosophy*, but the participation of others in the personal now, the personal here and the personal ideal or immediate reality, is certainly at the hands of the individual. Social diversity is the measurement of the true expansion or explosion of self. The absolute equality of all individuals in their spiritual endowment is now to be recognized, because all are equally part of the race, the whole, differing only in their will or choice to take advantage of their predicaments. There is an equating in nature which Paul expresses in his idea of compensation, and every individual feels himself equally centered for better or worse in the sphere of the peripheries known to him (created by him in consciousness). But centering may be bondage as well as in freedom. Only through social diversity or a deliberate expansion of the sphere of self by a conscious entrance in the sphere of others is there any assurance of freedom or actual growth. Selfhood by itself has the feel of all other-self, and man must reach out divergently from the lines of his drifting in order to find himself in reality.

The conscious approach to life mastery is consequently the exercise of will, the studied direction of the destiny of being. Real personality is dependent upon growth, or a constant divergence through the interests of life. the conventional ideal of a man who remains true to a major effort in life is excellent in the case of an individual who is able to mobilize all life to the achievement with him of this objective. But when, normally, life rejects the goal of the individual as vital to the race, the individual is persuaded that the trouble lies within himself, and he proceeds to attempt to change himself. The Sabian work demands expansion (which is change in a sense, of course) but prohibits unhealthy introspection, and insists upon integrity of touch with Source within, upon the value and continuing worth of all experience and all idealization. Expansion in any direction aids progress or growth in any other one, and difficulties in life are conquered by the conquest of all life. This alone is growth.

The general control of environment--the mobilization of all life to the achievement of the individual--is expressed by the functioning of the individual in universal mind. He is protected from a wasteful diffusion of his energies by the demand made upon him to trace the relationship of all his concerns in and through any fresh interest taken up by him. But as he compels new power from past and future in the present, in terms of time, so in terms of space he brings added implication to his focal emphasis, in any predicament by reaching out into new and fresh interests and there gaining new perspective. Social diversity is spontaneity of life participation. It is spatial aliveness, predicament mastery. Variety is seen not as idle self-expression--for even when it is just that, superficially, it is subconsciously a disconnected soul seeking re-grasp of its predicaments--but rather as an assurance of a growth and an explosion of self that will never reach satiety (infinite regress in interest, i.e., skepticism) and that will ever hold to the here, the now, and the ^{sign} significant

or the triune actuality in consciousness & will (the individual active in universal mind).

The enlarged recognition of values, following upon a grasp of growth as the expansion of self primarily in terms of will, becomes a proper evaluation of knowledge as custodian of the elements in which and out of which consciousness is created. Knowledge already possessed must, on the analogy of growth, be the basis of all further knowledge, and upon this the Sabian work insists, building entirely upon the student's own background by revealing its integrity to him.

The contribution to enduring personality, through the lifting of the life to power in service, is here the carrying of the consideration to the root of all experience and all conditioning, food. Diet properly understood is seen to be of immense value, but made anism it is seen to be bondage. Disciplines which standardize life are seen to fail by their own orthodoxy. Variety alone is the basis of real interest.

The twelfth note in the commitment of self is therefore the development of will, or of genuine confidence and realization of the inner integrity of the self and its experiences (and of its touch with Source) and application becomes keyword of the process. Everything gained in life must be used in life. Experience is soon depending for its value upon its currency. All occult procedures must shape the aspirant to the ~~un~~rounded-out nature which alone is true Mastership.

SABIAN FUNDAMENTALS XIII -- IMMORTAL IDEA

This lesson is a consideration of the fifth of eight phases in the art of thinking, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. All that purports to be true is true, for the integrity of self depends upon the recognition of the integrity in all other-self. Here is perhaps the one great point at which the occult ~~sharply~~ departs sharply from the non-occult, and here is the place where occultism reveals at one its greatest strength and greatest weakness. Beginning with the weakness of conventional esotericism, such is nothing more than ordinary human gullibility. It is true that higher truth cannot be grasped by lower ~~faculties, or spiritual realities by human and animal sense. But it~~ faculty, or spiritual reality by human and animal sense. But it is equally true that higher truth is reflected in lower realms by a truth which is not only subject to demonstration as truth by lower faculties but which, if a real reflection of the higher, challenges the lower judgement to a point of admiration at its extreme of critical reach. The Sabian work is under necessity at times to do violence to conventional ideas, but demands above all other things that no violence be done to conventional ideals, stressing a difference between more intellectual concepts and experience-concepts of value, out-reachings of the inner perception of perfection of touch with Source. It is regarded as fatal to encourage or permit the acceptance of anything into the life that ^{cannot} ~~be~~ weighed by the present values of the life, therefore the Sabian pledges repudiate any blind allegiance to visible or invisible intelligence, Lodge or the like, but instead demand that the student create and remain true to his own responsibility. The strength of occultism is not its loyalty to the unknown and the untried, but its unswerving faith in Source. A claim of truth is fun-

damentally an assertion of the integrity of a conception, but as no conception is true outside its own reference (two apples and two hours do not make four anything), so all conception is true in some reference, if only in the hope or expectation within the limits of the mind (this a lie may often be seen to be a ~~xxx~~prestatement of truth). The occultist is not so much interested in the factual certification of a statement as in its revelation of that which leads to its Source. He develops the eye to see beneath and into, rather than above and away from things (missing their significance, that is, and in bondage to them because he does not understand them), and so the Sabian work does not quarrel with the substance of man's thinking but rather gives attention to the mechanism of thought, or to logic in the highest sense, making the perceptions of life a game, a questing for reality which is of the eternal and not of the superficial, which is of the real other-fellow and not of his outward pretense,

The conservation of achievement in the individual is the refore a carrying into thinking of that which has been put down as a principle of living, the fact that man is mastered by any issue which he does not master (in Lesson V, a corresponding to this), and the prior lessons are here dawn to a new head in the realization that everything in life must be met, and must be met in thinking realms at least in its own center. Immortal idea is conception in touch with Source. All the falseness and pretense of life is but the outer manifestation of a failure to make a proper relation between Source and other-Source, Logic is the organization of thinking so that it will be true to itself, preventing the loss of a conception in non-related applications, especially making unnecessary the back-tracking in human thoughts and realizations through which ideas become mortal and the individual loses confidence in his own realizations. The student must face every issue raised in the realm of his thinking and master it, therefore he cannot accept gratuities of divine wisdom from a

charlantanry that dare not subject itself to the everyday scrutiny of alert minds of the world. Higher truths are hidden, but to the understanding, not the perception. Esotericism, long repudiated in principle at least throughout business and politics, has no lingering place in religion or in the study of higher truth.

The conscious approach to life mastery is consequently the development of a true logic in the mental processes. Fundamental principles or laws of thought are learned, and are applied to all the analysis and synthesis of life's problems. The most simple explanation is seen to be, always the most adequate. Thus, the sun rises and creates the day. If the study of astronomy and this explanation is inadequate in reference to celestial dynamics, the larger truth of the immovable sun and planetary earth is taken, but this does not invalidate the smaller truth in the smaller realm. There is an infinite regress of fact or truth which quickly leads to skepticism, therefore occult logic demands that the explanations or principles of life never be carried beyond an individual experience in which they can be ~~sustainedly~~ substantiated.

The general control of environment--the keeping of the principles of life within the periphery of the experience, so that the aspirant never outreaches himself and becomes gullible, a creature of a mere hoe sustained faith--is expressed by the primary principle of occult logic, that the intellect if permitted to lose touch with Source must infallibly run to skepticism. The intellect is creative, the divine faculty in the individual, but touch with Source is renewing, strengthening the creation of selfhood, and it is experienced rather than thought. Touch with Source is of the heart, as contrasted with the intellect, and in the Sabian work the emphasis is placed at all times in the will, which comes out of the touch with Source and is of the nature of feeling or sheer expansion of selfhood. The creative

intellect is servant of the will, immortal idea is not that which the intellect creates but that in which the intellect has its being.

The enlarged recognition of values, following upon a grasp of the integrity of all thinking and all creative activity of selfhood in the light of the periphery of the will of that selfhood, becomes the necessity of Occam's razor, or the law of parsimony in formal logic, the principle that the simplest explanation shall always be taken as the most valid. In other words, the explanations of thought are mechanisms for thinking, and only real as such. Truth is a mechanism for realization, an interchange of reality among men to increase reality for the race. Immortal idea is always and ever touch with Source.

The contribution to enduring personality, through the lifting of the life to power in service, is here the ruling out of cause and effect as in any way operative in and through higher life. The relationships between realities are reciprocal, and an effect is also a cause. Thus the son who causes his father to be a father, Cause and effect, literally taken, set up an infinite regress, and place life's emphasis wholly away from Source, utterly destructive to real personality.

The thirteenth note in the commitment of self is therefore the avoidance in thinking of all infinite regressions (the devil of the Sabian work, the most tempting evil one of the mind), with a constant return to center instead of the most simple move to reality, and elimination becomes keyword of the process. Faith is strengthened by repudiation, if it is sound, hence all doubts are welcomed, but brought back to Source.

SABIAN FUNDAMENTALS XIV -- ABSOLUTE AUTHORITY

This lesson is a consideration of the sixth of eight phases in the art of thinking, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Values are to be tested in the realm of broadest proof, and in the modern world the common value-currency of commerce, or money, becomes the barometer of spiritual authority for the individual. In other words, his financial status or degree of prosperity is the indication of his reality of genuine self-expansion. This is an application of occult logic, for the simplest clue to the social status of the seeker in his command of the simplest or commonest agency in social intercourse. Obviously there are difficulties here, a chance for far too literal applications of the principle stated. But in general it is put thus in the Sabian work, the student's relationships with life are such that he properly is able at all times to execute the full desires of his will, and to possess those things which give him fullest satisfaction as a spiritual citizen in a material world. The seeker must never be in bondage to things, and when possession becomes an obsession and money a god, the barometer operates perhaps in indirect proportion to the bank account. But no merit is to be seen in privation as such. Fortitude under limitation is often a laziness of spirit, and unless a definite, positive and conscious purpose is served by the deprivation of the being, it is demanded of the Sabian student that he master his everyday predicament before taking the first real step upon the higher path. "Wealth and power are not desirable possessions, but they are invaluable agencies for those who have proper sense of stewardship, the proper capacity to serve the race. Science is enthroned upon a high place in the Sabian work because it is through science that man has gained his greatest possession, conquered the world of nature, bent all forces of the universe to his bidding. The student finds

that much of his teaching is illustrated in scientific terms, not to the point of demanding a scientific training but to the point of establishing a psychic rapport with the most potent universe-molding factors, the greatest possession of the race. And in terms of finance and the structure of the business and economic realm of everyday, here is set up for the student a relationship which will most infallibly guide him in the intelligent estimation of his own spiritual progress.

The conservation of achievement in the individual is therefore an establishment of the integrity of selfhood as an integer in its social place; it is in this establishment that the great demonstrations in the lives of the New Thought and occult devotees will be found to take place. Here the prior lessons are drawn to a new head and the idea that mood is the active life determinant (from Lesson VI, corresponding with this) is the idea behind the spiritual barometer of life as this is especially established in money or the common coin of social interchange. Man must be set up on the basis of a complete integrity of foundation touch with Source, thoroughly unified in the consciousness of selfhood, and this, by the clarification of the relationships with all life, gives strength and power in the individual with life promptly compensates. In the world in general there is so much that to itself will gain the greatest social value. Absolute authority is the supreme mood of being. A Jesus or a great spiritual teacher possess this to do so great a degree that he is able to heal all the ills of life, even death. Mood is the life determinant from the standpoint of the individual, and when in this there comes a consistent absoluteness of touch with Source there is an authority in selfhood which life cannot help but certify

The conscious approach to life mastery is consequently the training and disciplining of self to this state of inner or real being, Money is particularly the safest barometer of the achievement because

money is the most spiritual of all things visible and exchangeable. Thus money possesses a double integrity, linking the individual determinant mood with the dominant social mood. The value of money is primarily the integrity of the government: Even gold, which might seem to have value independent of nations, is wholly dependent upon the safety of life and possession which government first of all exists to establish, for if a man of great wealth had personally to defend his own gold he would have neither time nor energy for an actual appreciation or possession of its value. And then the individual, according to his tastes and appetites, his responsibilities and vision, will find the same number of dollars a very little or a great deal of money, and so he establishes its secondary integrity. The Sabian standard for its students in finance is that the conventional world is to be mastered to such a degree that the desires of the will may be fulfilled, but that the soul is never to be sold to the world in the possession of that which lacks appreciation because not enough of self has been challenged in its gaining.

The general control of environment--or the establishment of a proper balance between that which is requisitioned from the physical and practical world, and that which is given by self in compensation--is expressed in the characteristic Sabian demand that each student cultivate luck, or a free flow of interaction between outer life and himself. Luck in this sense is not a matter of gratuitous gifts from the gods, or special attention from higher reality, but rather the cultivation of a sympathy with the underlying life currents in the race. The Sabian work makes a constant employment of signatures or intelligible coincidences by which the student may know that he and life, at least momentarily, are at one. The Sabian student becomes intelligently superstitious, and lives in co-operation with life upon the basis of absolute authority, not hopeful expectation.

The enlarged recognition of values, following up on a grasp

of the importance of the individual's place in outer life, is based primarily upon the spending class of the individual and the adjustments by which he squares his outer relationships and his inner development. He may increase or decrease his participation in conventional life. ~~N~~ and may have the full gamut of conscious choice or outer place in being, but in and through it all he maintains the health wealth and happiness which are the Sabian signatures of absolute authority.

The contribution of enduring personality, through the lifting of the life to power in service, is here the establishment of a proper importance in life, compelling from the world of everyday the recognition of absolute authority as steward of social values. On a lower level, where the participation in higher or eternal values is slight, this importance has to be rather literal, a training in stewardship, but on a/ higher levels it is merely the luck of magnificent living.

The fourteenthnote in the commitment of self is therefore the avoidance of all bondage to the superficialities of life, with yet a full participation in life, a full interchange of values in the lower and higher coinage of being, and delegation become keyword of the process. As money literally is a delegation of social authority, so the aspirant makes his living a money or a delegation of the absolute authority within him to a practical and compensated service in life.

SABIAN FUNDAMENTALS XV -- COMMUNITY HONOR

This lesson is a consideration of the seventh of eight phases in the art of thinking, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. All real law embodies the consent of the governed, and therefore assent to the restriction or limitation of higher necessity is always the first prerequisite to a conscious control of the expansion or explosion of self, to the exchange of lower and less satisfactory for higher and more spiritual or truly gratifying predicaments in life. Here is the answer to the problem that is aroused in the mind by the consideration of the Sabian instructions up to this point, i.e., its apparent utter selfishness and coldness, its seeming purposefulness or calculation and scheming in every detail of life. What is unfortunate in all this is the necessary employment of language wholly inadequate for taking the consciousness of man out of its own periphery, or for helping a higher understanding without contributing to skepticism. And what is doubly unfortunate is that as the limitation of language must be accepted for understanding, so the limitation of life must be accepted for growth, exactly as has been just stated in the form of a preliminary principle. All Sabian instruction hinges upon the ~~the~~ making and keeping of a touch with Source, but this is only words, unreal, to anyone who is unable to achieve the touch as a matter of experience. In other words, this touch with Source is not a moment, and therefore real in time, although such a moment may identify it. To prevent the deification of a moment the Sabian work therefore touches the unreality of both past and future, and makes the present an eternal reality instead of a reiterated punctuation between fact and potentiality. This is a device to overcome, as a matter of intellectual experience (i.e., spiritual realization), similar fashion selfhood is seen to expand, to explode, to move from predicament to predicament in an even and continual movement away from

center, so that touch with Source is not contact real in space, spatially limited in its reality. And in the same way the touch with Source is refused a reality in intelligence because while its reality is seen to exist within the self, it is experienced rather than identified there. In order to possess it the individual is forced constantly to assent to exterior or signature realities, ~~relationships~~ only as real as he makes them so through the touch with Source by which they all lighted, illuminated, given eternal and universal implication. Here may be an illusionary world from a superficial point of view, but it can only be illusionary if the point of view actually is selfish or cold, calculating or insincere. Out of self flows, properly, a warmth of realization, Time and space are not infinite regresses in which man is caught, intelligence merely a way to skeptical realization of the hopelessness of his lot. There is a reality so real that it cannot be limited, either by experience or mind, and so real that there can be no separation from it. Instead, everything into which self flows is caught in the outpush of this reality and in the expansion of self there is contribution to the reality of all other things, and to the warmth and ~~the~~ satisfaction of a life to be shared and uplifted in fellowship with all life, all other individuals.

The conservation of achievement in the individual is therefore the enhancement of his assent to the expansion of other-life, and to the limitation of the factors of social coinage. This has been carried to its extreme of signature value in the prior lesson, but as a negative rather than positive social duty. The latter is the question of the relationship of the student to law, and of the place of jurisprudence in the Sabian work. Law in its form is enactment by the legislative bodies which, in any land, express the sovereignty as such has been established by custom. In the United States actually, and in all lands in principle, the sovereignty lies in the people--the mass--the race--and a political reality is at all times a public senti-

ment, i.e., a social dominant mood. Law is effective in sentiment, and the spiritual law is no less dependent upon the sentiment of men, hence, theseeming great power of evil in a world dominated by selfishness, or by the admiration for things as such. The prior lessons are here drawn to a new head, and it may be seen again (as in Lesson VII, corresponding to this) that healing heals when a healing is wished, and that, from the present point of view, theindividual's real or conscious participation in the social scheme is the wishing or will-action of society that leads to the healing in society. Selfishness is merely uncertain will-action, a fear-full perverted touch with Source. The aspirant consents to live, if he does so consciously, in order to serve. All "interest" in life is fundamentally, of its own nature unselfish.

The conscious approach to life mastery is consequently the elevation of community interest above personal interest, or ordinary culture, good manners, human courtesy and the like , a submission of self to law and order that through law the self may have greater expansion. Man becomes his own policeman. He finds his liberty in restriction.

The general control of environment--or the winning of life through co-operation rather than self-centeredness, through expansion of self into rather than out of the lives of tothers--is expressed in the invisible fellowship upon the highest plane, but in an equivalent of this on even the lowest plane in terms of a community interest. Nature provides the lower form from the beginning in tribal law (superstition), by which men found even the sphere of sense gratification. enlarged through a submission of will to social limitation, and the codified law of man (abused as the law-making functions of society may be), slowly educates the race into the conscious assent of lower man to the higher necessities of his being. The greatest of all human traits is seen to be courage, or self-integrity in terms of control, and the

greatest form of courage is seen to be moral, i.e., honor. Honor arises in community of interest, in definite sharing of values, especially values on a higher plane. Community honor is the peak in the development of civilization, always, and the first social duty of the aspirant is ~~xxx~~ eternally the contribution of all his interest to community honor.

The enlarged recognition of values, following upon a grasp of the real unselfishness or honorableness of spiritual selfishness in aspiration, is honor in this aspect of individuality. The core of personality is honor to ideals, hence honor in all social relations.

The contribution to enduring personality, through the lifting of the life to power in service, is here the realization of discipline on its highest aspect, Physical freedom, with all its catering to the passions and senses, is spiritual bondage, therefore it may be said that spiritual freedom is physical limitation, or the extreme of self-committal to service or to preservation of community honor.

The fifteenth note in the commitment of self is therefore almost an exaggerated plunging of self into all the affairs of life, not as a busybody or superior and wise outsider but as a humble participant ~~in service~~ wishing to find new facets of self in unsuspecting privileges of growth in service and co-operation becomes keyword of the process. Outwardly the aspirant builds his community, to grace it with honor in his personality, inwardly he learns to know the invisible fellowship as a community eternal honor or lawful endeavor.

SABIAN FUNDAMENTALS XVI -- ETERNAL PURPOSE

This lesson is a consideration of the eighth of eight phases in the art of thinking, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Selfhood if real must be self-transcending, so that there is no bondage either to the ideas or ideals of self, or to the limitations and predicaments through which the self knows itself, and this self-transcendence is therefore expressed in the dual necessity of being, the need of all selfhood to be necessary, and the need of all selfhood for self-expression. Here is merely an application of the perfect cooperation between self and life in general. And in this principle is perhaps the most practical foundation in all the Sabian work for thinking through to the solution of personal problems. The very expansion or explosion of self is certification of the second of the needs, and a child a few hours after birth, as well as the most primitive savage will stubbornly insist upon self-expression above the satiation of every physical need of life. No matter how cultured or schooled in social grace an individual may be, he will find all the veneer of his training quickly penetrated if all self-expression is denied him. It is when there is no genuine avenue for the self to express itself that human nature becomes ugly, nast and unsocial. The outpouring of the being is the root of the being itself, consequently in the Sabian work ~~the~~ every phase of the discipline is designed to aid, in one way or another, the increased and perfected self-expression of man. The need to be necessary is not as obvious as a principle of life, but because of the absolute cooperative nature of the social scheme of things at root, it is as operative as the other, and it is often easier to work out a personal problem by creating the channel of need for the individual in the lives of others than by attempting to establish first the channel for self-expression through the co-operation of the others. The aspirant

is taught to serve others, directly or through the race, so far as his conscious effort is concerned, and to leave to the operation of law the adjustment of his predicaments of life, so that they permit the greater self-expression to which he will be entitled.

The conservation of achievement in the individual is therefore the approach to life in terms of an eternal and universal purpose, and in this the aspirant is known through his will, or in that personality which expresses the will or in-touch-with-Source element in and through all being. There is, of course, the danger in the teleological purpose-approach to things that the student will forget that this concept is used primarily to avoid the natural association of time and space with the infinite regress, and of intelligence with skepticism (its own peculiar infinite regress) and will set up an infinite regress of purpose, visualizing purpose in time (as a divine ~~creative~~ ~~process~~ process) or in space or intelligence (a universe of divine hierarchies or castes) ~~and~~ and so losing the force of the terminology. Will throughout the Sabian work is the expression or activity of personality--the attitudes and attributes of selfhood in their social revelation of themselves--and personality, differing only in the degree of evidence of itself, is to be seen as like all other personality or is touch-with-Source-ness per se. The prior lessons are here drawn to a new and climactic head, and the real nature of personality is seen in the depths of its strength, in its resistance to attenuation or loss of itself in an infinite regress. Whether the philosopher is what he dreams himself to be, or what his dream-self might possibly be dreaming his supposed real self to be, there is yet the personality which is no matter which way it is dreaming. Man's difficulties in self-realization are not difficulties of his being, but of his understanding and this the Sabian student is never permitted to forget. Personality remains a fact, no matter how the mind may seek to negate it in time, space or skepticism, and will is its fact in operation. The principle that the deeper the

depth, the slower and quieter the manifestation (lesson VIII, corresponding to this), is the principle of a personality which upon its culture becomes less and less vulnerable to time, space and intelligence negation.

The conscious approach to life mastery is consequently the rooting of personality in eternal and universal purpose, the establishment of the will side of the nature as the identification of touch-with-Source. The Ibn Arabi philosophy, upon which the Sabian work is based, ~~j~~here identifies the necessity of the being in the will because, while it is immortal, it is not capable of infinite regress. Nature gives all life its eternal purpose in the urge-to-be (time), the urge to be in others (to be necessary) and to have self-expression or space) and the urge to be conscious (intelligence) and when these are healthy the individual flowers into genuine personality. Only when these urges are permitted to thin out does the being droop. Then comes evil. Others are robbed of vitality (false being necessary or fetal) and injured (false self-expression), and personality becomes a complex of obsessions.

The general control of environment--or the avoidance of becoming even superficially that which there is no will-to-be-is expressed in the proper or spiritual freedom of individuality, and the root of this is learning the lesson that personality is dependent upon nothing other than itself for its own welfare. Obsession, or the admittance of other-will in the place of personality, fetal, or the clinging to other-self rather than Source; and vice, or the placing of reality in the senses and exterior nature rather than in the will or interior being, are the means by which personality is destroyed. the life is squared to its real potentiality by its commitment to its highest ideal, and while eternal purpose is only a device of understanding, it yet serves to enlist all the faculties in the service of the person-

ality, and so permits the personality to know-itself-by-being necessary, and to enhance itself by a genuine higher self-expression.

The enlarged recognition of values, following upon a grasp of the reality of personality above all other possible concepts of selfhood, is a moving or a definite action towards a centering of the consciousness in this personality which is alike in self, other-self and in any and all expressions of divine nature. And such is accomplished ~~in any and all expressions of divine nature~~ by a living-in-all personality, in the bigness and greatness of God, (where there is no complication with time, space or intelligence) and in the magnitude of human character wherever it is to be found. Here is emulation carried on and beyond ~~imitation~~ imitation.

The contribution to enduring poersnlait, through the lifting of the life to power in service, is here the realization that the only valid, universal and eternal (intelligence, space and time) distinction between personality and personality is sheer difference. All are alike except in absolute identity, therefore that which is most real in self is that different from mere all-self, or absolute personality.

The sixteenth note in the commitment of self therefore a is a grasping of the difference in self, the nascent personality, as a spiritual force, and the stripping of self down to this root in basic Source, stimulating the whole of the life to eternal purpose, universal determination and absolute faith, and activation becomes keyword of the process. Personality is lifted to a true independence, for man now wills all self-manifestation, and in definite experience of Source, at once possible, the student gains a new hold upon immortality.

SABIAN FUNDAMENTALS XVII -- DIRECTIVE TIME

This lesson is a consideration of the first of eight phases in the art of knowing, and the statement of underlying principle, at this point of the study of fundamentals, is as follows. Time is illusion, annihilating that which it is able to swallow wholly within itself and establishing that to which its service is compelled, so that the time sense controls all reality. As a problem of thinking this greatest of all difficulties in the consciousness of man, the time-determination of selfhood, has already been analyzed (Lesson XI) and the avoidance of any solipsism carefully charted. But with the transition to the third of the great groups of considerations in these lessons, the art of knowing, a different approach to the factor of time is vital, and primary. The art of knowing is the scientific side of the Sabian work, in contrast with the art of thinking or philosophical side; and the art of living or religious side, and to science, in the work, is given the task of making facts thinkable. Time touches facts in the directness of their reference to self, more fundamentally than space, and on consequence the importance of the now in knowing cannot be overestimated. Time is directive because it is fundamental in the approach to anything as fact. Life begins and ends in time so far as an individual is concerned, and it is progression of being (time relations primarily) that builds up life to its sense of reality (illusion in the theatrical sense) and that in the same operation reveals life as superficially ephemeral (illusion in the philosophical sense). In its directing function, therefore, time may be said to be dimension, and for the control of reality and a first step in making all facts thinkable, the universe is to be seen in dimensions of the now. At one pole of reality is man, whose now is a tiny punctuation of the vast scheme of things, and at the other pole is God, able to embrace everything in his now. Between these are varying realities,

capable of organization in terms of various dimensions of being. And with the realization that reality is reality, man as real as God in his moment, the dimensions of being may be brought to control and made thinkable. Man may climb to any desired height of realization if only he will cede no finality to the time spans of his experience.

The conservation of achievement in the individual is therefore an enhancement of his sense, and in this the prior lessons are drawn to a new head. Lessons I and IX have a special pertinancy here. There is no spiritual progress possible to man unless he remain true to Source, and this is to be seen primarily as a faithfulness to the now of selfhood. Huge moments of the past are never to be put out of the now, and in memory and consciousness at least the seeker is to renew and remold constantly the whole substance of his experience, remaining spiritually alive because all life from every place where he has made contact with it is enabled truly to live in him. It is the continued expansion of self, the steady explosion of being, that enables man to the great and glorious reality of the now. In this time is directive, and selfhood is given dimensional stability.

The conscious approach to life mastery is now consequently an organization of the now focus of reality, a patterning of the illusion of being, and this is accomplished by a dimensional charting of life and manifestation through pure or abstract number, time becoming associated with the oudad or first and unemanating of Pythagoras (the "oudad" is a coined term on the analogy of monad, duad, etc. identifying the zero or root number) and identified as no-dimension or sheer reality (sheer now) which of itself is nothing but which permits all dimension and especially permits a focus from which all dimension may be taken. The student is here brought squarely face to face with the fundamentals of traditional Occultism, and he must see that these are a mechanism, a *deus ex machina* existing solely to make facts thinkable. From a practical point of view this means that facts are to be brought

under control, for only as a fact may be taken in mind may the Will proceed to shape it or adjust to it as may be necessary, and the purpose in all this is that the student may have the knowledge requisite for his selective conditioning and the real solution of the problems of his life and being. All life is ritualized in the sense that it is patterned to intelligible idea, brought into conformity to the idealization of the self. The universe is learned in its aberrations and irregularities, and it is seen that there is no more surface order in the world as a whole than in normal uncontrolled individual life. The wise saying of Albert Einstein--that when the universe (and so the self) seems in disorder (refusing to be ordered) there is merely indication of an unknown law in operation--is taken to heart in the Sabian work and by an organization of the knowing faculties such unknown laws are successfully brought into the dimension of self.

The general control of environment--or this bringing of order to the resolution of the disorder in the predicaments of life--is expressed in the science of astrology, or control of life through the cycles of being. For the scientific minds among the students the sense of astrological principles is presented as needed under other ~~guise~~ guise. In astrology itself the direct interchangeability of time units is learned, how a day may be a year and a year a thousand, and the reverse, and also the definite character of time units. There are days, and a certain day, years and the year, and so on. Cycles are seen as realities, not limitations of reality, and as such, factors to be utilized and brought to the service of man.

The enlarged recognition of values, following upon a grasp of the character of time units and time cycles, is gained in a sensing of the regularity of the personal, individual and national cycles of life in type pattern, that is, one man's whole experience will chart in phases of the experience of others, and what may seem to be uniquely

the problem in one case has been and will be the problem in others. The whole universe is ordered in unsuspected root factors of experience. Recapitulation becomes the outstanding characteristic of time interchange and the whole deus ex machine proves to be a means of the measure and identification of recapitulatory factors in experience. Change in smaller cycles is seen possible through the fixity in large cycles, so far as the smaller are concerned, and these are charted and used.

The contribution to enduring personality, through the lifting of the life to power in service, is here the realization that if the now gives reality to time cycles, and the larger cycles to the smaller it must be personality that gives reality to history, and the greater personality to the smaller. Therefore the Sabian work largely builds its instruction upon great or type personalities.

The seventeenth note in the commitment of self is therefore a grasping of personality as a new power--beginning with the power of personality to abstract reality as well as to give it to all things--and annihilation is keyword of the process. This is the school of the Absolute or the oudad, and, because of the widespread influence of Christian Science, Mary Baker G. Eddy may be taken as type of prophet of a root realization in Absolute selfhood.

SABIAN FUNDAMENTALS XVIII -- DISTRIBUTIVE SPACE

This lesson is a consideration of the second of eight phases in the art of knowing, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Space is relationship, drawing all perception to center and substantiating all conception or creative idea, therefore the space sense sustains all reality. What is at stake here in the understanding, the realization of the necessity for an increasingly social element in the experience of man, has been the general theme of these foundation lessons from the beginning, so that it has been expressed from one point of view and another, throughout, indeed, it is the general tenor of the Sabian work as a whole. When it comes to the problem of knowing and the development of a true science of being the social necessity must be made a cardinal principle, therefore the student is presented with the golden truth of occultism, all things are related to all other things, in activity substance and form. Substance is the central fact of this relationship, and such is space in the broadest sense, for even consciousness and ideas must be substantiated if they are to be seen in relationship to each other. And now, at this point, the student must take great care that he do not unravel the skein of higher knowledge too rapidly, and become tangled in the threads of his understanding. The phenomenon of true relationship is that every related member of any given relationship will provide a means for the expression of the terms of the relationships among itself and the other members. These lessons have been classified in terms of the arts of living, thinking and knowing, and this classification has also been expressed as the religion, philosophy and science of man. Any of these may be taken to express the others. As religion can shape the thinking and knowing of man effectively, so science can contribute both to his realization and experience. Substance is the religion or art-of-living member of the trinity.

ty, and the lessons began with substance because substantiation of his experience is the first necessity of the seeker. Activity is the philosophy of art-of-thinking element in the golden ^{truth,} ~~entry~~ and this is the dimension-creating time with which the present section of eight lessons began because here the consideration is of the form or pattern of relationships (relationship as relationship, the art of knowing) and a charting of relationship is an activity of thinking and must start with the most fundamental element in the reality, or control of reality element in the make-up of the thinker. Here is real sport for the adventuresome mind, the questing after reality in its myriad points of view, and the obtaining of a higher mastery over life and all its phases as a by-product of the process. But the seeker must not lose himself, for this is not the structure of make-believe, or an idle mental nightmare. Pattern is essentially real, as fundamental as time and space, and in the universal gravitation of all things by which space is charted a touch is made with a new reality (to the discussion of which the following lesson will be given).

The conservation of achievement in the individual is therefore a reorientation of the view of selfhood by which self is seen as the literal and actual center of the universe, space-real, and in this the prior lessons are drawn to a new head. Lessons II and X have a special pertinency here. Attitude is the result and not the cause of the situation of the individual in life because the individual as a space-center of the universe sustains rather than creates a reality. He establishes the nature of relationship, not the nature of that to which he related himself. His attitude is a part of his predicament, and the fixity and certainty of all things within and without himself, as a pointing in space, is that assurance of reality that justifies the effort to make something of life through a time expression. If the undesirable predicament of the self is fixed (so long as the self sustains it) the self may be sure that desirable predicament to be estab-

lished will have a satisfactor reality. space therefore justifies time. It ~~will~~ becomes clear that man both individually and in the race is actually the summary and prophecy of all evolution, and that in him and through him all things are possible.

The conscious approach to life mastery is consequently an organization of the distributive function of space in terms of selfhood,. the great physicists of the world, at the time this lesson is written, are distressed over the exploding universe. Unimportant as the earth, the sun and the celestial system to which they belong must be among the millions of similar systems seen in the heavens, yet the whole universe is moving away from the earth and its group as evenly as though it were the center of all. A phenomenon of perception, it is yet evidence of the nature of space, and of selfhood. Force as well as matter exists in this space, and force is time (the cycles by which centers of force create atoms and molecules). This turning of all upon the unity of a center (whether space, time or other element) is the operation of the monad or one as the second of the abstract numbers by which the pattern of the All is to be charted and brought into the understanding. Life mastery is dependent upon self-distribution or making the self's external (space) centering of the universe as practical and real as its internal (time) in terms of now.

The general control of environment--or the making of the space-center of self in the universe an actual reality--is expressed in a first application of astrology (possible even without any direct knowledge of the science). Astrology is primarily a spatial science, mapping the relationships inherent in all life situation, and its symbolism of all things in terms of spheres and sphere relations is literally correct to a degree that gives graphic force to the great sphere principle of occultism, the so-called Hermetic axion, as above, so below. The student is trained to view the outer universe primarily as that in which he sustains himself as real, knows reality and, by meeting

reality in others, knows other-self and in social interchange gains greater and greater fulness of genuine selfhood.

The enlarged recognition of values, following upon a grasp of selfhood as fundamentally real (or sustained in its reality) through interchange with that which it centers, is gained through this fact that man is at the center of everything known to him. For man, varied in his knowing and distributed in relative grades of reality, is at the center of many realms, and all of these he makes real, developing social discrimination, and exercising power through the interchangeability of space elements.

The contribution to enduring personality, through the lifting of the life to power in service, is here the realization of the multiple-faceting of being which constitutes personality. Occultism offers a fullness of universal personality-charting by means of interchangeable space units of globes, continents, nations, kingdoms, races, species and all the spheres of spatial reality.

The eighteenth note in the commitment of self is therefore a realization of the centralizing or reality-yielding function of selfhood, or genuine personality, and unification is keyword of the process. The school of knowing or the codification of this point of view is Unity (suggested by Charles Fillmore's group) or the monad--Christianity in its genuine emphasis of the perfection of selfhood--and St. John the Divine may be taken as its prophet.

SABIAN FUNDAMENTALS XIX -- COMPARITIVE FORM

This lesson is a consideration of the third of eight phases in the art of knowing, and the statement of underlying principle, at this point of the study of fundamentals, is as follows. Form is balance, directly serving to destroy the infinite regress and to make experience possible as a blending ~~error~~ co-operation of ~~time~~ and space; therefore the form sense certifies all reality. Time and space are such a common delimiting of ~~experienc~~ as to need no demonstration, but the fact that the form or pattern permitting their blending or co-operation ~~is~~ this experience is a separate and ~~coordinate~~ reality will gain little acceptance from a age that clings to the infinite regress in its thinking, and that prefers to lose its responsibility in the remote rather than take a conscious and direct control of the predicaments of life, and so gain the actual fullness of experience which every real seeker soon makes his own. The essential reality or pattern (or form in terms of the golden truth, or ~~intelligence~~ as the ~~collateral~~ term with ~~time~~ and ~~space~~) is the philosophical expression ~~of~~ the general tenor of the Sabian work (given in the previous lessons as a necessity for an increasingly social element in the experience of man), and this is to be seen as the fundamental fact of experience. No seeker under the Solar Mysteries is ever permitted to advance either his own thinking or the acquired opinions and ~~beliefs~~ of others to a point over and above his own experience. Illumination is an immediateness of touch with the universe. Time and space both lose the seeker in the infinite regress because he only knows them as such through the mind, which is the meeting point of the internal (time) and external (space) sense, each creating the infinite regress in the other. But in pattern or form there is a immediateness per se which cannot be given remoteness by the mind, without a translation into ~~time~~ and space limitations. Intuition is an experience, and all the so-called psychic and higher gifts of man are merely direct pattern

appreciation, experience without mediation. the great flashing moments of the life in which all is seen perfect (spaceless and timeless) are commonly called religious experiences because they touch the depths of being (a spatial phrase accepted for lack of a terminology of pattern, form or pure intelligence). The student who is not content to wait until some greater power vouchsafes him such an experience (that he may build his illumination upon it) proceeds to the gaining of a pattern-sense by making use of form as a comparative element, linking things in terms of their reality rather than according to their place (space) and occurrence (time*, and this he begins by observing the likeness common in the greatest divergencies of life (things least evolutionarily or contributory) and by making a practical use of the art of knowing through seeing how all things gain significance in their ~~mark~~ pattern relationship to all other things.

The conservation of achievement in the individual is therefore a development of that cosmic personality which is able to look over the fences of all life limitation in time and space, and to see pattern unity and mergence in all things (being most sure, of course of that which is seen in the greatest divergence of time and space). Lessons III and XI have a special pertinency here. The manner of doing is more important than what is done because manner is reference to wide divergency, and to that which is neither of time nor space, or the ideals of chivalry such as have colored and added reality to the pattern sense of every age. And by the same token the past and present truly may be seen to exist only in the present because all experience is the drawing of time, and space with it, to the immediateness of self-reference. Cosmic consciousness is a pattern ~~of~~ consciousness, the foundation of any illumination under the Solar Mysteries, a direct intuition of an immortality and a universality of self.

The conscious approach to life mastery is consequently a de-

velop,ent of the experiance-capacity of slefhood, and to this end occultism puts forth its doctrine of domain, or its unit or experience corresponding to the cycle of time and the sphere of space. Domain is defined as the limitation, by cycle of ativity and spatial boundary, of form type (making actual form ~~from~~ thinkable by subjecting it to the mind's time and space make-up) and all evalutation or experience, if it rests upon domain, comes to have that balance which is at the root of experience itslef, i.e., tolerance in a proper sense, divinē understnading for forgiveness. Here is the operation of the dyad or the two as the third of the abstract numbers by which the pattern of the All is to be charted, for the dyad is to be seen as the dividing power of the cosmos and so the basis of all immediateness, or knowing. Time annihilates, space coalesces, but form delatys this by separating these into a dyad, permitting a realtiy which is in both and so may be charted in either. Domain is the practic al operation of the dyad, separating evolutionary and inter-active complications of reality, establishing difinition of experience in cycles and spheres. Domain requires an experience element for tis realization, and this occultism provides in the concept of life-streams or groups of intelligence-entities of a common grade in time and space, identified spatially as the kingdoms (minerals, plants, animals and man) and in time in the consistencies of these kingdoms.

The general control of environment --or the elevating of the capacity for experience to a power free of space and time limitations-- is expressed in a n organization in the student's own mind of the maze of occult form concepts to which he is now introduced (but which he need only know and understand in principle). Kingdom limits form outwardly and obviously, subjectinb it to evolution. Consistnecy limits form inwardly and not at all obviously, subjecting it to interaction and consciousness. Consistency is the inclusieon of lower kingdoms in higher, so that plants contain minerals, animals avegetal or growth

[illegible]

principle and minerals, man an animal or movement principle and also the vegetal and mineral principles. Man has but one domain in which he has experience, the human kingdom in space and the fourth dimension in time, but the form and pattern of the cosmos require co-operation with his experience, and also with the experience of everything that makes him up (each item taken in its ^{own} domain) and the likenesses common in the greatest diversity man finds, most conveniently, immediately at hand in the various domains within himself, so that astrology establishes centers of these in man's bodily form, and related these to him and also to cosmic or symbolical entities, such as the apocalyptic cities, all to the end that he get a language or a recognition of pure experience.

The enlarged recognition of values, following upon a grasp of experience as fundamentally social or co-operative, is gained by a practice in correlation, or a recognition of the form structure of nature herself, by means of a divination, making what is subject to analysis in one domain yield light upon every other domain.

The contribution to enduring personality, through the lifting of the life to power in service, is here the patterning of all life in all things by domains, as a universalization of self to symbolize lesser things, i.e., its specialization to symbolize greater.

The nineteenth mote in the commitment of self is therefore a development of divinatory power, the capacity to certify reality, and representation is keyword of the process. The school of universal-specific patterning (the microcosmos and the macrocosmos) is the cabala or school of the dyad, and Paracelsus is its prophet.

SABIAN FUNDAMENTALS XX -- LOCATIVE CONSCIOUSNESS

This lesson is a consideration of the ofurth of eight phases in the art of knowing, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Consciousness is substance, utilizing the infinite regress of space for the delimitation of individual being in order to make possible a definite exterior or social sense of individuality, and in consciousness the self sustains itself. With consciousness begins the student's necessary eanguage of pure experience, because in time and space, that he will certify the reality of himself to himself in terms of form or universal pattern. Initiation, the goal of all occultism, is well defined as an expansion of consciousness or a gaining of the larger sense of self as pattern. Consciousness is locative because it gives the pattern-significance to everything that enters into the awareness of the self, and to the consciousness of the spatial or social delimitation of selfhood must be given the whole discipline and training of any aspirant under the Solar Mysteries. The type of discipline must be an exercise of consciousness, a manipulation of it as a potter manipulates his clay, and this is primarily a practice in correlation, or deliberately seeing this and that significance in everything touching upon the life. It is a process that might merely be called an indulgence of the imagination (or that form-faculty with which man is born equipped* were it not directed in conformity with the greater pattern of the universe. Indeed, in the first stages of occult development, the seeker is given no more than a simple appeal to his imagination in space and time pictures--the goodness of God, the power of faith, the demonstration of all things by the efficacy of the word, the making of special magical or healing touch with divinity, and so on--without effort to order these in any patterns above the cause-and-effect level of normal life and its time and space bondage. The procedure in carrying the seeker

beyond the function of his consciousness in making everything a significant to self-pattern, to a direction of his consciousness toward eternal and universal pattern, is the recognition of recapitulation as the structure of consciousness. Man as an entity is part of an ordered outer world of not-self, and also he is a great world containing an interactive universe of selves. The cycles of time and processes of evolution meet in him--in order to be he has to recapitulate from germ cell to adult the essential history of the race to which he belongs. and from child to adult the development of character marked in his heredity and environment--and the relationships of space also meet in him and he recapitulated in his senses and socialized organic and psychological functions the structures that make him a real creature of his domain. Direct relationships are of the time and space world, building the predicaments of life and contributing normally to the bondage of the spirit, but the aberrant (regularly divergent) relationships contribute to consciousness. (These as such are beyond the scope of the present study, but in these present eight lessons an example is seen in number pattern~~ask~~ in the fact that the individual one is the second number, a cosmic two, and so on.) In its recapitulation of the elements of eternal pattern that make it up, self is aberrant in its own reality. Selfhood is pattern, the focus of eternal being, real in form only, and whenever seemingly is captured in time or space is merely found a step removed from itself--aberrant, that is --and Proteus-like retracted into itself, thus sustaining itself as itself and not as any idea or manifestation of itself.

The conservation of achievement in the individual is therefore an organization of the recapitulatory genius of consciousness, the manifestation of the aberrant reality of selfhood, and in this the prior lessons are drawn to a new head. Lessons IV and XII have a special pertinency here. Man creates the substance of his own consciousness,

which in substance, and so the substance of his own being, by being true to Source and so to self, by freely and fearlessly developing the distinctive or aberrant characteristics of his own being. Growth is diversity from a stage of prior growth because growth primarily is of consciousness, and so must be recapitulatory. All this is not a straining for eccentricity, or a condoning of any violation of the standards of life, but is an enhancement of a broader and deeper recapitulation of the diverging universal relationships.

The conscious approach to life mastery is consequently a charting of the underlying aberrant or pure form relationships of life, and this is accomplished by the occult concept of world, providing domains of mood or of the divided parts of being. This is the most familiar of the occult concepts (with vehicle and race) especially the idea of the astral world. In the higher worlds of being a man alone may have real aberrant expression of himself, thereby increasing and shaping his consciousness and wisdom, and in this process the fourth of the abstract numbers or the triad (the three) is met as the real between the divided monads of the dyad. The triad is being, activity focus, emphasis or self-aware individuality. The domains of self in various worlds give that aberration in awareness which is consciousness, or locative self, and the dreams, notions and products of the imagination of man, when put in their proper worlds, symbolize definite phases of consciousness and so help chart the root patterns of self.

The general control of environment--or the identification of the interacting domains of awareness, in order to bring them to the greatest point of co-operation with the self--is expressed in the so-called astrology of personality, the symbolical organization of all life and being. The highest ritualization of consciousness possible to man is established in the company of the saints or the great white

lodge of occultism, an invisible fellowship in which to consummate aspiration, and in which the domain of consciousness is too broadly social for participation alone, or without a complete ~~soci~~al committal and immolation of self. In this there is an escape from the second death by a rising in root selfhood above any actual dependence on time and space.

The enlarged recognition of values, following upon a realization of the full potentialities of selfhood in terms of unlimited expansion of consciousness, is gained by an organization of the worlds of occultism in terms of plane. Each world is divided into two planes, a lower objective and a higher subjective plane, the former making the world manifest, and the latter making its living operation possible. In each world, therefore, consciousness knows its time and space delimitation on the root plane, and its form of life reality on the higher.

The contribution to enduring personality, through the lifting of the life to power in service, is here the realization that such personality belongs always to a higher plane of a given world, that it must be universalize itself and so symbolize all lesser things by its sustainment of them in consciousness or by its capacity to see the invisible reality that links them all to its own center of reality.

The twentieth note in the commitment of self is therefore an awakening of the personality as a forming and conforming power, drawing all lower facts of being to a higher reference, and naturalization, or squaring of all things to the highest concepts of nature herself, is keyword of the process. This is the Rosicrucian school, or the school of the triad (nature, man and God) and Plotinus is its prophet.

SABIAN FUNDAMENTALS XXI -- ADJUSTIVE BEING

This lesson is a consideration of the fifth of eight phases in the art of knowing, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Being is perspective--utilizing the infinite regress of time for the delimitation of individual consciousness, in order to make possible a definite interior or personal sense of individuality--and in being the self creates itself. With being the student is given a center for his language of pure experience. There are certain difficulties with words here if the student is not careful.. Being is the most general term possible, and at the core of experience must be the greatest generality possible if the experience is to be pure or capable of complete retraction into itself. Self is the most general term possible in personal reference, so that being, self and selfhood are interchangeable terms according to the convenience of the point of view. Consciousness is the substance of selfhood, or the self as aware of other than itself (leaving the simple term awareness for self-awareness), and personality is the substance of selfhood as this is known to other than self. The use of words in primary reference to the subject point of view rather than the object fact is a marked characteristic of the Sabian work, and with this ~~xxxx~~ the student must become familiar because it is the reverse of the general attitude towards word in a world where time and space limitation is accepted without a struggle. Time and space are of incalculable value as the dyad of being delimitation (as the organization of the infinite regress that charts the explosion of being, both in general and particular* but their limitation should be used rather than accepted as necessary bondage. Subjectivity and objectivity, the second great dyad of knowing in the Sabian system, are the dyad of awareness: subjectivity contributing to consciousness and objectivity to personality, each in co-operation with the other, and

both organizing point of view according to the concept of cause and effect or the infinite regress of reality as opposed to the infinite regress of being. Reality therefore must be defined. It is being in its pragmatic aspect. That which is useful is real to the degree of its usefulness ~~is~~ is real to the degree of its usefulness, it is value per se.

Universalization and specialization the third dyad of knowing are the dyad of experience, or the infinite regress of the symbolization by which occult correlation is organized. Here the consideration passes beyond the scope of the present lessons. However the student must see that his own being patterns all other being, that he is the center of anything of which he can become aware, and he must know that this is universalization. Specialization he must know through his religious experience, in which, by becoming a focus for being greater than himself, he increases his capacity to universalize all he touches. In minor details of life, specialization is training and the development of particular fitness, and in connection with selfhood itself it is self-dedication. The sacraments are the special ritual of specialization in Solar Mysteries discipline, and of these the eucharist is the type. The student must experience that transubstantiation in which the eucharistic elements without objective change (to the senses) become subjectively changed, or specialized as the body and blood of the world-spirit (a change in reality), and through which he becomes transformed of spiritualized or illumined (i.e., initiated). This without time or space is charted in time and space, without cause and effect is patterned in cause and effect, and without symbolical or comparative actuality is symbolized and known through comparison and experience. The difference is between using and ^{being used} ~~being used~~ by these elements. Being is perspective, therefore let the student organize his perspective in order to be.

The conservation of achievement in the individual is the reverse a development of the individual gift of perspective (to which the

whole of occult discipline is directed) and in this the prior lessons are drawn to a new head. Lessons V and XIII have a special pertinency here. Man is mastered by the issue he does not master because he is used by that which he does not use. He must have real perspective or else serve the perspectives implicit in everything touching him, within and without. All that purport to be true is true because any perspective is consistent within its own limits. Error is not fought by opposition but by mergence of perspectives at root. Every occult student must seek to be able to enter into any or every perspective and so participate in the being of the cosmos itself. This alone is initiation.

The conscious approach to life mastery is consequently the art of establishing the proper focus or perspective of being, and in this process the fifth of the abstract numbers or the tetrad (the four) is seen as the means to such an establishment. The tetrad is the double dyad, or that double dividing of things which is perspective per se, and in advanced work the student will learn that all nature herself as well as all genuine occultism is built upon a fourfold scheme, the specializing term for being is fourfold being, signifying being in its active or exploding aspect. Occultism has a very definite word for fourfold perspective. This is mind the lens of awareness of selfhood in active perspective. There must be no confusion between mind and brain, intelligence and the like. Mind is the focus of immediate being. It is, therefore, to the training of the mind that the Sabian work almost wholly directs itself. The tetrad is habit, or the conditioned mind. It is self-containment, or the power of perspective. Mind is the direct apprehension of domain.

The general control of environment--or the starting of the operation of mind, the gaining of full fourfold mastery--is expressed in occultism in terms of the vehicles of man or the potential mind, lev-

els of selfhood, the worlds and planes with the universe of self, and the recapitulation of racial growth and kingdom-consistency in the basis of the science of astrology. But for the present the scope of study is merely the concept of the mind as organized on a fourfold pattern, the development of the gift of double vision.

The enlarged recognition of values, following upon a realization of the multiple organization of selfhood in terms of perspective, is gained by the use of mind in recapitulation, by the ^{living of} ~~the living of~~ the life of double-vision, aware always of the practical (objective) and ideal (subjective) consideration of the space as well as the time, the special as well as the universal values in experience.

The contribution to enduring personality, through the lifting of the life to power in service, is here the realization of the fourfold nature of self, and the consequent fourfold birth and death of the human personality as represented in the ages of man. Occultism preserves the child's simplicity, the youth's enthusiasm, and adulthood's confidence in all the mellowness of maturity's experience.

The twenty-first note in the commitment of self is therefore a complete rounding out of the self in every particular--both by anticipation and retention of experience, by the activity and imagination of self--and classification, or the subjection of all things to perspective, is keyword of the process. Here is the school of Theosophy, of cosmos-patterning, and Madame Blavatsky is its ~~prophet~~ prophet.

SABIAN FUNDAMENTALS XIII -- COORDIANTE EXPRESSION

This lesson is the consideration of the sixth of eight phases in the art of knowledge, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Expression is co-operation--utilizing the infinite regress of intelligence (usually visualized as order, or purpose) for the delimitation of individual consciousness, in order to make possible a definite sense of the form of pattern of individuality as a means of identifying absolute existence--and in expression the self becomes its own explosion, and the being is grasped as a **dynamic** rather than static actuality. As this dynamic the being, the self, is termed the individual absolute (generally symbolized as the indwelling of divinity within the self) and, as synonymous with the self, it in turn symbolizes the perfection of self and identifies the potentiality of this perfection in selfhood. The terms absolute and individual absolute in the Sabian work are words used to identify the non-definable and non-knowable, terms of convenience only and yet decidedly necessary because of the structure of the thinking powers of man. To think a thing it is necessary to have latent in the mind a concept larger than that thing, capable of embracing it, i.e., holding it in thought. Usually the mind gets caught in an infinite regress attempting to think out beyond its objective experience, from this world to a greater which creates it, and a greater one to create that, and so on. The only way this can be stopped is to realize that what is met is a difficulty of the mind, not of the fact-structure of the universe, a difficulty to be met by delimiting the mind through adequate definition. Therefore the absolute is the hypothetical unthinkable in the necessity of thought which makes possible the thinking of being as the most general term possible. The absolute is God. However, God is not to be met only at the weary

outposts of the mind, rather He is to be found most commonly in the center of experience, at Source. Here, in a sense also outside being (because He must never be limited by individual being) He is known through the individual absolute. God is left as the practical word for the absolute in personal reference, i.e., as disentangled from the difficulties of thought (but absolute, that is, non-definable.) All dynamic being is now to be seen embraced in expression, and the self in its expressive or explosive aspect must be given ~~from~~ a term. This occultism supplies in will, which becomes the self as utilizing the mind (or the vehicles and domains of selfhood) and the consciousness (or the personality and social identity of selfhood), Will is the self in action, the self as real, but the will is truly as non-definable as self. It is a term for root reference in the dynamic point of view (indeed, identified by Ibn Gabirol as the god of the absolute element in man), and another word is needed. This is supplied in the Sabian work by experience, or the substance and endurance of the self as will. In the Sabian instruction the student eventually is brought to the point where the root of his own being lies in his experience, and this experience is purified ~~of this world~~ and made divine by a stripping away from its essential reality of all complication, bringing the will to freedom out of bondage and the experience to an elevating rather than depressing focus in self, i.e., initiation as a new level of understanding.

The conservation of achievement in the individual is therefore an enhancement of the experience of life by (1) a salvaging of every bit of direct experience through an expansion of memory and a re-valuation of both the distressing and gratifying elements of the past, (2) an enlargement of the anticipation so as to embrace more and more experience within the domain of the self's social co-operation, (3) the encouragement of the imagination to the gaining of greater and greater vicarious experience (avoiding however the infinite regress in the vast astral histories and vagaries of the memory of nature when

the mind is taken too far from the basic objective experience of the now that corrects it, and (4) the occult borrowing of experience by tentative and eventually actual reincarnation (instruction beyond the scope of the present lessons). All this is co-operation, and in all this the prior lessons are brought to a new head. Lessons VI and XIV become a special pertinency here. Mood is the active life determinant because it is in mood that will and the exterior or co-operative world of expression meet. Mood is the being poised in a predicament. And money is the barometer of the spiritual authority because money is the will element in society just as society is the mind element of the race, and as the race is the consciousness element of the manifest world of being-universal.

The conscious approach to life mastery is consequently the art of expression both in giving freedom to the will to act and yet so co-operating with the scheme of things that the mind and consciousness may yield their fullness of being, and in this process the sixth of the abstract numbers, the pentad (the five) is seen as the means to such an establishment. Instruction in number is now beyond the scope of preliminary lessons which may prove desperately hard as it is, but the pentad may be seen simply as embodied in the ^{senses} ~~xxxx~~ by nature herself, and as in occultism the whole procedure of fitting an aspirant for real spiritual expression becomes a training for the senses. The recognition of the little signs in all things that point towards the expression of one toward another is an elevation of the senses, and to such signs occultism gives the term signatures. The will comes to guide itself by these in the way a motorist reads the signs upon the highway, and they are particularly potent because absolutely individual, and so beyond definition, i.e., merely the manner in which any sort of object, movement or coincidence may impress the inner consciousness.

The general control of environment or the disciplining of

the senses or expression channels of individual man--is expressed in occultism through astrology in the patterning of the whole of human culture in terms of sense coordinations (of which merely a preliminary suggestion may be given here. Thus, the eyes see, and also are the most self-revealing of all agencies to give signature of self to other eyes. The ears hear, and in the inner ear is the mechanism of balance, or social response to social stimulation.

~~The enlargement of values, following upon realization~~

The enlarged recognition of values, following upon a realization of the coordinative nature of selfhood in dynamic being, is built upon a discipline of the senses in the will-aspect of the sense or social nature, but this (sex and esthetics) is beyond the present scope.

The contribution to enduring personality, through the lifting of the life to power in service, is here the realization of the coordinate nature of all knowledge, and the necessity that the will and expression be organized in the way the mind's operation are charted. This is accomplished in later instruction by the patterning of the point of view through the seven keys to knowledge.

The twentieth note in the commitment of self is therefore a development of a willingness to round out the being in perfect cooperation with all other beings--to become what later instruction terms a group spirit--and specialization, or confidence in the underlying orderliness of all, is keyword of the process. Here is the school of science and Francis Bacon may be taken as its prophet.

SABIAN FUNDAMENTALS XXIII -- REFLEXIVE EVOLUTION

This lesson is a consideration of the seventh of eight phases in the art of knowing, and the statement of underlying principle at this point in the study of fundamentals, is as follows. Evolution is adjustment--utilizing the infinite regress of time for the delimitation of the realm of not-self in order to gain an absolute perspective upon the spatial or definitely exterior or social sense of individuality--and in evolution the self aligns itself or squares itself with standard. In the art of living all turns in upon source, in the art of thinking all turns in upon will, and in the art of knowing all turns in upon experience. Because of the difficulties of words (the permanently caught moor-facets of the race) the clarity of idea desired must be built in the mind of the student. Words have to be used before it is possible to define them (in other than a preliminary sense), and it is necessary to use other words, often as yet beyond real definition, in order to define them. But if anything is not clear to a satisfactory degree, the student can always gain such clarity by a review of his material. This review, or recapitulation, whether of these lessons or of the thoughts and memories of each individual student, is the turning in upon experience which all art of knowing requires. The individual himself comes back to his own experience, over and over again, and he does so from constantly shifting points of view as it is in this manner only that he can align himself with standard, i.e., with reality. The difficulty, of course, is that in ordinary life no means of charting the varying moods of self is given except in terms of their contribution or lack of contribution to the dominant predicament of the moment. Experience largely is conaeled (made unreal because denied value) by man's bondage to his place in society. Occultism therefore has two great tasks in the convincing of the stu-

dent of (1) the orderliness of the universe and (2) the orderliness of the experience of the self. Science has wholly served occultism in the first regard through the popularization of organic evolution, the orderly development of species. While science cannot present a whole picture it yet proves, to the average non-occult mind, the truth of the general principle. Heredity has arisen to parallel organic evolution with an orderly pattern for the evolution of character. Through these cycles of development man has a practical and largely demonstrable perspective upon his own real nature. Occultism merely completes the picture of evolution by eliminating distinctions between matter and spirit, the body of man and the man in body, and then by making evolution servicable in real knowing by denuding its infinite regress and so making it reflexive.

The conservation of achievement in the individual is therefore a development of the integrity of man by a recognition of the practical identity of source, will and experience (of living, thinking and knowing after making these distinct so that the mind might have actual perspective upon itself) and in this the prior lessons are brought to a new head. Lessons VII and XV have a special pertinency ~~here xxx Healing (the only reality in man is at the center of selfhood) and this source must be expressed through will, a will that only exist through experience, with experience is only possible through the explosion of selfhood which, the identification of course, is at once will and experience. All real law embodies the consent of the governed because law is the relevant orderliness of a superior predicament, and this, as a predicament, is the creation of the will, actuated by source and directed by experience. Man patterns himself in the domain where his choice leads him. The co-operative as well as the restrictive factors of his general predicament are truly the cre-~~

ation of his will in terms of latent or basic choice. That which is to be healed is that which the source-will-experience trinity of selfhood has perhaps unwittingly created for itself in the course of its personal evolution. If this personal evolution were a straight-way (real as other than a utilized infinite regress of time), man is launched upon an inevitability and can do nothing about it, as God can do nothing about it without a violation of the orderliness of the universe. But evolution is reflexive, controlled by its center of reference (thus the earthworm, it might be said, endows man with a pattern-potential which becomes, through the ages, a backbone, but the worm, itself certainly knowing nothing of this, and is unchanged if higher life fails to take the step), and reality remains at center. The heredity which beastilizes one soul may make society's benefactor of another, the past (in its reality) is as much controlled by choice as the future (as has been pointed out).

The conscious approach to life mastery is consequently the real grasp and utilization of evolutionary push, the general will in all things. Occultism here presents its most brilliant doctrine, involution. Evolution is adjustment because every step forward is paralleled by a prior step backward. Man, as spirit, has been before where he now stands as body, and he may bridge across the abyss of experience to find the pattern and so the solution of his present predicament. From God, the soul has begun a pilgrimage that took it down through the perfection of all experience, unconsciously, to reach a nadir of absolute separation externally from source, and to begin an upward climb, from source inwardly, through conscious experience to a restoration as an illuminated or conscious entity at its original divine estate. There is an elaborate teaching here beyond present scope, but it may be seen how it charts the reflexive nature of all experience

The general control of environment--or the establishment of self at its ^{achievement} ~~point of achievement~~ in evolution, at its place in command of that which it has been able to make of significance to itself--is expressed in astrology through the identification of the phases of evolution in the physical structure of man. This is unstruction lying far ahead of the beginning student, yet the idea of it is easily grasped. Within the body are systems of organs, nerves and glands, While these work in co-operation (in a state of health, at least) they really are quite distinct, each making manifest a phase of evolution different from the other. It is when an individual consciously controls their co-operation that he gains self-mastery.

The enlarged recognition of values, following upon a realization of the continuing evolution in self, is built upon the ordering of the evolutionary-involutionary co-operatives (beyond present scope), or the periods, blobs, round and chains of general occultism.

The contribution to enduring personality, ^{through} ~~through~~ the lifting of the life to power in service, is here the general realization of the patterning of all creation in the structure of selfhood, and the consequent grasp of a relationship in power in human development.

The twenty-third note in the commitment of self is therefore a willingness to co-operate with the fullness of the universe in self, to become a group spirit or a divine agent, and animation or ensoulment is keyword of the process. Here is the school of the hexad (the six), or Pantheism, and Darwin may be taken as its prophet.

SABIAN FUNDAMENTALS XXIV -- INTERPRETIVE MANIFESTATION

This lesson is a consideration of the eight of eight phases in the art of knowing, and the statement of underlying principle, at this point in the study of fundamentals, is as follows. Manifestation is focal--utilizing the infinite regress of space for the delimitation of the realm of not-self in order to gain an absolute perspective upon the durational or definitely interior or personal sense of individuality--and in manifestation the self interprets itself, or squares itself with idea. (with inner in contrast with outer standard). These lessons have begun with a concept of the completeness of the inner core of self, and they must end with a concept of the completeness of the entire outer domain of experience. Manifestation must become a friendly, an understood rather than a terrifying and elusive reality. Experience must be interesting in the highest sense of that word, life must be inviting. The motives of the student must not spring from that dreary plodding along towards the dim light of a future goal which characterizes all thinking founded in an infinite regress, but from a life seen in present faith and fullness, without thought of the future in the sense of any real limitation or curtailment of what is for the sake of what may be. Children have to be baited with promises of reward, and ulterior motives are a civilizing agency, but spiritual adulthood knows the fullness and completeness of things here and now, and so escapes bondage. It is true that things which will be may be greater than what now is (if present things are experienced in their fullest) but the future, when it is the present, can be no more full than the present present (even if that be lived to the full). It is the defeatist instinct in the present that seeks to forget the past, and that looks to the future as the solution of the problems of life, but it is the illuminated instinct of the Master that finds the past only truly enriched, and the future wholly consummated, in the present full-

ness. The initiate is foresighted, not that he takes advantage of the situation to come, but that he enjoys its coming and so participate in the future in each present moment, giving now of the full of the self, certifying the promise of life by a constant completeness and dedication of all experience, seeing all manifestation focused in its every participant.

The conservation of achievement in the individual is therefore a focusing and refocusing of selfhood in its greater and greater realizations of experience of its own potentialities, and in this the prior lessons are brought to a new head. Lessons VIII and XVI have a special pertinency here. The deeper the depth of man the more slowly and quietly he comes to know the full of his own potential, because of his need to establish every facet of this in the manifest world which supports and sustains his consciousness. The principle is illustrated in the tradition that a Master can dwell only for a limited period of time in any one place, in order not to exhaust the possibilities of his focus of manifestation there. The occultist ~~explains~~ explains this by saying that the atoms of matter (specialized units of experience) which are needed to make up the Master's tremendously universalized body are from many incarnations and innumerable phases of experience, and that he must travel widely to find these and build them anew into his structure of selfhood. Largeness of being is breadth of participation in being, and thus the greatest necessity of selfhood (especially the aspiring selfhood) is the need to be necessary to others (to be a part of the focus of their manifestation) and the need for self-expression (to place the focus of self manifestation in as wide a variety of experience as possible). Spiritualized being is therefore social being, and to his social responsibilities the aspirant must give ultimate primacy, even as he gives initial primacy to his touch with Source.

The conscious approach to life mastery is consequently the charting of the element of focus in experience, which in its simplest

aspect is the study and observance of human nature, the sharing of experience vicariously by means of its fruitage in character. Occultism organizes this by a charting of the differences in human kind through root races and subraces of mankind, probably the crown of modern occultism. ^{Racial} ~~Racial~~ levels are established in civilization, with varying emphasis of human values (both good and evil) and peoples and nations so made symbolic of one or another focus of general manifestation in humanity. In this, history becomes a process and not an accident, civilization an experience and not an accomplishment. Man masters life for himself by seeking to master it for his fellows along with himself, he seeks to become a social power so that he may be a perfected individual, he sees social responsibility as the way to real illumination.

The general control of environment--or the expansion of self as a focus for all men as well as for self, for all reality as well as for mere self-interest--is expressed in the durational cycles of the various phases of self, of astrology in its common or horoscöpic function. For the non-astrologer this is a recognition of the cycles of normal life, the factors of youth and maturity, of secular and religious activities, or business and political phases. In all cases it is the enhancement of reality as the focus of enduring factors manifest in increasingly wide divergences of life relationships. Modern science and modern occultism together are brought to bear upon the disentanglement of clashing interests in the predicaments of life, so that common interest may take the place of a clash in interest, and that life focus may become the focus of all manifestation.

The enlarged recognition of values, following upon a realization of the power of the self to be and to be of power in the center of its complex of predicaments, is a projection of self-value out and beyond the present capacity of experience. On its most objective or

practical level this is living a life of ideals, a sacrifice of lesser selfish to greater socila interestsm but in occultism it is more, becoming expereince through the invisible fellowship of the Lodge of the Immortals, working with the Brotheres and growing into one of their company (the goal for personal development in all general occultism). Theis is a consideration beyond pressnt scope except in its bare idea. In effect, it is the projection of the focs of self beyond the ~~a~~peri-ence of self, so that expereince becomes transcendental and man becomes able to life the race itself (as a literal group spirit~~y~~ among men).

The contribution o to enduring personality, through ~~this~~ life-
ing of the life to power in service, is here the shaping of life to the new or transcendent ~~for~~us of self, and shch is ~~orga~~nized through the ~~sac~~rements of faith, by which life itself is given transcendent reali-ty. The details here belong to other work, but the idea is basic, personality taking full place in a scheme of the all.

The twenty-fourth note in the commitment of self is therefore a dedication of the self to manifestation as a whole, upon top of its giving itself to Source, or an absolute fulfillment of every promise of life, and ~~son~~summation is keyword of the process. Here is the scho~~o~~l of the seven, or heptad, the School of the Illuminati or social unifica-tion of all life, and Hegel ~~may~~ be taken as its prophet.

SABIAN FUNDAMENTALS XIV ** THE APPROACH TO FAITH

This lesson is a consideration of the first of two outlines of general reading for the aspirant, the suggestions for the study necessary for profitable beyond the material and references of the regular weekly and special graded work, and the initial problem here is that of the temperament of the student. There are two extremes of those individuals who read too little, and those who read too much. Reading, as every other activity of life, may become involved in an inhibition upon the one hand or may become an agency of psychological suicide upon the other, and the purpose of the Sabian work, so far as study is concerned, is far less the imparting of information than the elimination of inhibitions and especially the heading off of the desperately common self-destruction among men and women everywhere. The inhibition in connection with reading is in principle the lack (consciously or subconsciously) of sufficient background to read with real understanding, books and other material simply serving to rub the nose of self in its inadequacy. For students who find reading difficult the slow weaving of the lessons is permitted to work (building up gradually a conscious knowledge of life and being that makes real reading possible, especially breaking down the fear of words as words) and aside from a minimum of collateral reading outside the lessons (as demanded in the Ritual of Living) a perusal of current periodicals, bibliography and material on a living world and its affairs, is recommended in lieu of any unprofitable forcing of the self through a pile of specialized and more or less heavy texts. The psychological suicide which represents the extreme in the other direction is the galloping through books, rituals, obligations and various procedures for the sake of being through them rather than gaining experience in any of them in the now of doing, or reading to pass the time away and using literary material particularly to break down the present reality and

to build up either the past or future with its soul-destroying infinite regress. For such students an organization of materialism is a prime essential, and to this the almost over-emphasized structure of all the Sabian lessons is specially directed. To it also the reading lists of these final two lessons are directed. Reading must be an art, not a means to an end, and study must be an experience, not a task from the one point of view, nor an empty pastime from the other. The first of fourteen lists (in these two lessons) is the basic occult group, and it must be understood that no one of these books is wholly adequate, and that their value is in their suggestiveness or in the experience they give, not in the facts (and the very large amount of what can only be termed, in kindness, alleged facts) they impart.

In general the aspirant can well live, and move, and have his being for the first half dozen years of his questing, in the Secret Doctrine, the Comte de Gabalis, the Apocalypse Unsealed and (from a following list) the Divine Mind or Fifth Ennead of Plotinus.

Secret Doctrine (H.P. Blavatsky)

Mahatma Letters to A.P. Sinnet (also the Blavatsky Letters)

Rosicrucian Cosmo-Conception (Max Heindel)

Outline of Occult Science (Rudolph Steiner)

Hidden Way Across the Threshold (J.C. Street)

Comte de Gabalis (Abbe de Villars)

Apocalypse Unsealed (James M. Pruse)

And any or all material written or issued by Manly P. Hall

The occult fiction list may well center as follows:

Zanoni (Bulwer-Lytton)

Strange Story, The (Bulwer-Lytton)

Ardath (Marie Corelli)

Wave, The (Algernon Blackwood)

The initial reading in philosophical texts should be

Plotinius, Enneads of (Translation by Stephen Mackenna)

Plato's Republic Phaedo and Symposium (Translated by Jowett)

The reading in modern New Thought should at least touch

Science and Health with Key to the Scriptures (Mary Baker Eddy)

Primary Lessons in Christian Living and Healing (Annie Rix Militz)

Healing Currents (Walter DeVoe)

In Tune With the Infinite (Ralph Waldo Trine)

Lessons in Truth (H. Emile Cady)

The Game of Life and How to Play It (Florence Scovel Shinn)

Light on the Path (Mabel Collins)

The Creative Light (Wesley La Violette)

The so-called Eastern Path (Yoga) requires the following:

Bhagavad Gita

Yoga Sūtra of Patanjali

The study of astrology may be supplemented by

How to Learn Astrology (Marc Edmund Jones)

Guide to Horoscope Interpretation (Marc Edmund Jones)

The reading in comparative religions, or the real backbone of the approach to faith (the eventual source of all occult and New Thought material in the deeper experience of the race, itself, as this is preserved by religion in sacred writings) is the most formidable task before the student who wishes to make his ten years of work count for the most. Where no large library facilities are available for him he faces almost insurmountable difficulties in getting the best of the material, but he always has the encyclopaedias, usually the Sacred Books of the East (edited by Max Muller), and even in the smallest library a devoted willingness to help him, to which it would be ungracious not to respond. Above all other things he must shape his reading to the principle that he will not read for more than half an hour in anything that does not vitally compel his interest. At the begin-

ning he had best read here and there, window shop in the material, until it becomes alive to him. The list now given touches in part the texts of the faiths and in part gives material about them (the approach of the list chronological).

Hymns of the Rig Veda (R.T. Griffith)

Thirteen Principal Upanishads (R.E. Hume)

Hinduism (Monier-Williams)

Buddahism (Monier - Williams)

Heart of Jainism (Mrs. S. Stevenson)

Religion of the Sikhs (Dorothy Field)

Three Religions of China (W.E. Soothill)

Chinese Classics (J. Legge)

Story of Oriental Philosophy (L. Adams Beck)

Confucianism and Its Rivals (~~Paul Carus~~) (H.A. Giles)

Lao-tse's Tao-Teh-King (Paul Carus)

Shinto, the Way of the Gods (W.G. Aston)

The Holy Scriptures.....Massoretic Text (Jewish English Bible)

Religion of Israel (H.P. Smith)

Early Zoroastrianism (J.H. Moulton)

Treasure of the Magi (J.H. Moulton)

Holy Quran (Muhammad Ali)

SABIAN FUNDAMENTALS XXVI -- THE APPROACH TO KNOWLEDGE

This lesson is a consideration of the second of two outlines of general reading for the aspirant, the suggestions for the study necessary or profitable beyond the material and references of the regular weekly and special graded work, and the final great problem here is that of the student's general orientation to the world about him. The point of view of the aspirant for illumination is quite different from that of the conventionalized thinking of the race, as these lessons have shown, and consequently there is a danger that the student will become unsocialized and by his very study for greater usefulness actually be made useless in the social scheme of things. Therefore it is necessary that the approach to knowledge be at all times squared with the genuine canons of knowledge in less specialized racial experience, and the way to this is to carry along, with so-called "higher studies", an acquaintanceship with conventional points of view and achievements. These lists which are now to be given are all for this purpose of orientation, and the student should approach any of this reading with the idea that he is familiarizing himself with world currents of thought in order to be able to express, in their terms, any revelation coming to him. Here is the coin of social value upon a wholly practical level. No smugness in a valuation of the occult is to be permitted in others by the aspirant, but he is ~~not~~ not to match littleness with littleness by becoming equally smug or self-sure in a condescending approach to non-occult knowledge. The material now offered presents the fruitage of truly great brilliance of thinking, and this must be respected if any value is to be gained from the reading. The first list is the philosophical, and there are a myriad of books that might be recommended as well as these, but these are of particular value from the point of view of the Sabian work, and in their general acceptance in conventional circles of thought. The lists are alphabetical, and have had

some revision in January, 1950).

Bradley, F.H.	Appearance and Reality
Dewey, John	Democracy and Education
Hocking, W.E.	Meaning of God in Human Experience
Jones. M.E.	George Sylvester Morris
Randall & Buchler	Philosophy: An Introduction

Whatever histories of philosophy are convenient
 The encyclopaedias for general orientation
 Texts of the great philosophers for advanced work

The list upon the subject of religious thought cannot have the general acceptance of other lists, because of the great variety of opinion and point of view. The range here in point of view is from Catholic through Protestant to humanism or ethical responsibility divorced from all faith in divine incarnation, giving the Sabian student some degree of orientation in the more dominant trends of religious thinking.

Fosdick, H.E.	The Man From Nazareth
Harkness, Georgia	Conflicts in Religious Thought
Jones. M.E.	Gandhi Lives
Lamont, Corliss	Humanism as a Philosophy
More, P.E.	The Christ of the New Testament
Neivuhr, Reinhold	Faith and History
Schweitzer, A.	The Philosophy of Civilization
Sheean, Vincent	Lead Kindly Light
Sheen, F.J.	Peace of Soul

The list upon the psychology of religion need be at no great length, and is principally for those who will not be interested in any reading in general psychology (for those who will be, however, it will be of very great supplementary value). It is an old point of view in comparison with present trends in psychology.

Edward K.	Religious Experience
James. W	Varieties of Religious Experience

Pratt, J.B. Religious Consciousness

The list for Bible background is an obvious field.

Barton, G.S.	Archaeology and the Bible
Delitzsch F.	Jewish Artisan Life in the Time of Our Lord
Edersheim, A.	Life and Times of Jesus the Messiah
Fowler, W.W.	Social Life at Rome
Miller, Maude J.	Encyclopaedia of Bible Life
Ottley, R.L.	Short History of the Hebrews
Ramsay, W.M.	Luke, the Physician
Sanday, W.	Sacred Sites of the Gospels
Smith G.A.	Historical Geography of the Holy Land
Smith W.R.	Kinship and Marriage in Early Arabia
Tristram, H.B.	Pathways of Palestine
Trumbull. H.C.	Studies in Oriental Social Life

The science list need be no list at all in the sense of giving a selection of group titles, largely for the reason that there is continual progress that cannot be caught in any list designed to serve over a period of years. The student should seek advice in the libraries available to him, endeavoring to follow general progress rather than half-mastering specialized detail beyond him. In general he should read (1) the current speculations, based upon the stage of discovery at a given period, and (2) the standard texts--as these are subjected to constant revision, in the fields of physical, ~~xxxx~~ social and abstract science--always indulging the bent of his own interest.

The humanistic or general cultural list again cannot be actual, partly for the same reason and partly because of the tremendous variance in taste and in the books available for varied tastes. In general the student should read history, biography, geography and ~~xxxx~~ material in all the arts (very especially poetry, if he is able to develop a real discrimination), and he should abolve all else Keep himself

definitely posted on current events in general world trends.

The psychology list offers the deepest going for the real student. Here is no place for the timid soul, for this is the field in which human intelligence is at present making its most spectacular strides. The true occult student should be well posted in all the trends (broadly represented below at the time of writing).

Adler, A.	Study of Organ Inferiority
Allport, G.W.	Personality, a Psychological Interpretation
Babcock & Clausen	Genetics in Relation to Agriculture
Freud, S.	General Introduction to Psychoanalysis
Hilgard, E.R.	Theories of Learning
Horney, K.	New Ways in in Psychoanalysis
Hull, C.L.	Hypnosis and Suggestibility
James, W.	Principles of Psychology
Jung, C.G.	Psychology of the Unconscious
Kohler W.	Gestalt Psychology
Landis & Bolles	Textbook of Abnormal Psychology
McDougall, W.	Outline of Psychology
Morgan, C.L.	Emergent Evolution
Poffenberger, A.T.	Principles of Applied Psychology
Thorndike E.L.	Man and His Works
Watson J.B.	Psychology from Standpoint of a Behaviorist