

ESOTERIC LESSONS

BY

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SEQUEL TO

“FIRST LESSONS IN REALITY”

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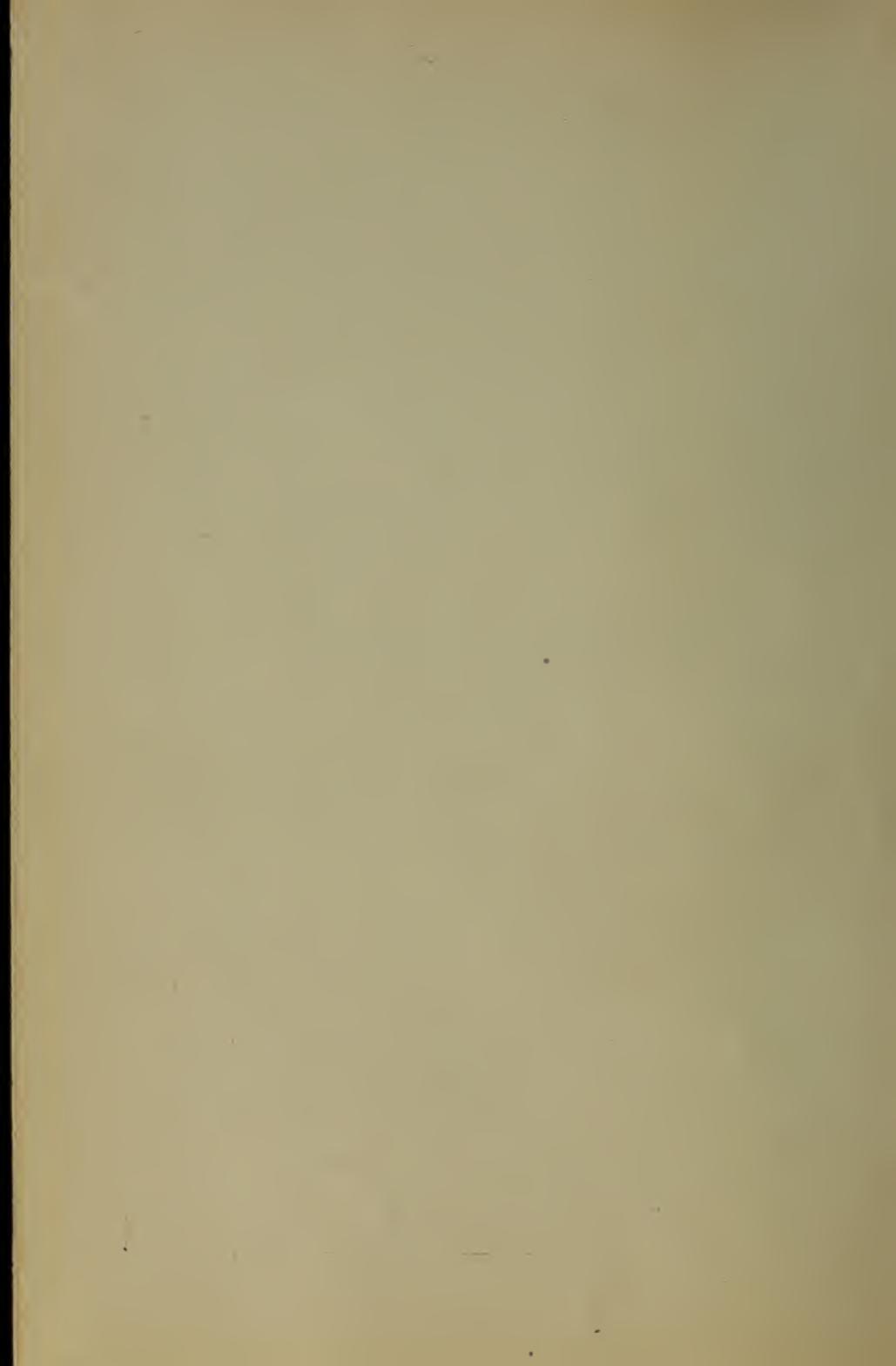
PERSONIFIED UNTHINKABLES

AN ARGUMENT
AGAINST PHYSICAL CAUSATION

Illustrated by the Magic Lantern

INCLUDING

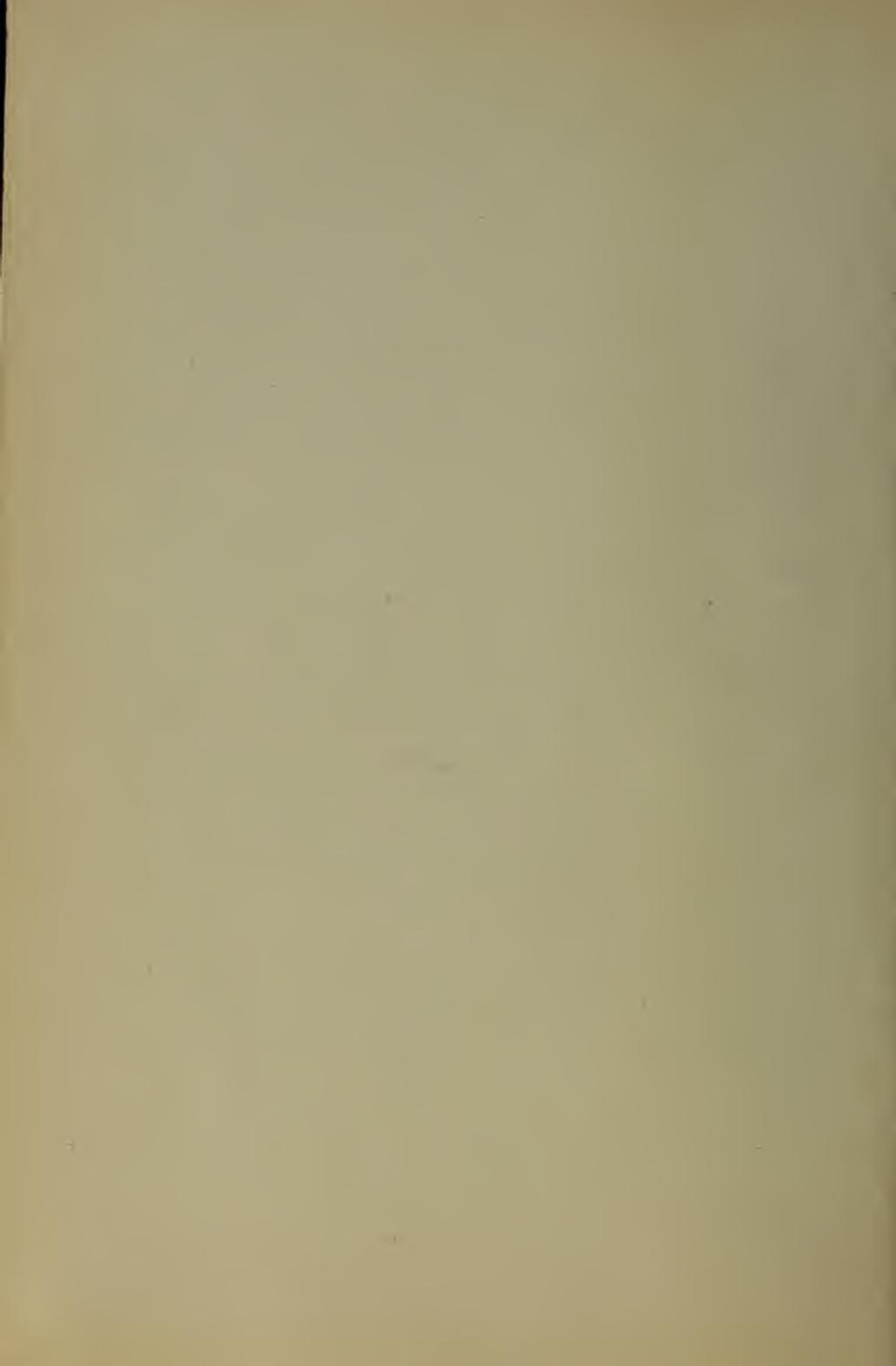
“FIRST LESSONS IN REALITY,” “PERSONIFIED
UNTHINKABLES” AND “A TOUR THROUGH
THE ZODIAC,” A SEQUEL TO “FIRST
LESSONS IN REALITY.”



PUBLISHER'S PREFACE.

It is the desire of the Authoress to preserve her "First Lessons in Reality" and "Personified Unthinkables," together with "A Tour Through the Zodiac," in one volume. Therefore she has requested me to carry out her wishes, and also to copyright the whole of her writings in my own name, believing they will serve the use for which they were written in the future, more than to-day.

HENRY WAGNER, M. D.



PREFACE.

THE object of the following Argument is to establish what is commonly regarded as purely *physical health* upon a purely *psychical* basis ; to show that Health is knowledge, wisdom, insight ; that men suffer from so-called purely corporeal diseases only because they form *erroneous* judgments ; also, to show that the *fundamental* erroneous judgment is, that there is any such thing in the Universe as PHYSICAL CAUSATION, a belief in which leads both *directly* and *indirectly* to disease. Often directly in the case of the individual, but more commonly *indirectly* as a race-belief held throughout the known history of mankind.

The practical outcome of such a doctrine of Health would be its *teachableness*. Health

would then be something universally human, something *every one* could acquire through instruction and practice.

This was the Socratic doctrine of Virtue: Socrates taught: **“Men act wrongly only because they form erroneous judgments.”* He thus *“Laid the foundation stone for a scientific treatment of Ethics, a treatment which must be dated from him.”*

In attempting to establish this doctrine of Health, our aim has been to show that it is a direct implication and strict logical deduction of Theistic or Spiritual Philosophy.

*Schwegler's History of Philosophy, page 76.

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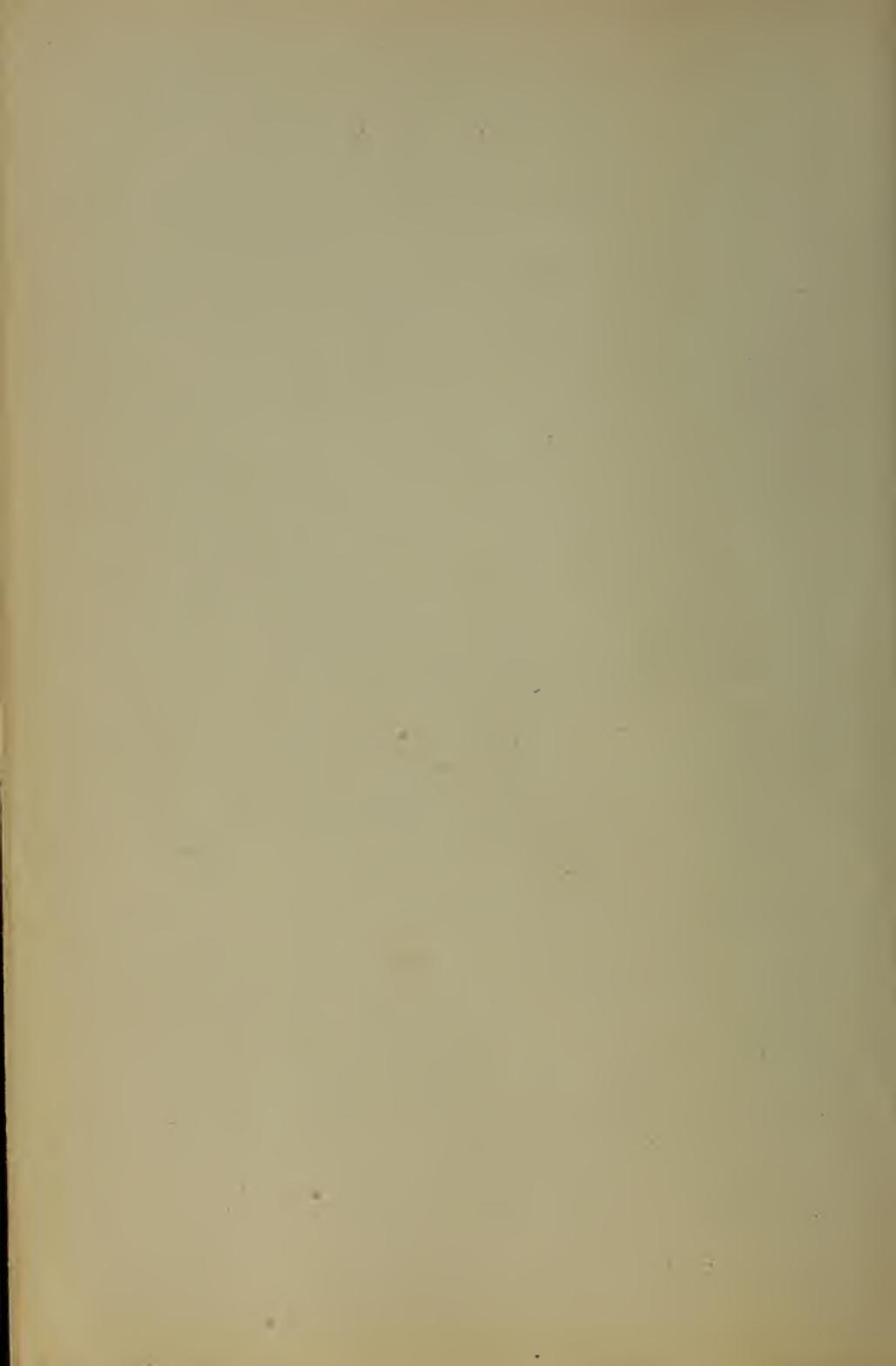
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PERSONIFIED UNTHINKABLES.

INTRODUCTION.

It is certainly a self-evident proposition that actions can have *moral* quality only on a supposition of freedom.

It is also equally certain (though perhaps not so self-evident) that *freedom is an absolutely necessary postulate of intelligence; for without the power of choosing an end or law and governing one's self accordingly, there could be no intellectual life.

But that health—so called physical health—is possible *only* through the fact of freedom, will *probably*, appear to most minds as a *self-evident absurdity*.

The *connection* between Body, Intellect and

*Bowne's Metaphysics, pages 168 and 169.

Morals, no one denies. But it has been generally accepted on the authority of materialistic science.

Physiology measures out our intellectual life for us, and even goes so far as to decide the extent of *moral responsibility* from the structure of the brain. While the thorough-going Materialist affirms that the Mechanism is sufficient to explain all the phenomena of *Will*, even going so far as to calmly suggest as a recent *writer does, that desire for suicide, for immortality, annihilation, etc., are severally the necessary *result* of the state of the body in which the individual had no choosing.

This pushes the whole subject to an issue on the question of free will.

The moralist and intellectualist can no longer assert Freedom, while they leave *Health* to be explained by the mechanism; for they are

*Maudsley's "*Body and Will*," page 82.

thus still at the mercy of the materialist.

Philosophy, both Ethical and Theistic, in defending itself against materialism, has quite overlooked this fact.

Health has been recognized only as an important conditioning *physical* fact. But a spiritual philosophy, (whether it be Idealism or Phenomenalism), which regards physical manifestations as entirely, or in any degree a product or effect of *Mind*, must no longer *theoretically* or *practically* exempt Body.

Body in all its varying manifestations must be *effect* or *result* of *Thought*.

The basis of Health must be *wholly* mental, and it follows directly from this that the basis of Disease must likewise be wholly mental.

Disease and Evil must both be the direct and indirect results of an erroneous judgement. Here the materialist would stoutly affirm that the *erroneous judgement* was the necessary re-

sult of the state of the *body*, in which the individual had no *choosing*.

And here the spiritual philosopher must as stoutly affirm that all so-called diseases of Body are simply effects of a mental cause, the necessary result of an *error of reason*, and that mind does have the power of correcting its own mistakes of judgment.

But the possibility of forming an erroneous judgment, and the power of correcting it, *both* imply Freedom.

The fact of Freedom does not by any manner of means make an ignorant man learned by the simple choosing.

It does not make an evil man virtuous, without some effort on his part; nor does it lift the sick man from his bed, to simply choose to be well.

But when reason tells me that two plus two equals four, if I choose to turn round and say

perhaps after all two plus two equals five, I exercise my freedom in the matter. I do not alter the *Truth*, but as far as the *moral* or *physical* effects upon myself are concerned I can change *results*. I can realize the *Truth*, or I can realize the effects of a denial of the *Truth*.

By Freedom, either for the individual or the race, is simply meant a power to choose some *Truth* or its *Contradictory*; some *Reality* or its opposite *Nothingness*, and to regulate one's self accordingly.

If any one should affirm that effects could exist without any cause whatsoever, he would but *illustrate* the possibility of saying a thing was so, when it was NOT so.

Further, if any one should accept this statement as so, which was not so, and should regulate his actions accordingly he would certainly realize results in accordance with his erroneous judgment.

Now the *Reality* of a *feeling* consists in being *felt*. Yet the foundation of the feeling may be perfectly false. The feeling may be wholly the *result* of the possibility of saying a thing is so when it is not so.

Thus persons have been known to lose the power of speech and motion, to fall fainting and *lifeless* even, upon a *false* alarm of fire in a building.

No fire at all; still the feeling of fear and its results upon the body were REAL enough while they lasted.

All these *results* were from a belief in a *lie*.

But if mind is endowed with trustworthy faculties for ascertaining the truth or falsity of a *report*, and mind does not *choose* to exercise them, is not that mind in a measure responsible for its own sufferings?

A different state of mind would certainly change results completely.

The same person who falls imbecile or lifeless, upon a false alarm of fire, if inspired by perfect *fearlessness*, or a touch of heroism, could pass unharmed through *raging flames*.

Now if a person chooses to believe a false alarm of fire, *that does not make a fire, when there is none*. It does not make a Reality out of Nothing. Such persons only *change results* as far as they themselves are concerned.

If then all the Reality, commonly called *purely corporeal diseases*, possess, can be shown to be the RESULT of the possibility of saying, or believing a thing is so when it is NOT so, that would establish Disease to be the result of an erroneous judgment; and since the possibility of forming an erroneous judgment implies.* (1) Freedom; (2) that there is *absolute truth of Reason*,—that would also at the same time establish HEALTH to be *wisdom, knowledge,*

*Bowne's Metaphysics, page 168.

insight. Thus would our new Doctrine of Health be demonstrated. For Health would be *Wisdom* if Disease was lack of Wisdom.

Now if *Physical Causation* is as false as a false alarm of fire, any one who affirms Physical Causation but illustrates the possibility of *saying* a thing is so when it is NOT so.

If the *individual* or the *race* accept Physical Causation as true and regulate themselves accordingly, they are certain to realize *Results* in accordance with the erroneous judgment of Physical Causation.

In Logic the Law of Contradictories is called a *fundamental Law of thought*. According to this Law, "One of two contradictories *must* be affirmed." It would, for example, be a violation of this Law to affirm, that *all* right angles are equal, and at the same time assert that *some* right angles were larger than others.

Our aim is to deduce this doctrine of Health

from Theistic or Spiritual Philosophy; and to point out that Theistic Philosophy cannot affirm Physical Causation, even in the case of so-called purely corporeal diseases, without a self-evident violation of the Law of Contradictories.

PART I.
REALITY.

AN OUTLINE STATEMENT OF HOW ALL REALITY
IS TO BE REGARDED.

The Absolute; the Unknowable; the Infinite Essence; First Cause, etc., are some of the fashionable terms employed to denote our concept of the Supreme Reality of the Universe.

They have the praiseworthy quality of being quite unpicturable; but their unpicturability results rather more from their lack of meaning than anything else.

The terms *Being*, *Reality*, *Infinite*, etc., are logical abstractions in themselves, and have no *real* meaning apart from some *active agent*. But in that connection they *do* have meaning.

Our highest conception of an *active agent* is the *conscious ego*, or Mind.

Now there is certainly nothing in the Universe so *utterly unpicturable* as *Mind*. What possible picture can one form of the part of him which reasons, reflects, gives judgments, forms decisions, etc.?

Besides being unpicturable, the term *Mind* stands for the most definite, vivid and self-evident fact of consciousness.

Therefore *Mind*, our highest, most real, definite and *knowable* term for a Unitary Active *Agent*, we adopt for the present purpose, as the SOURCE of all *Reality* in the Universe. INFINITE MIND!

It is impossible to conceive of a mind without thoughts.

On the other hand, thoughts have no independent existence by themselves. They are not a community *loafing* around waiting for some Mind to think them. Neither are thoughts, mind, nor mind, thoughts. There is an ulti-

mate dualism between the two. They can never lose their identity and change, the one to the other.

Yet mind implies thoughts. They cannot exist apart. They are therefore what may be called REAL OR POLAR OPPOSITES. *They mutually imply each other.*

Thought, or product of mind, regarded by itself is quite as unpicturable as mind. However, in connection with thought, occurs a phenomenon, the importance and significance of which, in all its bearings, perhaps, has not been sufficiently regarded by philosophy and psychology, viz:—

For every thought there is an accompanying mental picture of some kind. If the thing itself cannot be pictured, there will still be an accompanying mental picture of some manifestation or appearance of the thing.

If the idea triangle is called to mind, one can-

not think of it without seeing in his "mind's eye" a figure with three sides. One cannot reflect upon so-called general ideas without a mental picture. Take e. g. the general term *Animal*. We find at once an accompanying mental picture of some individual included under the class, animal; e. g., a dog or lion, etc.

Neither can one consider ideas regarded abstractly, such as, Life, Love or Virtue, without some object possessing Life, Love or Virtue, picturing itself to the mind.

Furthermore these mental pictures either, (1) correspond to previous sensations derived from phenomena or visible universe, or (2) they are original constructions made up out of previous sensations by means of association, comparison, etc.

Mental pictures are therefore, (1) the mind's symbols for objective phenomena, and (2) they are representations of the activities—the working over processes of intellect.

The first class, the finite ego, refers to some other agent than itself as cause, but the second it claims as its own construction.

Its images, or ideals, the finite mind is instinctively impelled to put in some form recognizable to the senses.

To the Artist, the Poet, the Author, we accord our highest praise and admiration in proportion as they succeed in creating the most perfect *form* or *expression* for their ideals.

Mental images are then the mediation between unpicturable thought, and a representation to the senses, of thought.

They are the *purely mental expression* for the thoughts which the Artist puts on canvas, the Poet and the Author into form for eye and ear.

The creative faculty we regard as the highest mark of genius in finite mind.

But in the *real*, the ontological sense of the

word INFINITE MIND, is the only CREATOR. It is also, in the *true sense* of the word, the ONLY MIND in the Universe.

The finite mind stands in the relation of *Thought* to this *One Great Mind*.

(1.) Thoughts can never be the mind which thinks them. (2.) Again the sum of all the thoughts of INFINITE MIND can never equal the *One Mind*. (3.) Again thought has no independent existence apart from mind. Therefore: (1.) Man can never be *God*. (2.) All mankind together can never equal God. (3.) Man is an utter unthinkability apart from God.

For every thought of Infinite Mind, there exists, so to speak, an accompanying mental picture, type or ideal. These types or ideals, the *Idealist* regards as the reality of Phenomena, or visible Universe.

Here the Idealists divide into two classes.

Neither class denies that there is objective reality.

* "Berkley affirmed an objective and spiritual ground of our sensations as an absolute necessity of thought. He questioned only the external existence of the object in perception, and reduced it to an effect in us."

The other class regards the mental ideal or type as the *reality* of phenomena but also hold as Leibnitz did, that visible universe is a creative *act*. It is the ideal of thought *realized in act*.

Since whichever class may have the truth of the matter does not to any extent affect the present argument, visible universe is regarded as a *Creation* for the *realization* of a purpose; also as an expression of an ideal, just as an artist seeks to represent his ideals of thought.

*Bowne's Metaphysics, page 451.

But for all that, phenomenon is only an appearance. It has no more *substance* in it than the vivid reflections thrown upon a screen or wall by the magic lantern, which presents to the eye a perfect, beautiful and certainly a most *real* appearance.

Just as every minutest detail of the brilliant picture on the wall corresponds to a small transparency within the lantern, just so phenomenon is the *reflection* of an ideal of Infinite Mind.

The reflection of a thought has no *substance*, (the words *substance* and *matter* ought to be annihilated) but it has *reality*.

Just as all the reality the reflection on the screen possesses is derived from the magic lantern, just so all the *Reality* of visible universe is derived from Infinite Mind *consists* in its purely *mental quality*.

Therefore as an *act* of Infinite Mind the re-

flection of a thought is *real*. For all the Divine *doing* is *Real*.

And all the Divine doing is perfect, beautiful, harmonious; perfect in Order, Health and Happiness. Whatever other appearance man may imagine he sees there is an entirely gratuitous contribution on his part. An example of the exercise of his freedom to form erroneous judgments, whereby he does not alter Truth or Reality; but merely as far as he himself is concerned, changes results.

All the *Reality*, then, in the Universe, is to be regarded as in a direct line from *One Source*. Also in a regular grade of order which cannot be reversed or worked backwards any more than, in the case of the magic lantern, the reflection can be the *cause* of the transparencies, or lenses—or again the transparencies or lenses can be the cause of the *light* in the lantern.

LINE OF REALITY.

1. INFINITE MIND.
2. INFINITE THOUGHTS.
3. INFINITE IDEALS OF INFINITE THOUGHTS.
4. INFINITE EXPRESSIONS, OR IDEALS REALIZED IN ACT;—VISIBLE UNIVERSE.

PART II.

POLAR OPPOSITES.

REAL OR POLAR OPPOSITES.

{ Infinite Mind.
 { Infinite Thoughts.

{ Thought —Symbols.
 { Unity —Multiplicity
 { Identity —Diversity.

{ Being.
 { Attributes.

REAL OR POLAR OPPOSITES are necessarily reciprocal. They do not *exclude*, but mutually imply each other. *They are utterly *meaningless* apart. One *cannot* exist without the other.

*Cocker's Handbook of Philosophy, Division I, p. 177.

(1.) Thought and symbol are Polar Opposites just as much as Mind and Thoughts. They have no existence apart. Mind cannot think a thought without sign or symbol of some kind. The Thought for which mind has no mental conception, is perfectly meaningless. Mind has not thought it. If the senses have never given the symbol which mind has translated into the idea *Triangle*, or if Mind has never constructed it out of its previous sensation of lines and angles, that mind has never thought the idea *Triangle*.

(2.) The same thought may be expressed in a multiplicity of ways, as e. g. the idea *Castle* may be expressed by a *word* spoken or written, —by the architect on paper, by the mechanic in brick or stone, or by the artist on canvas, etc.

The Thought never loses its *Unity*, no matter how numerous the forms which represent it.

(3.) Again, the idea *Cube* never changes to the idea *Cylinder*; nor the idea *Cylinder* to the idea *Sphere*. Yet the form which expresses the idea *cube* assumes the exact appearance of the *form* cylinder by simply revolving the cube (suspended at the center of one of its sides), and a perfect sphere is produced as far as the sense of sight can inform us by rotating the cylinder (suspended at the center by its round side.*)

Throughout the phenomenal universe, the idea remains forever the same. The idea *solid* does not change to the idea *liquid* nor the idea *liquid* into the the idea *vapor*. Yet the appearance, or expression for the idea may change from one to the other right before our eyes, as in the case of water.

*Froebel's Kindergarten System.—The Second Gift.

We cannot therefore affirm identity of phenomena. When we change ice into steam and then back into ice again, we cannot affirm that we have the *same* piece of ice with which we started. But thought can never lose its *identity* nor its *unity*, nor cease to *exist* as long as mind exists to think it. Therefore this Thought of Infinite Mind which you and I represent cannot cease to *exist*, nor lose its *unity* nor its *identity* any more than Infinite Mind can cease to exist, since Mind and Thoughts imply each other. Further, since Thought and Symbol are likewise polar opposites which imply each other, we shall always have *expression* or *body* of some kind or other.

Phenomenal universe of some kind must always exist, as long as Infinite Mind exists. We cannot blot out one and leave the other any more than by rubbing the vivid reflections thrown upon the wall by the magic lantern, we

can erase the picture while the lantern continues to burn. Or any more than we can put the lantern out and still have our picture left on the wall.

(4.) *Pure* or *Absolute* BEING apart from Attributes is quite as unthinkable as Mind without Thoughts. Life, Truth, Virtue, in the abstract, are quite as meaningless and absurd as it would be to talk about a *smile* or a *grin* in the *abstract*, floating round in the air, or which no one had ever *smiled* or *grinned*.

*Abstraction, however, is the first act or condition in knowledge. It is the withdrawal of attention to a part.

We have seen that all REALITY was to be regarded as in a direct *line* and *order* from the same Source. But the whole process of knowl-

*Cocker's Handbook of Philosophy, Division I, p. 169.

edge, however, follows along the *reversed line*; and thus (as we shall see) with *Abstraction*, or the first step in knowledge, has occurred *Personification*, or the fundamental error.

Attention (abstraction) is first directed to Phenomena. Sensations are *mental translations* of Phenomena. Sensations, again, are not *entities*. They are only Sensations as they are thought by mind; only as they are an *act* of the conscious ego. There are two ways, however, of regarding this one *act*. At the same time the ego recognizes its sensations as its own, it also recognizes that the sensations stand for something *not* its own; and thus arrives at phenomena. Here it observes most wonderful manifestations of power, law, truth, life, etc., etc., and is impressed with overwhelming Reality. Thus it is led to *personify* Nature, or endow Phenomena with *independent* Reality; not realizing the fact that *Visible Universe*

is purely a mental expression of Thought, that if Infinite Mind could cease to exist, all the appearances which seem so *vast* and *everlasting*, would vanish like a bubble without leaving the *shadow of a dream behind*.

The ego having personified Nature, when it arrives at some knowledge of Infinite Mind has two opposing *Realities* in the universe—Mind and Matter—or if it has personified the various Laws, Forces, etc., which it *abstracted* on its way, it already has a host of Divinities.

Personification, then, is the fundamental lie, which has attended abstraction,—the first step in *knowledge*.

Personification is from *persona*, the Latin word for a mask; and obtained its present significance from the fact that Actors were in the habit of wearing masks in the plays. That is, by means of masks they assumed to be personages they were not.

So the ego in turning its attention to phenomena, endowed the *manifestations* of Reality, with an independent existence and Reality which they do not possess. And thus *counted* the *mask*, (the *appearance*), for *One*, as well as the Actor, *One*, quite overlooking the fact that the Actor, and the *character* he *personates*, cannot count as *Two* distinct individuals.

When the ego comes to explain Body and Soul as the union of mind and matter, it has two irreconcilable forces. In proportion as matter is allowed dominion, Intellect and Morals are SLAVES, until in a final struggle for consistency, Matter is declared Omnipotent! Mind is but *reflection*, *expression* of MATTER. MECHANISM is fully competent to explain all appearance or phenomena of mind.

Sensations are all.

John Stuart Mill asserts that, * "In the lan-

* "Logic," ch. III. § 3.

guage of philosophy, feelings and states of consciousness are synonymous; everything is a feeling of which the mind is conscious."

Although Mr. Mill establishes a scale of rank in feelings, yet such statements reduced to their lowest terms degrade Philosophy to some such gibberish as the following:—*Algo ten kephaten; ergo sum.*—I suffer a headache; therefore I exist. The Greek and Latin give an appearance of learning, but looking *behind the Mask*, at the content of the sentence, every healthy mind is instinctively impelled in the name of Philosophy to sledge-hammer it as a lie, and then start out once more with that lofty assertion of Des Cartes, "I *think*, therefore I exist." And I *exist*, because Infinite Mind THINKS. And I have no *existence* apart from Infinite Mind. In that sense, "I and the Father are One."

The Law of Polar Opposites is the most

fundamental law in the universe; and Personification is a direct and stupid violation of that law. Personification is Idolatry.**

*Book of Exodus, Chap. XX, verses 3 to 7.

PART III.

CONTRADICTIONARIES.

TRUTH.	FALSITY.
VIRTUE.	EVIL.
HEALTH.	DISEASE.
LIFE.	DEATH.

The Law of CONTRADICTIONARIES is a fundamental Law of Thought. According to this law, "ONE of two contradictories *must be affirmed.*"

All Contradictionaries of *universal, necessary* and *absolute* TRUTH are impossible;* and UNTHINKABLE.

*Cocker's Handbook of Philosophy, Division I, p. I.

On the opposite side of the great principles of Truth, Virtue, Health, Life, etc., the ego beholds another set of appearances which it also at once proceeds to *personify*, to establish as realities, viz.: Falsity, Evil, Disease and Death, until, however, gradually coming to comprehend there can be no such thing as attributes apart from Being, that Truth, Virtue, Health and Life, etc., are meaningless abstractions by themselves, it is confronted by the monstrous paralogism of affirming that if Falsity, Disease, Evil and Death are also Attributes of Being, are *Realities*, just as much as Truth, Virtue, Health and Life are Realities, then *Falsity, Evil, Disease and Death*, and BEING are necessarily reciprocal. They do not exclude, but mutually imply each other.

Infinite Mind, and Falsity, Evil, Disease, and Death are utterly meaningless apart; one cannot exist without the other! And thus to

avoid the revolting necessity of making the Infinite the *Father of Lies*, another (Personage) mask is introduced into the Universe to father this new set of Realities. A necessity which might have been wholly obviated by the correction of the very simple blunder in the premises, viz.:—that Falsity, Evil, Disease, and Death are not polar opposites of Being at all, they are the purely *Verbal Opposites*, or *Contradictories* of the *ATTRIBUTES* of Being.

What rational ground is there, then, for affirming them to be Realities, or the Attributes of Being? Is it not, on the other hand, a direct violation of the law of *Contradictories* to do so?

If we affirm the proposition; some right angles are larger than others, to be equally true with the proposition, all right angles are equal, we at once introduce confusion and chaos not only into mathematics, but also into Astron-

omy, Physics, or, in short all the Arts and Sciences depending on mathematics. So long as we maintain that single Falsity to be a Reality, just so long would we remain in the densest ignorance on all these subjects. We would not alter the *Truth*, but only as far as we ourselves are concerned, we would change *results*.

Whether we will or no, we cannot POSSIBLY affirm both of two Contradictories. It we hold fast to *one*, we lose the other. And we must affirm TRUTH and deny its verbal opposite as an absolute UNTHINKABLE, in order to make the slightest advance in knowledge.

Now since all the Contradictories of universal, necessary and absolute Truth are impossible, are *Unthinkables*, we must either affirm Truth, Virtue, *Health* (from Anglo-Saxon hal, WHOLE), Life, Love, etc., to be universal, necessary and absolute Truths, and their contradictories unthinkableables, or else we

must affirm Falsity, Evil, Disease, Death, Hate, etc., to be universal, necessary and absolute truths and their contradictories unthinkable. A conclusion which the consistent Materialist accepts either openly or else practically. But a conclusion the Spiritual Philosopher cannot accept without a most flagrant violation of the Law of Contradictories.

But here the ego immediately inquires: How, then, come these appearances which seem so real; take, e. g., the manifestations of Evil, the contradictory of Virtue?

Here, however, a moment's reflection convinces us, this class of manifestations we universally regard as *results*. Moral quality is never affirmed of results, but of the *thought* which actuated the results. To remove the results in no way affects the guilt of the Thought.

But again the ego questions: Why is not the *erroneous judgment* back of the results of

Evil, as *evidently* unthinkable as the statement, some right angles are larger than others?

The answer is plain enough. It is purely a matter of insight, of education.

The race has been so accustomed to accept truth from authority instead of reason, that with most minds a college degree will outweigh any logical demonstration.

It is an *erroneous judgment* that self interest or happiness ever in any way conflict with Virtue.

On the *contrary*, the welfare and happiness of the individual, and of the race depend unconditionally upon Virtue.

It is just as untrue that a man is the slave of his senses, as that some right angles are larger than others. But, just as surely as a man comes to the conclusion that his senses rule him, or were given for personal gratification, just so surely the physical, or phenomenal results of

such a decision begin to manifest themselves. And since *Intellect and the Senses meet through the imagining faculty*, Intellect having accepted the unthinkable, the impossible for Truth, for Reality, IMAGINATION proceeds to portray these Unthinkables to the senses. And all the acts of that man thereafter are *results* of that one mental error.

But, right here must be noticed an important and undeniable fact, viz.: The whole *physical* organization also responds to the mental error. A *momentary* thought of sensuality, avarice, or revenge, distorts the face, impairs respiration, retards or quickens the circulation, and goes tingling through every nerve and fibre of the body. But if long enough continued it results in either Disease of some form, or permanent deformity of the features, if not of the whole body, or both.

Very many forms of Disease are well known

to be the results of immorality, and consequently purely mental origin. Yet it never seems to strike one as at all absurd to *physic* a man for Avarice, or Revenge. On the contrary it is taken for granted as the proper thing to do. Still the person who should undertake to remove an ugly image reflected on a wall by a magic lantern, with a coat of whitewash, would in all probability be regarded, either as *non compos mentis*, or, as a very great ignoramus. No matter how much one may try to ignore the fact, or cheat the senses, by hanging a dark curtain over the ugly picture, yet Reason will insist that the reflection is still there as long as the lantern remains intact; and that you have only to lift the dark curtain to be again confronted by the unseemly reflection. There is but one way to remove it from the wall, and that must be done by a change inside the *Lantern*.

In like manner as long as the mental image for an unthinkable is held in the mind, just so long will the immoral results continue to manifest themselves.

But, just as surely as the erroneous judgment is *corrected*, all the results of the personified unthinkable will be replaced by manifestations of Truth, Pure living, and High thinking.

The complete reformation of an immoral man would not then be the miracle it now is, if *physical causation* were seen to be as utterly unthinkable, as for the *Reflections* of the magic lantern to be the *Cause* of the image they reflect.

But such results are impossible on a basis of physical necessity, and, moreover, as long as physical causation is allowed in the slightest degree, Morals are at the mercy of *Chance*. For a man may be free one moment but necessitated the next. Or again one man might be

entirely free under circumstances which would render another wholly necessitated.

The fundamental lie, then, which opens the door to evil and which continues to hold it open is *physical causation*, or allowing the senses dictatorship. The office of the Senses is solely to report phenomena. Reason translates it into Knowledge. The Senses should give us neither pleasure nor pain. Either pleasure or pain denotes perversion of their use. In their office they should be as sensationless and unconscious as *perfect digestion*. The pleasure derived from the harmony of color or sound, or proportion should be wholly intellectual. Pain should be the revolt of the intellect against an untruth. For discord and inharmony are but expressions for a lie!

Pleasure and Pain are both results of the erroneous judgment of Physical Causation, for Physical Causation is as absolutely unthink-

able as it would be for the reflections of the magic lantern to be the *Cause* of the Reality they reflect; or, for *Thoughts* to be the *Cause* of the Ego or Mind which thinks them.

This conclusion, however, being thoroughly contrary to established belief will not be readily accepted in the case of so-called purely physical Disease. For although mental and moral causation is generally conceded for a large class of bodily maladies, yet physical causation is insisted upon for a large proportion.

Feuchtersleben says: "The operations of body and mind meet in the fancy (or imagination) as in a *punctum saliens*; it is only through the imagination that they act and re-act together. *Thought without an image cannot become diseased; nor can sensations without imagination become psychically diseased.* Below imagination we find affections of the sensor and motor nerves which remain purely corporeal diseases

so long as they do not encroach upon her domain."*

But how can they become diseased and *not* encroach upon her domain? For all our knowledge and experience of sensor and motor nerves is derived *wholly* from their diseased condition. No one would ever have known of nerves from their *healthy* condition. They never report themselves. But having become disordered they *do* report themselves; and the report must of *necessity* be made through the imagining faculty. There is no other way. The only point which remains then, to consider, is whether sensor and motor nerves get out of order themselves, or by some misuse on the part of the ego. If then, diseased conditions of sensor or motor nerves can be shown to be *results* of erroneous judgment, there certainly

*Medical Psychology, pp. 241-242.

need no longer be any reason for the Spiritualistic Philosopher to violate the Law of Contradictories, even to the extent of affirming Physical Causation in the solitary case of sensor and motor nerves.

The true definition of CAUSE is: "Whatsoever WILL, does or DID DO."* Throughout the phenomenal Universe we observe only an orderly succession of events, never *Cause*. Our only experience of cause is when phenomena is modified through human agency or design. Thus man can combine Hydrogen and Oxygen in the *proportion* of two volumes of H to one of O and produce the result H₂O, or Water, through his own design and agency. But at the same time he is conscious that he is not the author of the *immutable principle* necessary to the combination, and instinctively

*Chas. De Medici, Commensuration, p. 12.

concludes to a Supreme CAUSE or WILL, as an ultimate ground of all the orderly succession of events observable in the Universe. The finite ego is the immediate or efficient cause of change or modification of phenomena observable about us in human life. While the Infinite is the ultimate Cause of the immutable principles back of Visible Universe. Reason can never be satisfied with any causation apart from *Will*. Especially since it must necessarily result so disastrously to Intellect and Morals.

Simply because the senses report certain appearances followed by suffering and disorder of the Organism, which interfere with the functions of body and mind is not sufficient, reason for affirming Physical Causation in the case of purely corporeal Diseases. For, why should Reason allow the Senses to be competent to furnish the truth in this one case, while in every other the Senses but furnish the data which

Reason alone is competent to work over into knowledge? The *Senses* would at this very moment, (if they were consulted), *insist* that the Earth is stationary; and *deny* point blank the fact that the earth is whirling through Space, in its Orbit, at the rate of 68,288 miles an hour.

If then a perfectly satisfactory explanation of all so-called purely corporeal diseases can be given by assuming *physical causation* to be the *erroneous judgment* which results, either *directly* or *indirectly* in corporeal diseases, *Reason* is bound to accept it, since it would thus forever dispose of both *Physical Causation* and *Corporeal Disease* by effectually *knocking* their heads together.

(I.) A belief in *physical causation* produces *Fear*, and *Fear* acts both directly and indirectly upon the body. Often immediately upon the *sensor* and *motor* nerves in like manner as was

seen in the illustration of the immediate results of Avarice and Revenge upon sensor and motor nerves; or in the case of the results observed upon a belief in a false alarm of fire. It would be impossible to dismay that mind which was in *conscious possession* of its perfect ability to subdue the fire, or else to escape from the flames uninjured. Especially if the consciousness of perfect ability was based upon the knowledge that the only conceivable danger would result from *Fear*. Just so perfect *fearlessness* has carried many untouched through the most violent contagions of cholera, small-pox, yellow fever, etc.

(2.) Fear is also the remote, or (latent) cause of disease, as a race belief held throughout the whole history of mankind. It is the *open door* through which the Enemy can at any moment rush in and bind the strong man. It is co-existent with the first Personified Ab-

straction, or the *lie* of an independent Reality apart from and hostile to Mind. Observe the “*Fossil history*” to be seen in the formation of the two words Health and Disease. Dis-ease is the lack of ease immediately resulting from the erroneous conceptions of an independent Health (anglo-saxon Hal. *Whole!*) Wholeness apart from Infinite Mind.

This one *lie* lurks behind a million different *Masks*, which pass for so many different entities and Realities. Every scientifically labelled Disease with its various attending symptoms minutely and vividly pictured out to the senses is a *Mask*. The *Lie* and its masks are Personæ” of a *Stupendous Masquerade* under Personified Unthinkables. The “Dramatis the auspices of Materialism, and the stage management of Physical Causation. An High Carnival which might be sufficiently entertaining but for the fact that its swift and inevitable

termination in that woeful TRAGEDY OF ERRORS—the Errors of Falsity, Evil, Disease and Death, touches a chord which vibrates in every

Here the ego insists upon an answer to the human heart.

question: *How* is it possible for a lie or an unthinkable to be expressed upon the body? But *one* answer is possible. It is manifested on the same principle as all Thought in the Universe; that grand principle according to which all REALITY is manifested; the immutable principle of which the finite is not the author and which it cannot alter, although it may deny. But if it *denies*, it reaps the results of the *denial* worked out on the very principle which it denies.

One can write out on a black-board the statement for the unthinkable two plus two equals five; he, there, has a manifestation of a lie. If he affirm the lie to be true and on the strength

of the affirmation gets \$5 out of his neighbor instead of \$4 there are immediately, immoral results from the lie.

Now, Rheumatism or Pneumonia, etc., are *Verbal* expressions for unthinkables just as two plus two equals five is a verbal expression for a lie. By means of the picturing faculty, both of the individual and of those about him, the outward manifestation of the unthinkable will express itself upon the body just as surely as the magic lantern will reflect the picture inserted between the light and the lenses when the proper conditions are met.

This explanation reduces *all* physical phenomena in the Universe to the manifestation of Thought and removes the contradictory from the philosophy which affirms man to be the union of mind and matter, and the erroneous judgment that Soul and body interact. WILL is the only CAUSE in the Universe of

which we have any knowledge or experience. That Will modifies, changes and controls the physical is our hourly and daily experience. But *how* matter, even in the form of sensor and motor nerves can change itself into sensations transcends all experience. On the other hand, mind can locate sensations in any part of the body at will. Thus cases are common (quite too common) where from the simple trimming of the finger nails some persons actually suffer more than others would from cutting into the skin. Again others pride themselves upon such an acute sense of digestion that they can tell the exact ingredients of their food even when the palate is deceived.

Soul and body cannot interact any more than the *Reflection* and the *Magic Lanter interact*.

Quinine or Physic never made a sick man well, any more than a dead man could double

up his fist and strike a blow. Faith in the knowledge and skill of the doctor who prescribed the medicine; hopefulness in those about the sick man changes the mental image until the *appearance* of disease, like *Dissolving View*, fades into the glorious *Reality* of Health.

The problem of Health, then, would be how to cultivate and keep clean and healthy pictures in the mind. Health would then be an essential part of the ego. Man would be a strict unity not a trinity of Intellect, Body and Morals.

And the absolutely necessary postulates of this *Unity* would be INFINITE MIND, FREEDOM and ETERNAL LIFE.

One more Contradictory remains to be considered, viz.: The Contradictory of Life. If we affirm life to be a universal, necessary and absolute Truth, then Death is impossible and unthinkable.

The *appearance* called death is therefore only the last stage of the Lie of Physical Causation in which the lie and its mask are swallowed up in the victory of Truth, in which the Personified Unthinkable is *crased* from off the boards of Reality.

Heaven is not a PLACE where there is no more sinning, suffering and dying. It is a state of *Intellectual development*. And when the finite reaches that stage of Insight by which the contradictories of all attributes of Infinite Mind are seen to be self-evident Unthinkables—*then* there will be no more death, no matter whether that degree of WISDOM is attained upon this Earth or in some other Sidereal System.

CONCLUSION.

A few more words remain to be said in regard to the *use* of the Verbal Opposite, or Contradictories. Since there is such a thing as Verbal Opposite, what is its office in our mental activities? Reason insists that nothing is useless or meaningless in the Universe. Why, then, is it possible to *say* or to *believe* a thing is *so* when it is not so?

Consider, then, for a moment, the proposition that two straight lines cannot enclose space. Nothing can make the truth of the proposition so manifest, as the attempt to think its contradictory,—(two straight lines CAN enclose space.) In fact, Truth cannot be *established* or proved in any other way. A truth is only accepted nominally or on trial, as it were, until its contradictory is seen to be a self-evi-

dent UNTHINKABLE. This principle of Contradictories is, then, our *Touchstone* for truth.

And this is the part *Attributes* and their Contradictories play in our knowledge of Reality. Attributes are the lights, and Contradictories the shades, which together work out some magnificent truth of Being; just as an artist represents the idea, Tree, on paper, by means of black dots, and lines,—and light spaces. The idea, tree, is made manifest by means of the LAW OF CONTRADICTION, and *cannot be done in any other way*. Why? Because the artist is imitating *Nature*, and in nature, the idea is worked out on the principle of Contradictories; for phenomena are but mental pictures for the ideas of Infinite Mind.

In like manner all the great truths of Health, Virtue and Life are worked out of this same principle of Contradictories; But mankind, at present, as it were, accept them only nominally,

or on trial. There is but one way to establish them as grand Realities. When the appearances called Evil, Disease and Death, are seen to be results of personifying self-evident unthinkables; then Health, Virtue and Eternal Life will be as absolutely certain as the fact that all right-angles are equal.

If a man in looking at the drawing of the tree on paper, should see only a meaningless collection of black lines and dots, and should devote himself to a minute analysis and enumeration of dots, angles, and straggling and crooked lines, he might display a very profound erudition on the whole subject of lines and dots; but he would forever miss the *idea Tree* in the artist's mind.

If on the other hand, another man should devote himself to the study of the phenomena of *light spaces*, he might work out some very marvelous theories involving laws of Optics

and Mathematics; but he would also forever miss the idea, tree, in the artist's mind.

But if, finally, some one should, in looking at the sketch, arrive instantaneously and unconsciously at the idea, *tree*, lights and shades would be quite meaningless, in themselves, and never interest him beyond the fact that they represent the principle by means of which the idea was expressed.

Like Socrates of old, he would claim no wisdom for himself, simply because he had recognized the design of the artist, but would feel more than ever impelled to affirm that he knew nothing, in view of the fact that he was neither the Author of the idea, nor the sketch, nor the principle by which it was executed. If the Oracle pronounced him the wisest of men, he would maintain that it was simply because he knew nothing, while the ERUDITES of the Dark Lines and Light Spaces did not even know they knew nothing.

So if the ego could, with the humility of a little child, or with the Wisdom of Socrates, starting out once more from the Threshold of Knowledge, arrive instantaneously and unconsciously at the sublime ideas of Life and Love, contradictories would be quite meaningless in themselves and never more be of interest, save as they had together manifested the ideas of Life and Love and furnished the *Principle* whereby other ideas of INFINITE MIND could be comprehended by the *Finite*.

FIRST LESSONS IN REALITY

OR

THE PSYCHICAL BASIS

OF

PHYSICAL HEALTH

PREFACE.

The following lessons are now given to the public without the slightest alteration, just as they were prepared, and taught by correspondence to a few friends and fellow seekers after *Truth*.

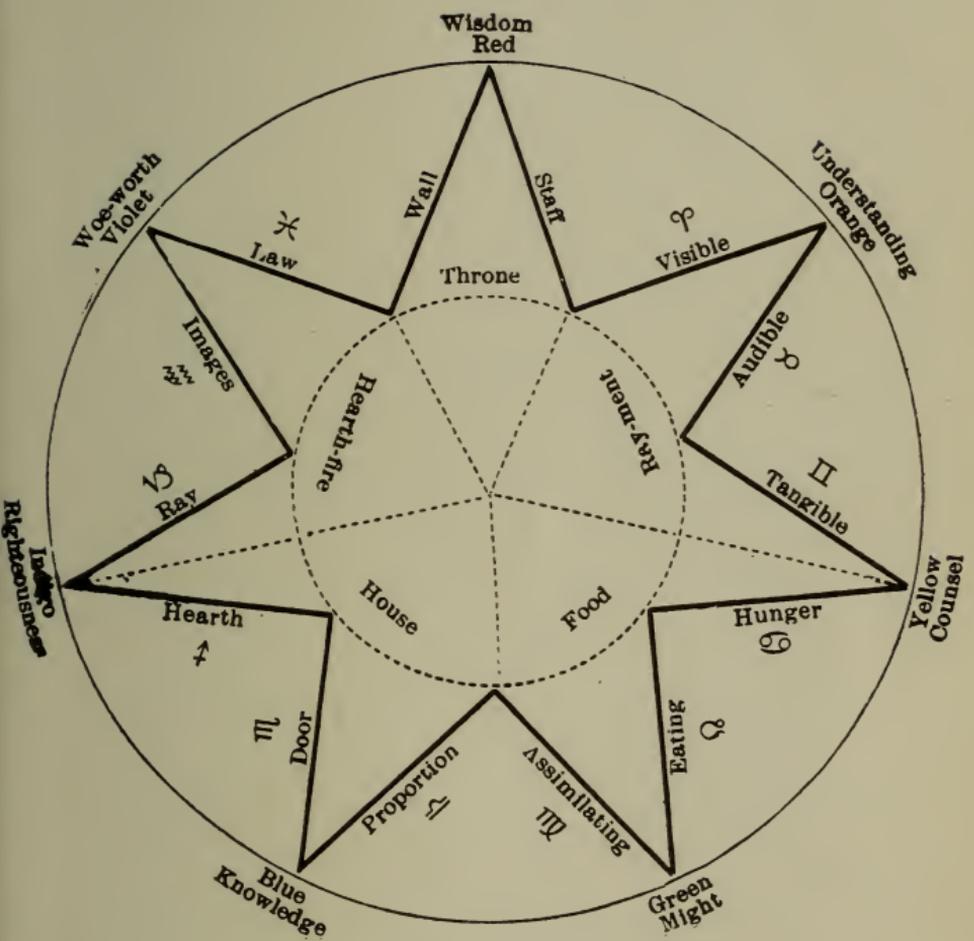
Although it would seem desirable, because of their somewhat mystical nature, to attempt to fortify them against misconception, yet experience has taught that the attempt would, after all, but court the very danger to be avoided.

To interpret them *too literally* will be to lose their essence. On the other hand, not to discern the vital relations between the ideas herein expressed, and the *symbols embodying* them, will be equally fatal to their true apprehension; for the terms employed are not as one might

suppose merely fanciful, figurative, poetic, etc., but are used because they express the dual unity of *Thought* and *Symbol*.

To have a knowledge of facts is one thing, but to grasp the relation of these facts to each other, is quite another thing. One mind can help another in the former case, but in the latter each soul must discern relations for itself. This discerning must be *inborn*, it cannot be imparted. One *cannot* discern a relation for another any more than a joke can be appreciated vicariously. So in these lessons *Thought* and *Symbol* have been placed in juxtaposition, the insight into their relation must be left to the Soul in travail with *Truth*.

Los Angeles, California, July, 1886.



SYNOPSIS

INTRODUCTION—THE STAFF.

1. REFLECTION.

RAY-MENT { Visible.
Audible.
Tangible.

FOOD { Hunger.
Eating.
Assimilating.

2. REFRACTION.

HOUSE { Proportion.
Door.
Hearth.

HEARTH-FIRE { Ray.
Images.
Law.

CONCLUSION—THE WALL,

FIRST LESSONS IN REALITY

INTRODUCTION.

THE STAFF.

One end of a staff implies another end. I cannot (as tradition relates of a certain Hibernian philosopher) cut off one end from my staff, and then have only one end left. I may thus reduce the size of my staff, but while it holds out it continues to have two ends. Neither do the two ends remain after the staff has gone. The staff and its ends are real, or polar opposites, which mutually imply each other, which are utterly meaningless and unthinkable apart.

However, although I cannot detach the staff from its ends, nor the ends from the staff, yet I can distinguish between them. One end is not the other end. The head is not the foot of the staff, neither is the foot the head. There must,

therefore, be some invisible point of union between the two. A point which is neither the one end nor the other, but where the two are one. This invisible centre I take to be the point of equilibrium. I, therefore, balance my staff until I find this point. Now but one thing remains to make my staff *living*, to turn the *rod* into a *serpent*, and that is *motion*. The motion of my staff about its invisible centre is circular, a form of *spiral*. Spiral is from the Latin *spira*, meaning *breath*, coil, spire, etc. *Spirit* is from the same word. Motion is, accordingly, the breath of life.

The staff as a whole expresses *Unity*; as composed of polar opposites it is a *Duality*; as polar opposites and point of equilibrium, a *Trinity*; as living it manifests a *Quarterni*,—the sacred Quarterni of Pythagoras.

The two ends of the staff, as visible, symbolize the phenomenal, or terrestrial portions of

this Quarterni. Point of equilibrium, and motion, as invisible, symbolize the more *real* and celestial elements.

Having learned this much of the nature of the rod, I wish to know what use I am to make of it in the study of Reality. Finding that the words *real*, *ray*, *thing* and *thought* are all derived from the word meaning *Rod*, I conclude that Reality is Rod-ality, and that to spare the rod, in this study of Reality, would be to spoil the child.

Accordingly, my staff, whether I take it as a rod of light, or as a type of all vegetation, from the blade of grass to the tallest tree, symbolizes to me an invisible and more *real* rod of thing and *Ray of Thought*.

LESSON II.

RAY-MENT—VISIBLE.

If, when standing beside a body of water, I chance to see the form of a cloud mirrored in golden and rosy tints upon its surface, I am not deceived by the picture. Beautiful as it is, I know that it is but a reflection of a cloud in the sky, far above my head, which I do not see as long as my attention is directed to the cloud upon the water. I know that, although I thus distinguish between the cloud upon the water and the cloud in the sky, I cannot *separate* the one from the other. I cannot *detach* the cloud upon the water from the one in the sky, and still have my picture upon the water after the picture in the sky has drifted away beyond the horizon.

Still further, I know that as my cloud upon

the water depends upon the cloud in the sky, so they both depend upon the light from the sun, and that while my picture upon the water is simply a *reflection* produced by the action of rays of light and the reaction of the surface of the water, so the picture in the sky is a *refraction* produced by the action of rays of light and a reaction of vapor in the atmosphere. My cloud celestial, and my cloud terrestrial, are each a *Ray-ment* (rod-ment) resulting from an action and a reaction.

But if I cannot separate the refracted picture from the reflected picture, then there must be some invisible point of union between the two, a centre of equilibrium between the action implied in the term *refraction*, and the reaction implied in the term *reflection*, a point which is neither celestial or terrestrial, but where the two are *One*.

Looking again upon the water I behold my

face reflected upon its surface, and then call to mind the fact that my own face I have never seen; its reflected image is all that I ever have seen, or can see. Now the reflected face upon the water is certainly only a ray-ment produced by the action of rays of light and the reaction of the surface of the water, and if, what I have hitherto considered my *real* face is only a ray-ment produced by an action and a reaction, the fact that it has never occurred to me proves nothing against its truth, especially when I remember that since *real* and *ray* are the same in derivation, from the meaning of the words, my real face is my ray face.

Turning my attention to my body, I conclude that if my face is ray-ment my whole body is ray-ment, produced by an invisible action and reaction. If, then, this terrestrial body or ray-ment is like my cloud terrestrial, simply an inverted reflect of my celestial ray-ment, the fact

that I have never *consciously* recognized my celestial ray-ment proves nothing against its existence, for while my attention was directed exclusively to my cloud floating upon the water, I became for the time being entirely oblivious of the cloud above my head which I could not see.

But if this terrestrial ray-ment is only an inverted reflect of a true and celestial ray-ment, then I am possessor of an heritage hitherto unknown; for, like the two clouds, they cannot be *separated*, they are real (ray) or polar opposites which mutually imply each other, which are utterly meaningless and impossible apart. Now if my *consciousness* has been located, hitherto, solely within the reflected image of my true self, then I am a slave bound down, by my own ignorance, to chains of sense and suffering. But with this recognition of my serfdom I also see clearly the *way* of escape. There must be

an invisible point of union between the two, and I must locate my consciousness at that invisible centre of equilibrium between my refracted and my reflected self, the point which is neither celestial nor terrestrial, but where the two are *One*.

The question of *how* to emancipate my consciousness from its inverted reflection and to locate it at its true and invisible centre, is the most momentous in the universe. It involves the meaning and object of existence. It is the problem of all times, that of the perfectibility and immortality of the *soul*. Of the *soul*, for this earthly *consciousness* is but the inverted reflection of my *true consciousness*, which is the same thing as soul. These first lessons in Reality, then, are first steps in the path of Rodality,—a straight and narrow ray of light!

Turning, therefore, to my staff, I state the problem in terms of rod. The two visible

ends are terrestrial ray-ments; the head of the staff is the body; the foot of the staff is the purely finite or earthly mind; the point of equilibrium, or the invisible centre, where body and sensations are one, is consciousness; motion, the breath of life, completes this Quarterni.

Consciousness and motion symbolize the refracted or celestial elements of the Quarterni. Body and finite mind, the terrestrial portions.

Body is the strictly visible member of this Quarterni. And body, again, as a whole, is four-fold, corresponding in structure to the four elements. The solids of the body (bones, tissues, etc.) correspond to earth. Heat, the agent of the functions especially connected with solids and between solids and liquids, correspond to the second element, or fire. Secretions of the body correspond to the third element, or water, while breath is the fourth element, or air.

The action of respiration and the reaction of secretions form an upper dualism, and to destroy, *e. g.*, the balance between the action of the lungs and the reaction of the blood, would instantly produce violent and even fatal results, from which the visible body would soon pass to the realm of the invisible.

The action of heat and the secretion of tissues form a lower dualism, and to destroy the balance between heat and tissues would likewise produce a wasting away of the visible body.

Now the harmonious equilibrium between these upper and lower dualisms is what is ordinarily termed *physical health*, and if, as I have already decided, equilibrium of body is simply a reflect of a celestial or soul equilibrium, then the basis of physical health is purely *psychical*.

But as long as my consciousness is located within my body, body rules soul, whereas body

should be simply raiment (ray-ment) for my true consciousness.

Again, this raiment for my soul must be like all rays, or, like my staff. It must have two ends and a central point. I, therefore, regard the *Visible* as the head of my staff, the *Audible* as the foot, and the *Tangible* as the point which is neither visible nor audible, but where the two are *one*.

LESSON III.

RAY-MENT—AUDIBLE.

Once, by means of an aperture in a shutter, and a prism, I tried to detach a ray of sunlight from the sun, and shut it up within a dark room. It arranged itself in beautiful colors upon the wall, but when the sun went, the ray went too. So with each step in this study of Ray-ality I am confronted with the impossibility and unthinkability of any such thing as separateness. Thus, by means of refraction and reflection, combined according to definite numeral conditions, light becomes visible; also, by means of refraction and reflection combined according to definite numeral conditions, *breath becomes audible*; yet breath and light cannot be separated, for light without breath or *motion* would not be light, would not exist at all.

Still, although I cannot separate visible rays

from audible rays, yet I must distinguish between them in order to reach an understanding of them. As a first step in distinguishing between visible and audible rays, I turn my attention to the *numeral conditions* according to which all external manifestation takes place. And in order to study numbers, I regard them as *visible numerals* and as *invisible numerals*.

The visible numerals are *three*, viz., the point, and the two forms of the line, or, the straight line and the crooked line. When I draw a picture on a piece of paper, I use the three visible numerals. But in order to complete the manifestation, to make my picture living, there must be the light spaces of the paper to bring it out. A moment's reflection convinces me that the whole visible universe is pictured out to my vision solely by means of the three visible numerals in space. All the infinite variety is but gradation and combination of

these primary numbers. The horizon gives me the perfect circle. The line from the zenith to my feet is the straight line. The outlines of the clouds present a loose combination of the straight and the crooked lines, while the rocks, trees, etc., of the earth's surface, display a more minute and compact combination of the two forms of line. Geometry, or the art of measuring the earth, as well as the whole science of Astronomy, depend upon these visible numerals, and with this thought comes to me the *meaning* of these visible numerals. The point symbolizes the centre of the two forms of line, or the point which is neither the straight line nor the crooked line, but where the two are one. Again, the straight line symbolizes the form of force which strikes out from the centre, termed in science the *centrifugal*; while the crooked line symbolizes the form of force which draws back to the centre, termed *centri-*

petal. Thus is all visible but the type of an invisible force—a force which is dual in its action, and its dual action being balanced at a central point which is neither centrifugal nor centripetal, but where the two are one. And if this balance were overcome by either form of force, the visible universe would vanish like a shadow.

Just as the art of *measuring* deals with the visible numerals, so the art of *counting* or numbering treats of the invisible numerals. All counting is based on the Quarterni, 1, 2, 3, 4. Their sum is 10, ten tens are 100, and so on to infinity. All the operations of arithmetic are also based on the first four, viz., addition, subtraction, multiplication, division. But counting cannot be separated from something to count. The elements which comprise the earth's surface and atmosphere combine only according to count. Take *e. g.* the two invisible gases, oxygen and hydrogen. They combine and

form water only according to the number *two*. And, moreover, this combination is *audible* at the instant at which it becomes visible.

This number *two* holds the balance of power. It represents the point which is neither oxygen nor hydrogen, but where the two are *one*, and I have only to overcome this polarity to cause the visible water to vanish into two invisible gases. But what is true of water is true of all compounds comprising the earth's surface. Destroy the numeral condition and the visible vanishes. Even the *diamond*, the hardest known substance, heated in oxygen gas, burns to carbonic acid, and carbonic acid at the ordinary atmospheric temperature is a transparent, colorless gas.

In order to determine the relation of measuring to counting, I turn to my imprisoned ray of sunlight, pictured on the wall in seven different colors, viz. :

Red,	Orange,	Yellow,	Green,	Blue,	Indigo,	Violet.
1	2	3	4	5	6	7

Now the odd numbers, 1, 3, 5, 7, are certainly different gradations of *refraction* from the white back to the white, completing the circle. But 2, or orange, which is between red and yellow, *reflects* both red and yellow, and is thus a mixture or compound of the two. Again, 4, or green, reflects both yellow and blue; 6, or indigo, reflects both blue and violet. Thus I see that the odd numbers 1, 3, 5, 7, signify different gradations of the centrifugal force or straight line, while the even numbers, 2, 4, 6, are gradations of the centripetal force, or crooked line. *Counting expresses gradations of measuring.*

But what is true of the seven colors is equally true of the seven notes :

1	2	3	4	5	6	7
Red,	Orange,	Yellow,	Green,	Blue,	Indigo,	Violet.
C	D	E	F	G	A	B

$\overset{1}{C}, \overset{3}{E}, \overset{5}{G}, \overset{7}{B},$ are different gradations of *refraction* from the octave to the octave, while $\overset{2}{D}, \overset{4}{F}, \overset{6}{A},$ are *reflected* tones, corresponding in quality to the colors they represent.

The exquisite primary cord 1, 3, 5, or C, E, G, is Red, Yellow and Blue manifested to my consciousness through my ear instead of my eye. So every conceivable cord and combination of tone and color can be written out in figures, until I am led to exclaim: Sound is color made audible; and color is sound made visible! My eye and my ear are avenues to my consciousness of the two halves of a unity. In order to determine whether the sense of touch is the avenue to my consciousness of the unity of the two halves, I next give my attention to the *Tangible*.

LESSON IV.

RAY-MENT—TANGIBLE.

I might have been born blind, and yet been able to determine the meaning, the harmony, and to a certain degree, even the color of objects about me, by means of touch. I might have been born deaf, and yet been able to determine the meaning of words, and the harmonies of sound from touch and sight. I might have been born with only the sense of touch, yet have attained to a higher and truer knowledge of the world in which I live than many about me endowed with five senses.

But without the sense of touch I could not maintain my terrestrial existence. When feeling goes, life of the visible body goes too. Touch is, then, the vital sense of the terrestrial body.

When I push my hand against a stone, or

thrust it into water, or pass it through the air, I am conscious of different degrees of *resistance*. And I classify objects about me according to the different degrees of resistance which they offer to my touch. The air, when it offers no resistance to my touch, is unperceived, so without *resistance* there is no *touch*.

But what is resistance? Resistance is simply force, an invisible action and reaction, which is expressed by, and can be determined from, numbers, *e. g.*, the resistance of water is expressed by the number 2. I have only to overcome the polarity or equilibrium expressed by this numeral to render the water, which was tangible, tangible no longer.

But what can be done in the case of water is also possible in the case of the most seemingly immovable solids of the earth. By means of burning glasses the sun's rays can be collected to a central point, or focus, and heat ob-

tained sufficient to change solid rocks into liquid flames. And thus I come to realize that the tangible is tangible only according to certain definite conditions which correspond exactly with the conditions according to which the *Visible* is visible and the *Audible* is audible.

Upon comparing the three forms of rayment still further, I am convinced that the visible, and the audible, likewise, are perceivable by me, only by means of *Resistance*. The one is resistance of light vibrations, or radiations, and the other is resistance of breadth vibrations, or radiations. So that sight and sound can be said to be forms of *Touch*. Touch thus represents the point where sight and sound are *one*.

All sensation may then be called touch, or *Resistance* expressed in different degrees. The sense of touch (ordinarily so called) expresses the first degree, or most actual and living con-

tact; sound, the second degree; vision, the third degree, or most remote and external contact.

Thus, to hear and see flames may affect me very agreeably, but the effect of touch would be quite the contrary. Yet the flames come in contact with my consciousness as truly in the one case as in the other.

The fact of the *unity* of sensation is well illustrated in the case of a child. It is never satisfied with simply looking at an object. It must *see* with its fingers as well as its eyes. And shakes or drops the object in order to *see* with its ears also.

Now since I have decided that this terrestrial ray-ment is only an inverted reflect of a celestial ray-ment, or thoughtment, I must strictly apply this fact in the case of sensation.

This *resistance*, comprised under the three forms of visible, audible and tangible sensation; this purely terrestrial touch; this my

means of communication with the external world, or terrestrial minds about me, is simply an inverted reflect of a higher sense of *Touch*, of a *Resistance* to an interior or celestial world of Thoughts and *Minds* (since thoughts imply minds).

If I have hitherto been entirely unconscious of this interior three-fold sense, it is because my attention has been so taken up solely with external resistance that the interior resistance has been unobserved.

But when I do observe this interior resistance I find that, in its development, my experience corresponds to that of the child in the case of its exterior sensation. *I see first with my fingers.* This is the interpretation of bodily suffering. Body first responds to this thought resistance. But as I advance in knowledge and acquire this thought resistance through the other avenues of touch, thought vibrations, or

radiations, which, like the flames, now cause me acute suffering, will become a source of most wonderful knowledge and understanding as soon as I can hear them and see them instead of simply feeling them. Then, what now prostrates me with physical suffering will become to me the greatest possible source of power and wisdom.

But before I can raise my interior and true sense of touch to the celestial plane, I must first pass through a terrestrial plane of thought. I am encompassed round about by a dense atmosphere of absorbing *cares*, in traffic, and in social and political life. I must *feel* my way through this earthly atmosphere before I can reach a higher realm of Thought. First, I feel my way with touch in the first degree, which means suffering; second, with touch in the second degree, by means of which I begin to observe a harmony and meaning in the confused

din and squabble about me; and finally, with touch in the third degree, whence my eyes are gradually opened, and *seeing* for the first time in my life, I come to know how to *see* less with my fingers and more with my ears and my eyes.

Thus I come to discern the relation of terrestrial body and mind to celestial body and mind.

Reflected body and its three-fold sense is simply *raiment*, or *garment*, or *visible expression* for the celestial body, or *soul*.

Finite, or earthly, or reflected mind is the *food* or nourishment for the *soul*, by means of which the soul after *hungering*, *eating* and *assimilating* the husks of finite thought, returns to its Father's house, to be fed with the heavenly bread and *staff* of life, and to enter upon the celestial heritage.

This great truth of my celestial heritage is first *refracted* to my consciousness through the tear-drops of suffering, then afterwards *re-*

flected, by means of numbers and harmony, to my vision.

Touch is the refractory medium through which the *Divine Ray* is transmitted to my consciousness, while the medium refracts outwardly, the *Ray* is a *rod* of correction, but when it refracts back toward its celestial source, it is the *staff* which comforts.

The Tangible is thus the point of equilibrium between the Visible and the Audible, the vital point of radiation, while radiation itself, or motion, changes sensation from the plane of reflected body to the plane of reflected Intellect, or to the second *spire* or coil of the *Serpent*.

LESSON V.

FOOD—HUNGER.

The polar opposite of touch is desire; and, although touch and desire cannot be separated the one from the other, yet I at once observe a very important and significant distinction. Touch, I cannot disconnect from bodily sensation; Desire, I cannot disconnect from mind—the purely finite or reflected mind.

Bodily sensation brings me in contact with the infinite wonders of the phenomenal universe, and spontaneous with this contact occurs the desire to experience and to know the *reality* back of this phenomenal—its meaning, and its purpose.

The way by which I am to reach this experience and knowledge is, obviously, very direct,

if I but follow the straight and narrow path already marked out viz., as the phenomenal is an inverted and left-sided copy of the real; as external sensation also bears this relation to interior sensation, then must the desire connected with external sensation be also only an inverted and left-sided copy of a *Desire* which is interior, or esoteric. In other words, the interior sense of touch implies the esoteric desire, just as external touch implies external desire.

In order to reach this esoteric desire, I must, indeed, start from the exoteric desire—the outward doth from the inward roll—and the inward dwells in the inmost soul. I must possess myself of the knowledge which only can be bought by experience, and which comes from direct contact with the phenomenal. *But* I must accept the experience of sensation and desire only as a means of knowing reality—the exoteric must always be my ladder to the esoteric.

The *Visible* must simply reflect to me images of objects which in themselves are entirely beyond my range of sight; from the *Audible* I must learn to detect the counts of the *Still Voice*; while the rod of the *Tangible*, with its two ends of pleasure and pain, must truly

“Feed full my sense for a while;”
until balancing the rod and finding the point of equilibrium between pleasure and pain, I attain to the *interior vision*,

“The sight that my soul yearns after.”

To refuse the experiences of bodily sensation and desire is to refuse ray-ment and food to the soul; and thus to deprive the soul of its only means of development toward final perfection.

But, to be deceived by these images—to accept the mere reflections for the realities themselves—is the *fundamental error*, or, in other words, the *fatal sin* of *Idolatry*. No matter whether I call it *error*, or whether I call it *sin*,

the thing in itself, independent of what I may call it, is *Idolatry*.

Therefore, although I must diligently till the soil of this terrestrial ray-ment and its sensations, the fruit must not be consecrated to the idols themselves, but must be brought as an offering and sacrificed to the *true desire* of soul.

Now, if I say the irrevocable penalty of Idolatry is *Disease* and *Death*, I but state in other words the fact that *Disease* and *Death* are logical results of calling inverted shadows the entities they *are* not and *cannot* be.

The fact in itself acts quite independent of whatever I may choose to call it. Idolatry is not pacified with the term *sin* any more than by the word *error*.

As long as I am an *Idolator*, I am subject to disease and death in spite of the creed to which I may subscribe, in spite of the benevolence and morality I may practice, or even in spite of the

drugs I may swallow and the laws of hygiene I may observe.

Nor is this death penalty of Idolatry canceled with once meeting its decrees; on the contrary, it means innumerable deaths for me, until, by my own insight, I renounce the Idolatry of shadow worship, and turn to the *Living Ray-ality*.

Yet the requisite *insight*, together with the necessary power of choice, do not reside in the finite mind itself. They cannot be separated from it, but their true seat is in the *soul*.

That consciousness possessed by the finite mind and its desires (hungers), together with its seeming power of choice, are but illusory reflects of *Soul* (true consciousness), and true *Freedom*. Soul is the *true Ego*, while the consciousness possessed by finite mind and its desires is *reflected ego*. So also in this power of choice which I possess. I must distinguish be-

tween a *true* and a reflected *Freedom*.

Now, this true ego is the central point of my four-fold system as a whole; body is raiment to this ego, and, just as I must needs have many garments in the course of my earth life, so must the true ego require innumerable robes in its long course of development toward perfection. Finite mind is food to the true ego, and also, just as my finite mind and its hungers is not in itself developed by one meal of victuals, so the true ego requires for its nourishment during its long process of growth the food supplied by innumerable finite existences.* In other words, *the true ego is only developed by means of innumerable incarnations*. Herein is the mystery of birth and death.

Of my staff of finite mind, desire is the head; and just as the staff must follow the course of

*In mineral, vegetable, animal and lastly man.

the head in its revolutions, so the *exoteric* desire leads the whole staff in downward spirals to the very depths of the shadows; but the *esoteric* desire leads in upward spirals toward the celestial light.

As the polar opposite of desire is action, action must then be the foot of my staff of finite mind.

But esoteric desire of the finite mind is only another term for hunger of soul, and just as desire implies action, so hunger implies eating.

Esoteric desire and action of the finite mind are *hunger* and *eating* of the *true Ego*.

LESSON VI.

FOOD—EATING.

Since desire is either true desire or reflected desire, exoteric or esoteric, then must the *action* implied by desire be either exoteric action or esoteric action.

Accordingly, studying action as dual, as true action and reflected action, I first observe that the two forms must, of necessity, be exactly contradictory. This is implied in the relation itself of a reflect to the object it reflects. Action on the plane of finite thought moves in a diametrically opposite direction from action on the plane of the celestial. And as long as the finite acts unconscious of the higher plane, which it simply contradicts (reflects), that power of choice which I seem to possess is, in truth, the exact contradictory of choice. It is

only the choice of the winds and the tides, the times and the seasons, which obey the hidden law instead of coming and going as they themselves may choose.

As my eyes become opened to the relation of exoteric action to esoteric action, as expressed in the law of contradictories, the more evident it becomes to me, that the very actions, in the performance of which I was most certain of perfect power of choice, were the very ones in which I had absolutely no choice.

On this plane of the shadows I find that although I have eyes I see not, although I have ears yet I hear not, and although I *act* with seeming freedom, yet all my acts are contradictory; what I do with my right hand, that my left undoes, and what I affirm with my lips, that my heart denies; when I would walk in one direction my feet follow the opposite.

Thus I come to realize that the quality of all

my action on the finite plan, though seemingly active, is in truth, passive. Accordingly I regard all finite action (exoteric action) as in its essence, *Passion*.

Again, action is always put forth as a means to obtain a given end. It is a reaching out toward, accordingly I must regard action as *Offering*, or *Oblation*, as well as *Passion*.

From this it directly follows that all my actions which have in view terrestrial aims, pleasures and possessions are offerings, or sacrifices made to idols (shadows). As long as in my desires I worship idols, all my acts must, of necessity, be oblations to my idols, for the desire and the act mutually imply each other. But, on the other hand, it also directly follows that as soon as my desires becomes esoteric all my actions will be offerings to the *living Ray-ality* instead of to shadow idols.

The ancient myth of Saturn feeding upon

his own helpless offspring, is, I find, an exact type of my true ego, which is sustained and developed to maturity (im-mortality) by devouring its own reflected (mortal) images.

However, as long as I am an idolator, and my desires purely exoteric, I find that I, in my turn, act the part of Saturn to all beneath me in the plane of shadow. I desire, and seek my own comfort and welfare as paramount. If I am humane it is because I am enlightened enough to discern that thus I best secure my own ends. And even on the plane of body, while I continue to maintain my animal life at the expense of my animal kindred, I do so without perceiving that I thus have the distinctive mark which classifies me with the beast of prey tribe.

I deprive a helpless victim of the birthright to life for the sake of a mess of savory pottage, thus securing for myself both the birthright

and pottage. And as I analyze my line of conduct still further, I find that this one act is a perfect type of every act of wordly wisdom and prudence.

But the instant my desire becomes esoteric, the whole line of conduct is reversed and begins to move in the opposite direction. Action is no longer sacrifice of the higher to the lower, but becomes a series of oblation after oblation of the lower to the higher. Each act is the renunciation of a shadow for a true ray. Each step upon the ladder by which I mount from the exoteric to the esoteric is the crucifixion of a contradictory of truth.

Yet any ascetic practice I may adopt which merely aims to *restrain the external act*, while the desire still exists in full force, is as futile a performance as it would be for me to set myself to work to cut off one end of my staff and expect to have only one end left. I must not

attempt the impossible, but must patiently set myself to work to balance my staff of desire and action, and not being discouraged with repeated failures, *persist*, sustained by the knowledge that the staff *can* be balanced, *that* there *is* a point of equilibrium between desire and act, and that upon this point I can step, in perfect security, to the higher plane. But if I try to step upon either end the staff will surely tip. It is only the point of equilibrium which will sustain my weight.

These *steps* are the true sacrifices by means of which I attain to my maturity. They are the *burnt* offerings of consumed shadows upon which the true ego feeds, until, accumulating the necessary strength, it will finally free itself wholly from the shadows and enter upon its celestial heritage. They are the offspring of Saturn, which will eventually possess themselves of their father's throne and power.

But *how* will they possess themselves of this power? Hunger and eating are polar opposites; now the equilibrium between hunger and eating, or the point where the two are *one*, is assimilation. The strength of my phenomenal body seemingly comes from the assimilation which follows eating. But this seeming fact is only a reflection of the seeming fact that the finite mind obtains its finite wisdom from its power of assimilating thought. While this seeming fact, in its turn, is but *reflection* of the *Truth* that the celestial *Power* of the true ego is attained through its assimilation of its own esoteric offspring, or its true *Sacrifices*.

LESSON VII.

FOOD—ASSIMILATING.

On the plane of body, assimilation occurs through the secretions, or fluids. On the plane of finite mind, the *mental picture* expresses the point of assimilation between mind and thought.

Now, the relation of finite mind to body is that of cause to effect. Finite mind symbolizes action; body, re-action; and since action and re-action are only different terms for refraction and reflection, it follows that all operations of body are reflected mental operations; therefore, it also follows that all forms and conditions of secretions are reflected mental pictures.

In the case of finite mind, the mental picture is expressed outwardly by means of words,

spoken or written, or through some of the arts. In the case of body, the secretions (reflected mental pictures) expressed outwardly are bones, muscles, skin, etc.

Just so in the case of the globe I inhabit—its liquids (reflected mental pictures) expressed outwardly are its geological formation, its rocks, minerals, etc.

In order to clearly and fully grasp this relation, I will first analyze it by means of my staff, and then follow out its application in the case of a word.

(1.) The word in itself as external (visible or audible) is the *head* of my staff.

(2.) Its finite or reflected significance and force, is the *foot* of my staff.

(3.) My *experience* of the significance and force of the word is the point of balance between the external word and its internal force; and this experience is of different degrees, from

a merely blind physical re-action up to the highest form of *consciousness*.

(4.) The true, celestial force and meaning of a word is *motion*, which completes the *Quarterni*.

Now I will apply this analysis in the case of the word which is expressed outwardly, or phenomenally, as *arsenic*.

(1.) Arsenic is a weapon of a cold, steel grey color, and of a glittering lustre. This metal is the visible expression of a *reality* which on the plane of finite mind I term *Calumny*. *Arsenic* is the steel grey, glittering weapon of the assassin *Calumny*, and the metal in itself no more destroys than the weapon can slay apart from the hand of the assassin.

Arsenic destroys bodily tissues and functions for the very simple reason that it cannot be separated from the thought which it represents. It cannot come in contact with my sense

of touch without suggesting to my mind, and then to my body, the thought of which it is an inverted reflect. It makes no difference whether my sense of touch comes in contact with the symbol through my stomach or through my eyes, it is the *thought* which slays, and not its reflected image.

Neither does it make the slightest difference in the result that I did not *know* my mind was acting, and my body re-acting, to the thought Calumny; for I *know* next to nothing of the majority of the thoughts which pass and re-pass through my mind, either of their true meaning, or of their connection, or how they come and where they go.

(2.) But the visible effect of swallowing arsenic upon my body only expresses a more real effect, on the plane of finite mind, of the assassin Calumny upon my whole terrestrial usefulness and existence.

(3.) However, when I grasp the meaning of the law of contradictories, and begin to know the esoteric life, I gradually come to know that the more powerless I am rendered on the lower plane, the more do I gain power on the true plane, if I but know how to use it.

(4.) As my *experience* of the true force and significance of the word is raised toward true *consciousness*, I also begin to discern the celestial force of the word Calumny, and finally behold, in the assassin, only a left-handed and inverted redeemer.

But what is true of this one word is true of all words. The whole universe can be regarded as words in different degrees of evolution, just as it can be considered thought-rays in different degrees of manifestation. I must first learn the names of these words, then I must combine words into phrases, then into sentences. But, after I become a proficient in reading, it is a

long time before I can grasp even the external (reflected) significance of what I read. And only after most profound study and experience of the external do I come, finally, to grasp the law of contradictories, through which I gain the esoteric vision that enables me to discern the true and right-sided reality even while my exoteric eye sees only its inverted reflection. This whole process expresses the various degrees of *reading*, and esoteric reading is the *assimilation* of the true ego.

From this analysis I observe a solemn import in the use of words. No matter how ignorantly I may use them, I must render an account of my use; for the word cannot be disconnected from its significance any more than the reflect can be separated from the object it mirrors, or *re-*action can exist apart from action.

No matter how I may regard words, just as surely as I call upon them with my lips, just so

surely do I evoke their true significance and force, which will act in sublime indifference to any conventional opinion I may chance to hold of their meaning. Words will follow the force which impels them, and will rebound according to count. But when I become an esoteric reader and know the law of the action and the count of the rebound, these words no longer rule me, but I rule words, until finally I *realize* the *power* which follows assimilation.

This power of assimilating contradictories which enables me to see in death only an inverted and left-sided reflect of Life; and also to see that birth and death are opposite ends of the same staff, is the light upon my path which leads to my celestial heritage. It is also the *illumination* by means of which this heritage is made visible to my esoteric sense.

But assimilation, in its highest degree, is the gestation and travail of that *new birth* which is neither birth nor death, but the *life eternal*.

LESSON VIII.

HOUSE—PROPORTION.

My staff of Consciousness has two ends and a point of equilibrium, *i. e.*, exoteric consciousness, esoteric consciousness and soul (true ego), the invisible centre where the two ends are one. Consciousness, as a whole, is the tent, the covering, or *House* of the true ego; exoteric consciousness is the outer room; esoteric consciousness the inner room, while the soul itself is symbolized by the Hearth situated in the centre of the house between the two rooms.

Before proceeding upon this study of Consciousness, I must bear in mind the fact that I am now dealing with entities which are not palpable to the senses—Consciousness I cannot

see, hear nor touch; *it is a House not made by hands*, and to accept literally any of the terms employed in designating degrees and relations of consciousness will be to fall into the grossest error. And yet, since this present study is devoted to the exposition of the psychological basis of physical health, my study cannot go beyond the *ground* plan of this house; its elevation plan must be reserved for future study in Reality.

In my present study I can only consider my cloud celestial with reference to my cloud terrestrial, and not with reference to its relation with its celestial Sun and Source.

In the study of my cloud terrestrial, I have been dealing with Reflection and inverted Reflects; now, however, I must study my celestial heritage as Refraction, and true Refracts. And I must constantly bear in mind that, owing to the blindness of my esoteric vision, these true Refracts will at first seem to me upside down;

but as my eyes are opened, *Refracts* will seem right side up, but *Reflects* will then, for the first time, seem in their true light as inverted.

The House of Consciousness, as a whole, must, therefore, be a true refraction of which my Ray-ment of Body was the inverted reflection.

Of my staff of Ray-ment, the *Visible* was the head; therefore, that which appeals to the eye in the case of House, or *Proportion*, must be the true refract, of which the Visible is the inverted reflect. The Proportion which appeals, through my exoteric vision, to my sense of harmony, is the external symbol of that *true Proportion* discernible only through my esoteric vision.

Proportion is commonly defined as an equality or equilibrium of ratios. And since it must consist of four terms, Proportion is the scales, or balance, of the Quarterni.

In the case of *body*, this balance is the equilibrium of the four elements, which results in the consciousness of physical proportion termed *Health*.

In the case of *finite mind*, this balance is the equilibrium of mind, thoughts, mental pictures and outward expression (in speech, in art, etc.), which results in the consciousness of mental proportion termed knowledge and power.

But on the true and larger plane it is the equilibrium of my celestial and terrestrial refraction and reflection, which results in the conscious possession and realization, on the part of the true ego, of its celestial heritage.

Now, the terrestrial reflection was dual; *i. e.*, it consisted of action (finite mind) and a reaction (body). So the celestial refraction also consists of an action (a *Ray*, one with and inseparable from its Sun and Source), and a re-

action (true ego). Accordingly, in order to clearly see and firmly grasp the relation of the dual reflection to its dual refraction, I state them thus: starting with the reflection, I represent body by a ; finite mind by b ; true ego by x ; celestial Ray by y .

Now, since Proportion is an equilibrium of ratios, it directly follows from the nature itself of reflection and refraction that $a : b :: x : y$, or, body is to finite mind as the true ego is to its celestial Ray.

Body (is to) finite mind (as) true ego (is to) Ray.

$$\begin{array}{ccccccc}
 a & : & b & :: & x & : & y \\
 \text{Reflected} & : & \text{Reflected} & :: & \text{Refracted} & : & \text{Refracted} \\
 \text{re-action} & : & \text{action} & :: & \text{re-action} & : & \text{action.}
 \end{array}$$

a and b (body and finite mind) are the known terms of this proportion, x and y the unknown terms; and the problem stated thus, $a : b :: x : y$, represents the true equilibrium between reflection and refraction, and at the same time

states the *reason* that $a : b$, as it is, *because* $x : y$, as it is. But when I wish to solve the problem I transpose the unknown terms to the first member of the equation, and the known to the second member of the equation, or, turn the left hand to the right, thus, $x : y :: a : b$, an *instinctive acknowledgement of the fact that the known is the inverted and left-sided copy of the unknown*.

The word ratio is from the Latin *radius* (ray or rod), therefore in its derived significance a ratio is a rod, and proportion is accordingly an equilibrium of rods, and thus is the true meaning expressed in the derivation, since proportion is equilibrium between reflected rods (rays) and refracted rods.

This equilibrium of rods is always a problem capable of solution, although one requiring skill and patience. The value, meaning, and force of x , or *true ego*, is always the point to be ascertained.

Here, again, I notice that the very symbol itself (the \times) which I have instinctively employed to designate the true ego expresses, by its form of cross, the equilibrium of two rods. Thus, not only is proportion itself a statement of the problem of the soul, but also the term itself, which stands for soul, states this momentous problem. Reflecting still further, I find that proportion, as the equilibrium of reflected rods and refracted rods, states and solves all the problems of light, heat, sound and motion, and thus I come to regard the whole phenomenal universe as but a continuous statement and re-statement of this problem of the soul.

But I have just found that each statement, in itself, is dual; that at the same time, or together with the statement, there is also a re-statement, or *reason why*, implied in the statement itself,

i. e., the statement also implies the solution ; or,
to state is to solve, thus,

(as)

(because)

 $a : b :: x : y$ $a : b :: x : y$ *Statement.**Solution.*

The statement implies knowledge, while the solution (re-statement) expresses faith. But the equilibrium between this statement and its re-statement is the anchor by means of which the true ego realizes its Ray-ment, or *House* of consciousness as the refracted reality, of which its Ray-ment of *bodily sensation* was the inverted reflection.

LESSON IX.

HOUSE—DOOR.

Between the outer and inner rooms of my House of Consciousness there is a door, which swings out or in. The name of this door is Doubt. When it swings out, the counts of its vibrations are audible to my external ear; but when it swings in, the counts are audible only to my esoteric ear.

This double nature of my door is expressed in its very name; for doubt is derived from two Greek words which signify *to go two ways*, and to doubt is, very literally, to be in the mental and physical condition of trying to walk in two opposite directions at the same time.

However, from *doubt*—from this attempt to walk in two opposite directions at the same time

—is produced all mental *action*, which ultimately results in knowledge. Doubt is the only door through which I can ever reach absolute *certitude*.

As long as I do not doubt, but accept everything as it appears on the outside, taking for granted the seeming for the real, the door between me and knowledge is closed and locked. But the moment I begin to doubt the door begins to swing, and it swings out, creaking and grating, and forces me away from the very knowledge I would seek; while I, deceived by the sound, think, because the door is opening, and because I am listening to the counts, that I am thus acquiring truth, while I am, really, only acquiring the contradictory of truth. Thus I who sincerely seek truth, partake only of its inverted reflect, and, thereby, deceived and bewildered, I become a victim of all manner of delusions, and *fearful* of shadows, until

finally the door swings clear back against the wall, and can go no further. The door has swung wide open, and to *doubting* was due the whole mental activity by which this result was accomplished.

In its course of outward movement the door has described a semicircle. There is but one way to complete the circle, viz., the door must swing back again, and then swing over the threshold into the inner, and hitherto unknown room of my house, until it reaches the wall again on the inner side; then the circle will be complete.

Doubt has opened wide the door, and manifested the whole process of the movement which described the outer semicircle. Now, the *determination to complete* and to *know* the other half of the circle is the exact contradictory of doubt. *Determination reverses* the movement of the door. It begins to swing in.

To determine is, therefore, to reverse doubt, not to abandon it; for, manifestly, determination without previous line of doubt to follow back upon must surely end in my finding myself just where I started, *i. e.*, before a closed and locked door.

The way to reverse doubt is to, at once and unreservedly, doubt all that doubt has previously accepted as real, what doubt has hitherto decided to be unreal. Thus will I possess myself of the key which will force the door to swing over its latch without locking. But I must swing the door clear open, and describe the inner semicircle, before I can myself pass in and consciously possess myself of the treasures of this esoteric consciousness.

In geometry, the word *term* signifies the *point* and the *line*, and to *de-term-ine* is to limit by means of the point and the line. Accordingly, to doubt and to determine is the process by

means of which I arrive at the true meaning of the point and the line. *Doubt* is the form of force which causes the door to swing, or strike out from the centre of equilibrium, or, the centrifugal force; while *Determination* is the form of force which draws back to the centre, or, centripetal force. Now, when these two forms of force are in perfect equilibrium, my door will describe the perfect circle. But before that, in my actual experience while developing this circle, this larger line is in itself marked out by an incessant pendulum-like swing, first back, then forth, of the door, and so on—an infinitely zigzag line, and a continuous tick-tack of count, the counts varying according to the longer or shorter swing of the door. And these counts express gradations of *doubt* and *determination*. This I also found to be the relation between the two forms of numerals, or, counting and measuring.

Doubt has led to a mental activity which has resulted in the accumulation of facts, or knowledge of the external construction of my circle. Determination is the re-action against doubt, which will ultimately force the door back and within.

The relations of doubts and determinations is that of cogs and grooves, and without the two the wheel could not revolve; *i. e.*, doubts and determinations are polar opposites which mutually imply each other. Just so my outer semicircle, when completed, must be the polar opposite of the inner semicircle, and since the two mutually imply each other, when I know the external I also know what the inner must be.

The name, Doubt, which I have given my door, since it signifies to go two ways, implies both doubt and determination in itself. However, as doubt is the first act which drives the door away from the inner room, and determina-

tion impels it back into my esoteric consciousness, I now give my door two names to designate the direction in which it swings. Thus, when swinging out I call it Doubt, when swinging in I call it Determination, for it is determination which forces the door in—tears it open.

Now the first meaning of the word *door*, is to tear or break open, the same word also meaning to *pray* or to supplicate. Doubt is action, determination, re-action. Door, or true *prayer* is the point of equilibrium between the two.

As I carefully regard the nature of my consciousness, I find that in the day time I am actively absorbed with the external and phenomenal. But that at night, in sleep I pass to the re-active, or apparently unconscious state. Yet, if I awaken suddenly I am often conscious of having been interrupted in a train of thought; or of being recalled from distant lands

and scenes which I was visiting in dreams.

By addition of motion to proportion (balanced rods), the form thus described builds me a spiral house. Also the two rooms described by the swinging of my door, marks out to my *ear* a circular house.

Proportion and *Door* express the same house of two rooms, the one to my esoteric *eye*, the other to my esoteric *ear*. *Proportion* and *door* symbolize the true refracts of which the visible and audible are the inverted reflects. Furthermore, *Day* and *Night* consciousness express the true refracts of color and sound sensation. *Day is night made visible. Night is day made audible.*

LESSON X.

HOUSE—HEARTH.

Since my house is spiral, the line between its two rooms is a diameter, or two radii (rods, rays). The door is one radius, the hearth is the other.

My hearth is the warmth giving vital centre. It is the point from whence the *Hearth-fire* radiates and permeates my whole house.

In my physical system, this vital centre is the heart, situated on the left side, while the lungs on the right, are the door which swinging incessantly back and forth, fans the life flame glowing on my hearth, or in my heart. Thus I see that on the *reflected* plane, my hearth is my heart, and examining the two words I see the heart(h) is heart with an aspirate (a spira) added. And this addition of the breathing

which changes heart to hearth signifies the inseparable unity of *Hearth and Door* as well as the inseparable unity of *heart and breathing*.

Hearth and door as a unity are a diameter, as polar opposites, they are two radii. Now the point of equilibrium between the two radii is the point of radiation, the centre of reflected (physical) life, the centre of refracted life which is consciousness. And strangely enough the word *H-ear-th* expresses all this in its formation. The two breathings are the polar opposites, the radii; while the word ear means to *shoot*, to dart, to ray.

And this point of radiation, is also the centre of my whole house; for, the revolution of these radii about the centre describe the circle which bounds my whole house. And since my door and my hearth extend from the floor to the ceiling, they must in their revolution, describe a spiral or cylindrical form of house. My house

is thus my *tower*. And since to shoot, *to ear* is the centre, the ear of corn is, very truly, the symbol of my house, as my tower. But my house is consciousness, therefore *consciousness* is my tower, my strength and my defense.

Just as the ear of corn symbolizes the external form of my house, so the *listening ear* expresses the esoteric reality of consciousness. Now ear implies *voice*, just as heart implies breathing, just as hearth implies door. *Voice* is sound thrown out by *breath*, therefore *ear : voice :: hearth : door*. And this proportion must both state, and solve all problems of consciousness involving the relation of hearth to door.

The *listening ear* is the ear leaning, inclining, stretching out toward, or, in other words, it is the *resisting ear*. It is the ear *resisting*, or reacting against the vibrations thrown out by the voice of my door. List and lust are the same in derivation,—list is the resistance to the true

vibrations, lust is the resistance to the reflected vibrations.

Resistance, in itself, is dual, *e. g.* in the case of external sensation; unless my consciousness re-acts against the action offered by the polarity of external objects, I experience no sense of touch.

Now as long as my consciousness is wholly occupied in external and phenomenal resistance, it knows only the voice and language of exoteric consciousness. But after I learn from experience of the visible, audible and tangible, to comprehend the relation of reflection to refraction, I come to see, from proportion, what must be the relation of the hearth to the door of my house of consciousness, *i. e., since*, on the physical (reflected) plane, the relation of eye to light vibrations, of ear to voice, of heart to breathing, but express different degrees of resistance, or forms of the sense of

touch, therefore, on the refracted plane, the relation of esoteric hearth to esoteric door expresses the true refract, of which the three-fold sense of resistance is the inverted reflect.

And, accordingly, if I would know the esoteric voice of my door, and acquire the language of its esoteric breathing, so as to discern its relation to the esoteric raying (earring) of my hearth, then I must combine Knowledge and Faith as shown in Proportion.

Knowledge is the insight into the equilibrium of ratios; Faith is the trust that the *refraction* which I cannot see, is the *cause* of the reflection which I do see; thus Faith is the *discerning eye*.

Prayer is the trust that the inaudible vibration is the *cause* of the audible vibration. And this inaudible vibration is the *still voice* which the *listening ear doors* (prays) *open,—hears*.

Realizing (ray-izing) is the trust that this vital spark of consciousness, impalpable to my

exoteric resistance, is the *cause* of the flame smouldering on my hearth of heart. And this vital spark is tangible to the resisting hearth,—the pure heart.

The discerning eye *sees* the celestial *Ray*; the listening ear *communes* with It,—the resisting heart consciously and vitally *realizes* It.

This Ray is one with and inseparable from its celestial Sun and Source;—this Ray is a Thought of the Infinite Mind, and one with Infinite Mind. So that when I see the Ray, I also see the Sun, for the sun and its rays are one; when I know the Thought I also know the *Mind*, for mind and thoughts cannot be separated.

Mind and Thought-rays become one, or, are assimilated, through mental pictures. Therefore, this pure hearth of heart, this vital centre of consciousness, when it resists, or reacts against the celestial Thought-ray, not only be-

comes assimilated with the Thought-ray itself, but also brings to a *vital focus*, a mental picture of Infinite Mind.

My true ego, my soul is, therefore, a mental picture of the Infinite Mind in process of expression. And it takes many and hard lines to bring this mental picture to a focus, and to emancipate it from its own inverted reflections.

The Divine Artist acts through the Thought-ray. And when my soul consciously *re-acts*, or responds, the work goes on swiftly. Moreover, since thought and mental picture mutually imply each other, just as mind implies thought, therefore, I am one with Infinite Mind as soon as I *consciously accept* and *realize* the *fact of Inseparableness*.

An appeal to consciousness is always ultimate. The sensations of my body, and the desires of my terrestrial mind, are the undeniable facts of my consciousness, therefore to solve

any problem of soul implied in the statement $a : b :: x : y$ is a very simple process of *elimination*; for I always have the two following equations from which to compare and substitute the value of x :

Body [$a : b :: \text{sensation} : y$]

Finite mind [$a : b :: \text{desire} : y$]

But I know that to *realize* this inestimable value of x will be to cast out the errors of my desires, and to heal the diseases of my sensations; for the reflection *must* correspond to the refraction. And not only my own errors and diseases, but also those of other souls slumbering in their inner rooms of consciousness. For within every inner room there glimmers a celestial Thought-ray of Infinite Mind. And within the unity of this Infinite Mind our true consciousnesses all move and have their being.

To enter within this inner room and to realize its inseparable unity with the celestial Man-

sions of all consciousness, is to reverse Night and Day, and to awaken and find how soundly I have been asleep amid the inverted shadows of the true Aurora.

LESSON XI.

HEARTH-FIRE—RAY.

Drawing near my Hearth I now regard the fire growing upon its shrine, in order to learn from thence, of the celestial ray which transmutes the flame offered at the Altar of the heart into Soul.

These dancing and gleaming flames upon my Hearth are, indeed, very literally transformed sunlight, and it was as a perpetual reminder of this fact, that, in olden times, in case the hearth-fire should, by mischance, go out it would be relighted from sunlight by collecting rays to a

focus. So in studying these glowing embers, I am but studying inverted sunlight, while sunlight in its turn is but reflected Thought-light.

What first attracts my attention is the fact of *motion*—without this motion, or radiation, the entire manifestation of light and heat disappears.

Motion is an inseparable factor of this fire which consists of polar opposites of fire and rays, and a point which is neither fire nor rays, but where the two are one,—the point where they constantly balance from one to the other in an endless circle.

Just so motion cannot be separated from mind and thoughts, any more than thoughts can exist apart from mind. In the case of mind I term this motion *reasoning* (derived from radius, rod), and thus reasoning is radiation both in meaning and derivation.

Even in the case of my staff which I desig-

nate as inanimate, were it not for a certain degree of motion it would not exist at all, it would vanish entirely from my sight. Thus, it is visible because it re-acts against light-vibrations. It is tangible because of certain equilibriums of action and re-action commonly termed attraction and repulsion.

Thus I see that *motion, radiation, reasoning* and *existence*, are all forms of *Ray-ing*, and ray-ing is the inseparable fourth element, or *Quarterni* in every *Unity*. Every *Unity* is an inseparable *Duality*, *Trinity* and *Quarterni*.

Although motion *cannot* be separated from unity, duality and trinity, yet I must distinguish between it and the other elements in order to comprehend the nature of *Force*, or *Ray-ing*, before I can divine its meaning, and realize its presence upon the altar of my *Hearth*.

The ray-ing of these flames before which I hold my hands, is of two kinds, viz.: For

every ray-ing out, there is a ray-ing back. Different gradations of the ray-ing back but correspond to gradations of the ray-ing forth. Action and re-action are equal, or, in other words, there is an equilibrium between the forms of ray-ing.

At this point of equilibrium between the two, *i. e.*, by the union of the two, are formed all manner of figures, mathematical, fantastic and beautiful. And as I closely watch them, I even discern the colors; now a dart of red, now a dart of blue, flashes of purple, and of gold.

But since flames are only inverted sunlight, every ray of light, therefore, also carries its prism with it, *i. e.*, its re-active form of force is its prism by means of which, through infinite equilibriums of its infinite gradations, it images forth infinite colors and forms.

Now I have already seen that every equilibri-

um, from the lowest gradation to the highest is a statement and re-statement of the problem of the Soul. Therefore each and every gradation, must, in itself, be a statement and re-statement of some different degree and phase of the general statement. And at once the whole visible universe looms up before me, no longer vague, chaotic and meaningless, but as a sublime universal language, which appeals, through sensation, to my whole nature.

(1.) Each vibration, and shade of *color*, is a reflected vibration and shade of Thought, of which it is a polar opposite, and from which it cannot be separated. So that when I once possess the key which translates the symbol to its thought, I am never at the mercy of a blind chance, but read according to an unalterable law. And each prismatic color, not only reflects a thought, but the seven together are spokes of a wheel, which by their *relation* to

each other by their difficult gradations of refractions and reflections, reflect various thought *relations*. And moreover this wheel when revolved at a certain velocity blends the seven colors into the pure white light,—and this also expresses a *thought*.

(2.) Each vibration of *sound*, but speaks to my listening ear in this same universal language. It *pronounces* the words spelt out to my eyes.

(3.) Through the resistance of *touch* this universal language becomes a vital, *living* reality to me. I not only see and hear, but I *feel* it throughout every nerve and fibre of my body. I *sensibly realize* myself as an inseparable member of the written word, perhaps only as a punctuation mark, yet in some way inseparably connected with the *sense* of the whole.

Touch implies desire, and passing from sensation to the second spire, or coil of my nature.

I see at once, from the very necessities of finite desire, action and the assimilation of the two, that this universal language is a drama in which I am a blind puppet, obeying a hidden law of entrances and exits (births and deaths), and in which I but repeat a speech as pronounced to me, trippingly on the tongue, with no more conception of the plot of the play, and the real purpose for which it is enacted, than had Hamlet's players of the deep and hidden purpose for which he employed them.

But at length my consciousness passes the curve of the third coil of my spiral nature, and grasps the equilibrium of ratios, and combines the knowledge and faith which mutually imply each other, into a statement,—a statement which is also a solution of the esoteric sense of this great drama.

As I come to understand the external construction of this universal language, I see that

our modern printing press is but an adaptation on the finite plane, of the principle according to which the Infinite Mind has published abroad throughout the universe, his divine thoughts and purposes. Therefore, to know my part, I must first learn the letters and words as they *seem*, then learn to read them upside down, and from right to left.

In the second place I must learn the exoteric *meaning* and *action* of my part in the drama. And here, as before, the *Ray of Light* is my clew of thread, which alone reveals the path through the labyrinth of bewildering shadows, to the abode of the *Minotaur* of finite desire and action. For the fabulous beast *Minotaur*, which was fed by the sacrifice of the choicest Athenian youths, but personifies the finite, or earthly mind, with its idol worship,—with its sacrifices and oblations of the higher nature to the lower. And this *Minotaur* must be slain by the *true*

Theseus, before I can start out to *know* and *act* my part in the esoteric drama.

The Ray is, therefore, first, in itself, the entire alphabet of the universal language. For, by its two forms of force, and point of equilibrium, it furnishes the point and lines according to which the whole visible universe is pictured out to my senses.

The Ray is, second, in itself, the fire (inverted sunlight),—the fuel, the father, the food of sensation, in its search after the Minotaur. Food and father are the same in derivation. And the finite mind is indeed the father of the body, in that it provides and cares for all its demands. But the finite mind is also the father or food of the Soul during the period of apprenticeship to the *Shadows*.

It is the reflected father of the Soul, and from it the Soul must learn of its celestial Father. Every time one finite mind goes out in the ap-

pearance called death, then the Soul re-kindles its finite food (fuel) from its celestial Father, or Thought-ray, and goes on anew, to learn its part in the drama, until I come to discern this celestial Ray in my heart, and realize this vital spark of consciousness as re-acting (responding) to it as its celestial Father. Then is the Ray the force by which I solve the meaning of the words about me; and divine their significance in the great drama. Then finally will *consciousness* be transmuted into *Soul*, qualified to enact its part in the larger drama, since having become one with its own celestial Father, it is also one with the *Father of All Lights*.

LESSON XII.

HEARTH-FIRE—IMAGES.

These mysterious forms which are constantly appearing and vanishing amid the flames glowing on my Hearth next claim my attention,—these faces, beautiful or weird, which suddenly gleam with an intelligence that I am rarely quick enough to interpret, ere the glance has melted into another expression, and assumed another face.

I have already seen that these images occur at the point of equilibrium between the two forms of force, or, the point where polar opposites are *one*.

Consciousness is, therefore, the *focus* where form, or images, is made clear,—made *mani-*

fest. The word manifest at once interests me. The primary sense of the word man, manna, manes, is *image, form, shade*; festu was a small staff used to point out letters to children when learning to read, therefore the first meaning of man and festu joined together in the word *man-i-fest* evidently is to point out, or make clear the image, form, man, manna, manes. And this I take to be the object, or purpose of *all manifestation*, viz., to bring to a vital focus the divine image of Soul. Accordingly I regard images as of four degrees, or classes, the first two being reflected and terrestrial, the last two being refracted and celestial.

(1)	(2)	(3)	(4)
Man:	Manes::	Soul:	Manna.

(1.) Man, or body, is the external and visible expression of the image.

(2.) My present finite mind is a *manes* in process of expression.

(3.) Soul is a mental picture (image) of the Infinite Mind in process of development.

(4.) The celestial Thought-ray of Infinite Mind is the Manna, True Food, or Father of the Soul.

For every thought of my finite mind there is an accompanying mental picture, existing, so to speak, in my own mental light, and held at a focus by my consciousness. Now, obviously, if this mental picture is reflected to other minds within the range of my mental light, this mental picture will be mirrored on their screen, or tent of consciousness, and since mental picture cannot be separated from thought, their minds will also think my thought. This illustrates the way all thoughts come and go; for all minds are factors of an inseparable Unity, and are, therefore, in a constant state of action and reaction.

Now while my senses are wholly absorbed

in the external, I never consciously *discern* mental pictures. They are an entirely unrecognized factor in my mental machinery. And, in the present age, all inner vision is sternly re-manded to the realm of fantasy as the next door to insanity, and proof positive of morbid conditions of body and mind. Therefore, if I would ever know the truth of the inner vision, I must endure the infamy of being one who dreams dreams, and sees visions. (However, a very little experience and reflection soon convinces me that the mutual polarity of thought and mental picture explains all phenomena of dreams, clairvoyance, premonitions, apparitions, etc., etc.)

I have already found that all finite action is dual, *i. e.*, it is passion, and it is *oblation*. Now oblation is of various degrees.

(1.) Part of my daily actions are the sacrifices of the lower forms of life to maintain my

own bodily existence. But in return for these acts, certain sacrifices are required at my hands. The scales of *Proportion* measure out to me just as I measure out to others, for every scrap and muscle of animal flesh which I take into my system is a pictured scroll of suffering, fear of death, and sense of deprivation of an heritage to life. These words my sense of touch reports faithfully to my consciousness, and I myself, in my turn, am a constant slave to these same fears and sufferings. Yet, I must pass through a long period of apprenticeship in sacrificing to these images until I learn the esoteric meaning of the word sacrifice upon this plane of my nature. Then I will be enabled to sustain my physical life upon the vegetables, grains and fruits of the Earth, which are more directly transformed sunlight, and thus symbolic of the celestial manna.

(2.) The social or moral acts of my daily

life are sacrifices to the *manes*. The Manes are the *shades* of the departed. They are the cast off reflects of the soul,—photographs of soul, existing in the magnetic light. And since they are photographs of true consciousness, they must partake, in a degree, of the living Reality they reflect. And must, therefore, possess a terrestrial and finite consciousness, capable of communicating (through mental pictures) with other intelligences. These finite consciousnesses with which I am surrounded constantly reflect to me my own past thoughts and deeds, and thus impel me to perform again the same acts and deeds. If I strongly set myself to do right, then my acts are sacrifices to the good manes, but if I am selfish and cruel, then I sacrifice to the evil manes. But, more than this, just as I am in a most complex social relation with other minds about me, so are my manes, also, involved in this same complex re-

lation with the manes of other minds. Moreover, just as these photographs (manes) reflect good or evil thoughts to me, so they also reflect diseased, and otherwise marked physical, peculiarities to me. So that if I would maintain my physical health, I must be able to discern these shades which hang unseemly pictures in my *House* of consciousness. I must tear down the evil manes, and hang up the good manes.

(3.) These sacrifices to the good manes are absolutely essential to my progress toward my realization of soul; for the manes feed upon my finite mind and body, just as I feed upon the lower forms of life. These sacrifices are the *third* form of oblations, *i. e.*, they are offerings to *Soul*; for, the soul, in its turn, also feeds upon the manes.

(4.) The *fourth* form of oblation is that of the soul to its celestial *Manna*. And, although, while *embodied* I must practice all four forms

of sacrifices, yet I can never catch a gleam of soul and its implied eternity without henceforward directing my entire course of action (oblation) so as to partake of the *food* which is *mercy* and not *sacrifice*,—which is love and not suffering, and finally to sustain myself wholly upon the celestial *Manna*.

Now, the soul as a mental picture of Infinite Mind, is of divine origin, poor, sinless, and *perfect*, in that it contains within itself, in the germ, all that is eventually evolved. And its evolution is the result of its own inner force, united to that of its own *Thought-ray*. Time is the period of its process of expression, but the soul has eternity back of it, and before it.

And at the end of its time,—its great day of *Memory*, when the soul, freed from birth and death, is ready to collect together different earth lives as so many events in one great whole,—and is waiting to put on its beautiful gar-

ments, so as to go and dwell forever with its Father, and enact its parts of the larger Drama, within the celestial Mansions; then the stern Judge *Minos* draws or pours, these robes, or manes, from out his *Urn*, and only such as are worthy of eternity can be strung as beads on memory's silver cord.

The soul can assume only such characters as are fitted to be enacted in the presence of divinity. And the manes which have in no way reflected the true ego, but only its *contradictory*, will go out in the outer darkness of nothingness. For as they exist only as contradictories of the soul's light, among the inverted shadows, they have failed to lay hold of the true refraction, which alone is entity, which is eternal life, and when the soul's light is indrawn from the terrestrial, to its celestial *Source*, these inverted reflections will be utterly dispelled.

However, until the end of time, it is pos-

sible, for even the contradictory manes to be *quicken*ed. For, just as it is possible for me, when the visible life of my friend goes out, to hold his manes, spellbound, and in agony, by my grief, just so it is possible for me who have *House, Food and Ray-ment* to shelter the homeless, to feed the hungry, and to clothe the naked. Thus can I rescue this manes, and herein is the oblation which is *Love and not suffering*. But the grief of despair is, in truth, a refined form of vivisection.

LESSON XIII.

HEARTH-FIRE—LAW.

YEA: NAY:: YEA: NAY.

The Law of Man-i-fest-ation, or of *pointing out Images*, is the Law of Contradictories.

Contradictory Opposites are inverted and left-sided reflections of Real or Polar Opposites. Polar Opposites *mutually imply* and in-

clude each other, while Contradictory Opposites *mutually deny* and *exclude* each other.

And just as it is impossible for me to walk in two opposite directions at the same time; just as it is impossible for me to affirm both of two Contradictions to be true and avoid mental chaos and nothingness, just so it is impossible for me to affirm the identity of Real Opposites and Contradictory Opposites, and avoid spiritual chaos and nothingness.

To grasp this distinction is to make the *choice* between the Real and the un-real, between Light and darkness, between Life and death, between the Eternal and the temporal, between *Wholeness* and chaos. And it is the spiritual insight implied in this choice which is so beautifully expressed in the myth of Ariadna's Clew of Thread. Ariadna's mystical clew of thread symbolizes this intuitive discerning of the relation of True Opposites to contra-

dictory opposites which will lead the true Theus safely through the mazes of the Labyrinth of inverted reflections, and enable him to destroy the Minotaur of sense and seeming.

The fact that Ariadna's twist of thread symbolizes this inner, intuitive *Ray*, is evident from the derivation of the word twist, as well as from the formation itself of a twist. Thus the Greek word *skiza* is a twist, a torch, a flame. Our word *scissors* is also derived from this same word.

Again, in its formation, a twist expresses the mystery of this *Law*, thus the twist is composed of two strands (each strand double), which are first twisted in opposite directions, then by being doubled back upon each other, the two strands fly magically into one manifestation.

In the thread of light the *Law* is expressed in the dual, and yet unitary manifestation of re-

fracted ray and its inverted reflected ray.

The scissors also expressed the Law in their construction of two blades fastened at the centre, by a point, or pin. When opened they image a cross, while the movement itself, of cutting, expresses the contradictories; *i. e.*, the two blades come together and cut only as a result of the movement which forced them apart. This movement of the scissors is also the movement of the hand bellows, which impart breath to the flame.

The *thread* is the path in the Labyrinth; the *torch* is the light on the path; the *scissors* cut along the narrow thread which twists in and out amid the mazy shadows; while the three are all *one*. They are the *Parcae*.

In order to still further study the Law of Contradictories, I take the word *Health*, and its contradictory *Disease*. Following the Quaterni of word as already given in the lesson or

assimilating, thus :

(1.) The outer expression of disease upon the body in various forms, is the external symbol of the word.

(2.) On the plane of finite mind, dis-ease is lack of ease resulting from the erroneous judgment of a finite Health apart from Infinite Wholeness.

(3.) My conscious experience of the word is the point of equilibrium between the finite and Infinite meaning of the word.

(4.) The true and celestial force and significance of the word completes the Quarterni, and Health would therefore be wholeness, completeness and perfection.

On the reflected, or finite plane, Health as ordinarily understood is, in truth, lack of wholeness, inasmuch as it is taken for granted to be purely physical, and something apart from spiritual wholeness. It therefore signifies, not

the balanced staff, but only the physical end up, of the staff, and the location of consciousness in the body which will surely lead the finite ego to seek bodily pleasures. This tendency of consciousness will inevitably lead to pain, and the finite ego thus will see-saw from one end of the staff to the other until it maintains its position at the centre.

Accordingly consciousness located in the body, and giving a sense of physical lustiness, is, in reality, incompleteness and lack of Wholeness. While *pain*, which in itself is only the other end up, of the staff, is only a second woe, and consciousness still out of its true position. But the equilibrium of these two woes, finally enable consciousness to assume its equilibrium. They teach the way to true Health. Without the action of the woe of pleasure, and the reaction of the woe of pain, consciousness could never realize its celestial heritage. Herein is

the *Worth of the two woes*. Pleasure is as much a dis-ease as is pain. Pleasure and pain are head and foot of the staff of disease, and disease is the inverted reflection, or, contradictory of Health.

When I can invert Disease and read it from right to left, then I know the mystery of Health, and not before. Pleasure and pain are a double strand twisted together into the reflected half of a word. This reflected half is, *either* Disease, or finite Health, but the other half, the contradictory of Disease, is the perfect *ease* of true Health, while WHOLENESS is the equilibrium between the refraction and reflection which *cuts* or distinguishes between the inseparable; for true cutting is uniting. It mysteriously combines the double strands which were twisted in opposite directions.

Thus this process of *healing* is the process of *assimilating*, and assimilating is *Reading* (rod-

ing)—exoteric and esoteric reading, therefore *healing is reading*. Exoteric healing with minerals and drugs is only exoteric reading and an indispensable first step toward esoteric reading, or healing. I must learn the *symbols* of words before I can learn the *words*. But when I come to know that healing, reading and assimilating take place through IMAGES, then there is no longer need of communicating with external words. I can communicate directly through the Images. The Images communicate my thought without my going out to hunt up a clumsy drug or mineral to act as interpreter.

Again, with our lips we all speak foreign tongues to each other, but the Images speak the language of the heart; there is no misunderstanding them.

The Law of Contradictories is also the Law of communication as well as the Law of manifestation, for the object and purpose of *man-i-*

fest-ation is communication. And if assimilating, reading and healing are all different degrees of communication, then must this Law of Contradictories be the Law of THE MOST HIGH, mystically expressed as Yea, yea; Nay, nay, but which translated in terms of staff or proportion, reads

$$\begin{array}{ccc} \overset{1}{\underbrace{\hspace{2cm}}} & \overset{2}{\underbrace{\hspace{2cm}}} & \overset{3}{\underbrace{\hspace{2cm}}} \\ \text{yea : nay} & :: \text{Yea : Nay.} & \text{yea and nay} \end{array}$$

are contradictory or reflected opposites of

$$\underbrace{\hspace{4cm}}$$

Yea and Nay the true and Polar Opposites.

The force with which the terrestrial fibres of pleasure and pain twist away from the celestial fibres they reflect (contradict), but express the force with which the two strands will enfold each other when the finite *will* removes the pressure with which it clings to its idols and turns toward the true ray, and toward its celestial *Source*.

Healing,—making whole, is therefore, the last and greatest *Word* for me to learn. It is the process of combining the contradictory parts of the drama into a magnificent *Whole*, and entering into the spirit of the Divine Author. It is a recalling of the parts I have been learning since the beginning of time. It is the assuming of the robes and characters I have been so long and painfully elaborating. And finally it is a swinging out from time into eternity to enact a part prepared for me from the beginning.

Looking out into this vast Universe I see only Mind in process of evolution. Each ray is a Thought-ray in development by means of refraction and reflection. Equilibrium, or Central-point, whenever it occurs, is Consciousness in process of realization. Motion is Reasoning in process of radiation. The Reasoning which is spiral and Spiritual.

LESSON XIV.

CONCLUSION—THE WALL.

Will implies Freedom. If I have no power of choice, then I, evidently, have no will of my own. Moreover, if I have no Freedom (implied by Will), then I am the most abject of slaves.

In the ancient ceremony of manumission the slave was touched with the *rod*, as a symbol of the fact that the *ray* frees from bonds of delusion.

Again in the rite of *Knighthood*, which admits to the privilege of bearing arms, the rod bore an important part.

Accordingly before I can enter upon my heritage, before I can seat myself upon my *Throne* and assume my Scepter, I must, first, be freed from slavery, and, second, I must be

endowed with the privilege of bearing arms. But before I can receive a scepter and rule I must know *how* to rule,—before I can receive the honors of Knighthood I must know *how* to build a *Wall* and defend my possessions.

(1.) To know how to rule I must be able to balance the rod of *Justice* and *Mercy*. Now, Justice and Mercy are not Contradictories, as the world seems to have taken for granted, but they are Polar Opposites of the same rod. They mutually imply each other, and are simply unthinkable apart; for Justice without Mercy is not just;—for Mercy without Justice is blindly cruel, and therefore not Mercy at all.

Now the perfect equilibrium between Justice and Mercy is perfect power of choice, or *perfect Freedom*. For, since when I am ruled I am not free, if I am ever ruled in the slightest degree by my affections, then I am neither just nor merciful, and if my sense of Justice pre-

ponderates over my affection, then I am neither just nor merciful, and therefore am not free. It thus directly follows that I am not *free*, until I balance the rod of Justice and Mercy, and, moreover, since *Freedom* (power of choice) implies *Will*, it also directly follows that when I am free, then I shall know the meaning of *Will*, and not before.

Now, just as true *Freedom* is the exact contradictory of freedom on the finite plane,—so true *Will* is the exact contradictory of will on the finite plane. And since will implies freedom, my true *Will* is my emancipation from slavery, and it is also (as I have just seen) the power which confers the *right to rule*. My true Will, therefore, becomes my *Wall of Strength*, which I next consider how to build.

(2.) Our word *Wall* is from the Latin, as well as from Saxon, Dutch, etc. In the Saxon it is the same word as *weal*, *strength*, *soundness*,

etc. The Latin *vallus* is a stake or post, and doubtless the wall originally was a palisade of posts. The primary sense of *vallus* is a shoot, suggesting at once *ray*, *ear*, etc. From this I also see at once *how* to build my wall. I must concentrate together rods as troops. All my forces, or possessions, I must con-centre, as converging lines or rays, so that they all meet at a common point.

And thus to build my wall of *Will* I must acquire the *Power of Concentration*.

But before I can do this, and in order to acquire the Power of Concentration, I must make the last and the greatest *oblation* of all. Before I can know the true Will I must offer up its contradictory. I must resign the finite will with all its finite desires, before I can know the True. But, manifestly, it is utter folly to make this offering before it is mine to make *i. e.*, before I am Free. And since to be free I must

know how to balance the rod of Justice and Mercy, I turn once more to consider again this rod.

Freedom is the point of equilibrium between Justice and Mercy. Will is the power of *Concent-er-ing*, or of Ray-ing about the Centre, accordingly I discern the very *Highest Manifestation of the Quarterni*.

Head.	Foot.	Centre.	Motion.
Justice:	Mercy::	Freedom:	Will.

This proportion expresses the Quarterni of Ray evolved to its highest power. And when my soul realizes this perfect Harmony, then I am forever free from the illusions of birth and death. And *Will* is the Motive force which will propel, throughout Eternity, the perfectly balanced rod of Justice and Mercy.

Therefore this *Power of Concentering* is the last and greatest acquirement. Its attainment is the great *Weal*; its lack is the great *Woe*. To secure it is to realize WHOLENESS, to fail

is *Chaos* and Nothingness. And in order to attain this great *Weal* I must offer up the oblation of a true High Priest. And in order to secure the *Perfect Peace* of Wholeness I must fight the fight of the *True Warrior*. A Warrior capable of bearing and hurling a *lance*. I, therefore, turn to the *Staff* with which I started. This conclusion is, after all, only another beginning. The Ray of Light is now my *Lance*, armed with which I continue my spiral and unending course in *Reality*.

APPENDIX.

OUTLINE LESSON IN OPTICS.

I. REFRACTION.

Rays of light in passing* obliquely from one medium to another are *bent* (refracted) from their course,—the degree of bending (refrac-

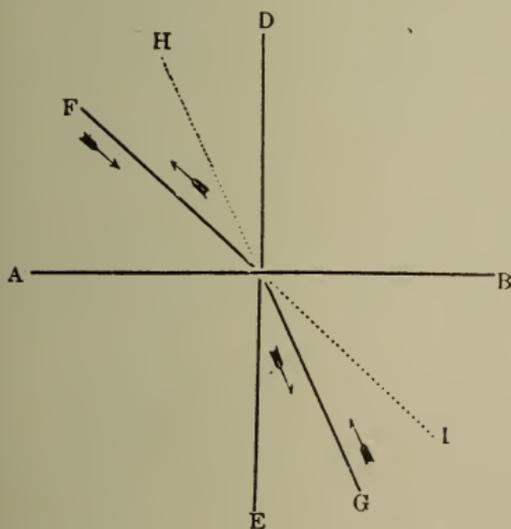
*Perpendicular rays pass directly through without being bent.

tion) depending upon the *density*, or *rarity* of the medium.

Thus in passing into a medium of greater density (*e. g.*, from air to water), rays will be bent *towards* a perpendicular. But in passing from a denser to a rarer medium (*e. g.*, from water to air), they will be bent *from* a perpendicular towards a horizontal.

(*a.*) Let A B represent a surface of water, then the perpendicular ray D C will pass to D E.

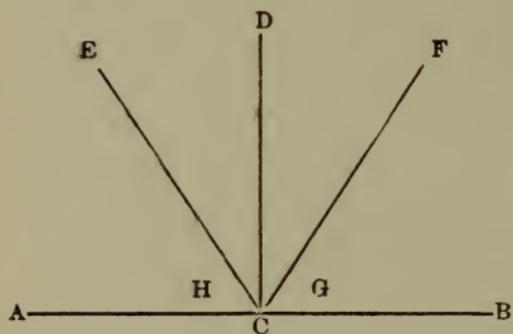
(*b.*) But the oblique ray F C, instead of passing to F I will be bent at C and pass to F G, or *towards* the perpendicular.



(c.) The oblique ray G C in passing from water to air (from denser to rarer medium) will be bent at C, and instead of passing to G H will be bent to G F, or *towards* the horizontal A. B.

II. REFLECTION.

Rays of light falling *obliquely* upon a polished surface are thrown off in a new direction, and the angles of *contact* (incidence) and the angles of *departure* (reflection) are always *equal*.



Let A B represent a polished surface, then the perpendicular ray D C falling upon this surface will be thrown directly back from C to D.

But the oblique ray E C will be thrown off

in the direction C F, and the *angle G will equal the angle H.*

The more nearly perpendicular the ray E C, the more nearly perpendicular will be the ray C F,—or again, the more nearly horizontal the ray E C, the more nearly horizontal will be the ray C F. Yet the angles H and G will always be equal; for the size of the angle H implies the size of the angle G, just as the direction of the ray E C implies the direction of the ray C F.

III. RELATION OF REFRACTION TO REFLECTION.

All oblique rays of light, in passing into our atmosphere must be more or less bent before they reach reflecting surfaces, and must therefore, be *Refracted*, or *Incident Rays* before they can be *Reflected Rays*.

And since *Reflected* rays and angles depend upon *Incident* rays and angles, it directly fol-

lows that the relation of *Refraction to Reflection* is that of *cause to effect*, of *action to reaction*, or in other words, Refraction and Reflection are polar opposites which mutually imply each other.

Every direct and true Refraction implies an inverted Reflection, and the existence of the one *proves* the existence of the other.

Sight, Heat, Sound, Motion and *Thought* are all manifested through Refraction and Reflection.

QUESTIONS.

1. How are rays of light bent?
2. How are rays of light bent in passing into a medium of greater density?
3. How are they bent on passing into a rarer medium?
4. How are rays of light thrown off from a polished surface?
5. What are angles of Incidence and Reflec-

tion?

6. How are they always equal?

7. What is the relation of Refraction to Reflection?—Give the reason why.

LESSON I.—THE STAFF.

QUESTIONS.

1. What is the Supreme Reality of the Universe; and how illustrated in its unity and duality by mind and thoughts?

2. How is the unity and duality of a luminous body (*e. g.*, the sun) illustrated by sun and rays?

3. Illustrate the unity and duality of the staff, or, rod of light?

4. How is the trinity comprised in the rod? How in the sun? How in the mind?

5. What is the relation of motion to the staff, to the luminous body, and to mind?

6. What is the Quarterni of the staff?
7. Of this Quarterni which represents terrestrial dualism, and which celestial dualism?
8. What is the Quarterni of a luminous body, *e. g.*, the sun?
9. Of this Quarterni which represents terrestrial, and which celestial dualism?
10. What is the Quarterni of mind?
11. Of this Quarterni which represents terrestrial, and which celestial dualism?
12. What does the rod symbolize?

LESSON II.—RAY-MENT—VISIBLE.

QUESTIONS.

1. What is Refraction of light?
2. What is Reflection of light?
3. What is the relation of Refraction to Reflection?
4. How do Refraction, Reflection, and point of equilibrium correspond to the staff?

5. What is the relation of a terrestrial to a celestial body?

6. What is the four-fold formation of body?

7. How do the four elements of body correspond to the *Quarterni* as expressed in the staff?

LESSON III.—RAY-MENT — AUDIBLE.

QUESTIONS.

1. What are the Visible Numerals?

2. How are they used in drawing, and in measuring?

3. What do they symbolize?

4. What are the Invisible Numerals?

5. How are they used in counting?

6. What do the odd numbers symbolize, and what do the even numbers symbolize?

7. What is the relation of counting to measuring?

LESSON IV.—RAY-MENT—TANGIBLE.

QUESTIONS.

1. How are touch, sight and sound all forms of *Resistance*?
2. How do numbers express *Resistance*, and how can *Resistance* be overcome?
3. What is the relation of touch to the other forms of *Resistance*?
4. What must be the nature of the *Interior* three-fold sense of *Resistance*?
5. What is the meaning and purpose of this *Interior* sense?
6. How is it developed and realized?
7. How is sensation elevated to Thought?

LESSON V.—FOOD—HUNGER.

QUESTIONS.

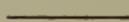
1. What is the relation of desire to body, and to finite mind?
 2. What is the distinction between *ex-oteric* and *es-oteric* desire?
 3. What is Idolatry?
 4. What is the penalty of Idolatry?
 5. What is the distinction between reflected and true ego?
 6. How is the true ego clothed and fed?
 7. How must the true ego obtain its final emancipation from birth and death?
-

LESSON VI.—FOOD—EATING.

QUESTIONS.

1. How must finite action, from its nature, be contradictory?

2. Why is finite action, Passion?
3. How is finite action, Oblation?
4. What is the nature of exoteric Oblation?
5. What is the nature of esoteric Oblation?
6. What is the significance of the myth of Saturn?
7. How does the true ego and its offspring become one?



LESSON VII.—FOOD—ASSIMILATING.

QUESTIONS.

1. How is physical food assimilated?
2. How is mental food assimilated?
3. What is the relation of external word to *mental picture*?
4. What is the *Quarterni* of word?
5. What is the relation of refracted word to reflected word?
6. What is assimilation on the part of the true ego?

7. How does this assimilation give power to rule words?
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LESSON VIII.—HOUSE—PROPORTION.

QUESTIONS.

1. What is the relation of House to Ray-ment?
2. What is the relation of Proportion to the Visible?
3. What is exoteric Proportion?
4. What is esoteric Proportion?
5. How is Proportion a *statement* of the problem of the Soul?
6. How is Proportion a *solution* of the problem of the Soul?
7. What is the relation of Knowledge to Faith?

LESSON IX.—HOUSE—DOOR.

QUESTIONS.

1. What is Doubt?
 2. What is Determination?
 3. What is Door?
 4. What is the relation of Doubt, Determination and Door to each other?
 5. What is the relation of Door to Proportion?
 6. Describe the two forms of Consciousness?
 7. What is their relation to color and sound?
-

LESSON X.—HOUSE—HEARTH.

QUESTIONS.

1. What does Hearth symbolize on the reflected plane?
2. What does it symbolize on the refracted plane?

3. What is symbolized in the relation between Hearth and Door?
 4. What are the two forms of Resistance?
 5. How is true Resistance, Prayer?
 6. What is the relation of the true Ego to the Infinite Mind?
 7. What is the relation of Night consciousness to Day consciousness?
-

LESSON XI.—HEARTH-FIRE—RAY.

QUESTIONS.

1. How is Motion, Raying?
2. What are the two forms of Raying, and what their relation to each other?
3. How is the Ray also Prism, and what results from the equilibrium between Ray and Prism?
4. How is the visible universe a universal language on the plane of sensation?

5. How is it a drama on the plane of finite mind?

6. How is consciousness an actor learning its part?

7. What must be the true refracted and celestial Drama, and how must Consciousness learn and act its part in this larger Drama?

LESSON XII.—HEARTH-FIRE—
IMAGES.

QUESTIONS.

1. What are Images?
2. How are they manifested?
3. Why are they manifested?
4. How must we sacrifice to Images?
5. Why must we sacrifice to Images?
6. What is Memory?
7. What is the relation of the Soul to Memory, to Time, and to Eternity?

LESSON XIII.—HEARTH-FIRE—LAW.

QUESTIONS.

1. What is the distinction between the two forms of Opposites?
2. How is this distinction an absolute *Necessity* to spiritual insight?
3. How do the *Twist*, the *Torch*, and the *Scissors* illustrate the Law?
4. How is the Law of Contradictories the Law of Manifestation?
5. How is it the Law of Communication?
6. How is it the Law of Healing?
7. How is Healing, in its turn, the Supreme *Word* of the Universe?

LESSON XIV.—CONCLUSION—THE
WALL.

QUESTIONS.

1. How does Freedom imply Will?
 2. How does the perfect equilibrium between Justice and Mercy imply Freedom?
 3. How is Will, Wall?
 4. How is the Wall, Power of Concentration?
 5. What is the Ouarterni of Scepter?
 6. What is the Beginning and End of *Reality?*
-

A TOUR
THROUGH THE ZODIAC

SEQUEL TO

First Lessons In Reality

LESSON 1.

THE WARRIOR.

As a slave, in bondage to sense and seeming, with a simple staff in my hand, I started out in my first studies in search for the Pole-Star of truth—for truth implies freedom.

But now I commence the second round of my spiral ladder as a warrior, armed with a lance, for I have learned that I must be able to defend my possessions and acquisitions in truth before I can obtain a scepter and rule.

Now a scepter has two ends; a head, or master, who wields it, and a foot, or slave, who is "*under the rod;*" and, since these two ends cannot be detached, the ruler

and the serf are the two halves of a unit, while at this point of unity is the true King.

So, in my own individual case, at the same time that I am a slave I am also a master. I comprise the two within my system. If I have been a slave of some, I must also have been a tyrant to others.

Therefore, since the King alone is free, before I can realize freedom I must be able to maintain the point of equilibrium between the tyrant and the slave, and it will, most assuredly, be an incessant warfare until this harmony is experienced. The true warrior must combine into a unity the slave of sense, or sensualist, on the one hand, with the tyrant, who would ignore and destroy sense, on the other.

But I wish, in entering upon so formidable an undertaking, for a fixed point

from whence to start. I must have a center in order to describe a circumference; yet, since the point of equilibrium is just the thing for which I am about to engage in warfare, I hesitate no longer, but at once rush forward into the melee of shadows, with my lance poised ready to hurl. But lo! my lance, poised in my hand, turns my ray-of-light—my clew-of-thread, and the shadows are already breaking before the mystic point of this lance. Having hurled it, I watch it revolve as it speeds on its course, and at its mystic point, where it strikes and refracts, I behold the bow of promise—the beautiful seven-point-star. This star is the point I seek, the mystic point of radiation, of equilibrium, of harmony. Its seven colors, blending through infinite tints and shades into the pure white light, are the seven-fold mys-

teries of Unity in Infinity, the Unity-in-Infinity which is the mystery of *Godliness*.

In my "First Studies of Reality" this seven-point-star at once divided itself (the first and last, however, being in reality *one*, or the mystic Thirteen) into polar-opposites, or chromatics of fourteen lessons, just as each of the seven colors has its complementary ray, which is invisible to exoteric vision, the esoteric quality of which may be expressed by the esoteric terms written over each color. (See diagram of seven-point-star.)

Starting with red, the zenith of the figure, and the color least refracted from the celestial white, I observe that the figure outlined by the point in the circumference, the lines, staff and wall, the dotted lines, and the point at the center is a diamond, the hardest, or most fixed, sub-

stance known; and well does the diamond symbolize my throne and point-of-equilibrium. And, surely, only the highest wisdom can ever enable me to attain this balance, and all wisdom truly begins and ends with it. It is Alpha and Omega.

The visible red is symbolic of blood, sensuality, suffering and ignorance. Therefore, following the Law of Contradictories, the invisible red expresses the blood turned to wine, sensuality to spirituality, suffering to power, ignorance to the most unspeakable wisdom. But how marvelously is this spiritual-ray hidden from the worldly-wise and prudent; for, just as red is the color those afflicted with color-blindness cannot discern, so the invisible red is just the wisdom hidden from those who are spiritually color-blind.

The form of motion by which the white

ray breaks out into the seven colors is the first, from center to circumference, but the form which concentrates, and to realize which I am about to engage in warfare, is the second—the exact reverse of the first. Therefore, as in the “First Lessons in Reality” my studies outlined, or circumscribed, the seven-point-star, so now I pass from circumference to center, and accordingly reverse my diagram; i. e., turn my seven-point-star outside in. First I reverse the cardinal points, turning the right hand to the left; east becomes west and north becomes south. Red, the least refracted ray, is the beginning and end of the point at the center. Next orange, rising in the east, the union of visible and audible, forms its point at the center, or throne, and so on round the circle until the seven color-points blend into a unity

at the foot of my throne, from thence to ray forth on a higher plane and in larger spirals.

Although this second round of my ladder, as a whole, follows the second form of motion, yet each day's march of this expedition must follow the first line of motion, while each night my forces indraw to the camp-fire at the center. Day is the raying out of the seven points to the circumference; night the raying back to the one-point center.

Only I must not here lose myself in these symbols. The Seven-fold Morning Star is the Temple of the Body; the reversed Evening Star is the Holy of Holies, wherein the soul meets the Most High. But Lucifer and Venus are one star, not two; as formerly supposed.

Therefore I am about to engage in war-

fare, to establish the true and only harmony between soul and body. This physical temple, neglected or in ruins, must be rebuilt and re-occupied before the soul can meet its God. This is the only way under the Sun whereby men can be saved. This is the Corner-Stone, so long rejected by all our builders. Physical health and truth—the truth which is above, beneath and roundabout all religions, mutually imply each other, and are absolutely unthinkable apart.

Body, this inverted and left-sided reflection of soul, is the only trysting-place between the soul and its Divine source. Therefore, as a warrior and worshiper I seek the diamond-point of wisdom, where the red-ray blends into its spiritual counterpart.

QUESTIONS.

- 1—Who is the Warrior?
- 2—What is the Warfare?
- 3—Why *must* there be War?

LESSON II.

THE FIERY TRIPLICITY.

. ♀ Ω †

♀, OR WATCHING.

On my first round of this spiral ladder I proceeded by quadrants, or the quarterni, as expressed in the terms ray-ment, food, house and hearth-fire. But, on this second round, my advance follows according to triplicities, or the four equilateral triangles. (See diagram.)

Taken by twos, and placed side by side, they form two diamonds; on being in-

terlaced, they comprehend all the *mysteries*.

The quadrant is a fourth part of the Zodiac, containing three consecutive signs. A triplicity is a fourth part of the Zodiac, containing three signs, each of which are four signs apart. Thus, the first triplicity, starting with ♈ (symbol for head and face, and exalted above all as containing eyes) will be the equilateral triangle, having its vertices at the signs ♈ ♀ ♁, or the Lessons Visible, Eating and Hearth.

In proceeding by quadrants, the four great Kingdoms, Earth, Fire, Water and Air (motion), were regarded separately, yet I found the first three were only modes of ray-ing, or motion, and that they all interpenetrate and balance from one to the other. Just so now, although fire, zeal, courage, etc., are the first requisites

in a good warrior, which he must have on all occasions; yet this Fiery Triplicity expresses the more active forms of fire, whereas it is, as it were, only latent in the other triplicities.

Turning to the diagram of the seven-point-star, φ , or visible, is the red ray, which, together with the yellow ray of audible, δ , unite to form orange. Therefore the red ray is one side of my equilateral triangle; next Ω , or eating, is the yellow ray in the formation of green, so yellow is another side of the triangle, while the third side is from \ddagger , hearth, the blue ray in the formation of indigo. Accordingly, the Fiery Triplicity has for its three sides the three primary colors, red, yellow and blue. Thus the primary chord in color, or in sound, also expresses the primary element of fire. And this is true of

all the other triplicities as well as the fiery. Thus:

Earthy..	{	Audible.	Assimilating.	Ray.
		♄	♃	♁
	{	Yellow.	Blue.	Red.
Watery.	{	Hunger.	Door.	Law.
		♁	♃	♁
	{	Yellow.	Blue.	Red.
Airy....	{	Tangible.	Proportion.	Images.
		♁	♃	♁
	{	Yellow.	Blue.	Red.

It is the red ray in ♁ which is used both in the formation of indigo and violet, its chemical property; whereas the red, or key, note C of the scale is the Heat-ray. This is the mystery of the octave. The key note C is the red of heat, but, refracted in its spiral course through the scale, it circles round and reaches its starting place one octave higher.

On this higher plane, after having been

blent with the yellow of trial and temptation and the blue of knowledge, it expresses the mystic, magnetic, electric melody of the seventh, whether in color, sound or soul.

In this formation of the triplicities through the primary chords is expressed a most profound mystery, and upon my ability to grasp this mystery depends my success as a warrior.

In entering upon the fiery ordeal I have to learn three lessons, correspondencies, or correlations of the three lessons: Visible, Eating and Hearth.

The first implies the Warrior Seeing, or as a Sentinel, Watching.

The second implies the Warrior Acting, or Sacrificing.

The third lesson is the Warrior judging from the results of the sacrifices, or, to

use the mystic terms of the ancients, "*discerning the omens from inspecting the entrails of the victims offered at sacrifice.*"

So, now, as the warrior detailed to my first duty, I climb my watch-tower to watch (as the ancients said) for the "flights of birds;" i. e., I must see the esoteric reality in the exoteric shadow phantoms.

My eyes must be trained to detect these "birds" from afar, either singly, as dots, or in companies of lines and curves. I must observe the direction of their flights and, from the law of motion, see first in my mind's eye the esoteric meaning of everything within the ken of my watch-tower, even while my physical eyes see only the powers of darkness drawn up against me. But before I can see with the eyes of soul, through the spirit-red-

ray, I must to some extent have so conformed my life to truth as to have actually and consciously realized the Real from the Unreal. I must see that Body, Pleasure, Pain, Disease and Death are all illusions; that finite personalities, with their loves, hates, greeds and jealousies, are all illusions. Still further, I must see that each of these illusions, singly, is reflected over and over again, in every direction, so that the army drawn up against me, apparently so vast, is simply a reduplication of a few primary illusions.

I therefore give my attention to the primary illusions, for when they are dispelled the enemy is routed:

- 1—The illusion of Body.
- 2—The illusion of One's Self, refracted on the seven different planes.
- 3—The illusions of Finite Self.

4—The illusion that the Soul, or True Self, could ever be projected outside of the One Infinite Mind into Body, or Phenomena.

But when I can climb still higher in my tower, and can know there is no such thing as illusion; that truth is all there is; that One Mind and Father has made all there is, and that illusion and self never could be projected into Nothing outside of the All, then the sentinel has completed the watch.

Yet, before I can climb to this height, all the illusive phantom-self of personality must be burned or sacrificed (Leo) upon the altar of Heart (\heartsuit); i. e., I cannot rightly or truly see until after the other sides of my triplicity are filled in, for an equilateral triangle is not an equilateral triangle until it has three equal sides.

Just as from simply seeing flames with the physical eye I do not comprehend how they will affect my hand until I throw it into them, so, now, I cannot see until after the sacrifice unless I have first seen. So, in order to balance these contradictories, I now proceed to the sacrifice.

QUESTIONS.

- 1—For what must the Sentinel Watch?
- 2—How must he Watch?
- 3—Why must he Watch?

LESSON III.

THE FIERY TRIPLICITY.

♄ ♃ ♁

♃, OR SACRIFICING.

Fire is the great purifier. So action is that form of the Fiery Triplicity (yellow-ray side) which is the great purifier.

According to the former analysis, all action is sacrifice, passion and oblation, and it is through this trial by fire, and the sacrifice and suffering implied in it, that I gain my spiritual sight (insight). And it is a delusion that my eyes can ever be opened to the nature of fire, except by experiencing it; for how can I ever know that illusion is illusion unless I experience its nothingness?

I may stand up before the enemy and repeat the words: "There is only one Mind; there is no illusion of finite personality," but, as far as vain repetition goes, I would better take some other creed, for herein is a great mystery. This awful law of contradictories works (when actually evoked) in spite of my unbelief, and even when I, in my blindness, do not see the results. This is the true creed of the

Knowledge of Good and Evil and of the Tree of Life; and to partake of the fruit of this tree, tempted by the serpent of the lower nature, or self-mask, is to surely die.

If the lower self stumbles upon this true creed, or is entrusted with it unpurified by the trial of fire and suffering, the lie of personality is only accentuated. The mask thinks it has become as the Gods, and its fall is inevitable. It has taken exactly the opposite road for truth, and instead of realizing its oneness with the Divine Spirit it will fall to the very depths of the shadows of nothingness, even while mumbling the true creed.

Yet this seeming and so-called fall is but the first form of action, without which there could be no reaction, and inaction is as fatal to insight as personality, accentuated to nothingness.

Since, in order to rise, there must be a seeming fall, so, in order to realize there is no such thing as illusion, I accept it as an hypothesis to get rid of it, just as it is necessary to demonstrate certain propositions in geometry to be untrue by assuming them to be true, for thus only can their untruth become self-evident; and in order to realize the Infinite One I am forced to postulate the finite personalities. And yet I also know that to even momentarily accept illusion chains me to it (for the time being); for I am where I locate myself, as One with the All, or as seemingly projected outside the All, where, like a soap-bubble, I shall speedily realize the lie of self-mask; the harder I blow this bubble the quicker it bursts into nothingness. Like a child, I can keep on blowing personality bubbles, only to see these finite

Egos burst, one after another; or I can put away the childish things, resolving to be no longer deceived by them, and blow them only to understand the law according to which they come and go. Therefore I accept finite personalities solely to demonstrate their utter impossibility, and when I know that time is also an illusion, I rise to the plane where even the Sun itself will stand silent upon Gibeon, and the Moon stay in the valley of Ajalon until I avenge myself upon all my enemies.

Hereafter let me act, or refrain from acting, simply to know truth, and no longer conform to finite and worldly codes of morality or mere social traditions and usages.

Just as in a former lesson I accepted the visible Universe in its unity and in its infinity as a grand universal language, its

sentences, letters and punctuation marks all symbols for thought and traced with the finger of God, so now I accept all terrestrial action as purely symbolic action, possessing no moral quality in itself, but simply descriptive of spiritual acts, which I cannot possibly comprehend until I have faithfully performed all the symbolic acts. To refrain from these symbolic acts before I grasp the real acts is to deliberately bar and bolt the only door by which I can enter the temple, expecting thus to gain admittance. To refrain from flesh eating, from wine drinking and from social and family life, simply for the sake of abstinence, is to play the part of a stupid tyrant and not of the King. On the other hand, to debauch myself in all these acts, simply because they satisfy my senses, is to become the slave of suffering and death.

The mob must not rule, yet the tyrant who devastates his kingdom and puts all the inhabitants to death by fire, torture, or slow starvation, ends by having no kingdom to rule. If I destroy the mob because I fear it, I do not overcome fear by the process nor obtain wisdom.

I therefore sacrifice to idols, or shadowy images, simply to eliminate melody out of discord, to realize the "Octave of Purification," whereby the fire, which on the lower plane is destructive to life, is raised from the key-note C to the chemical, life-giving C of the scale.

From out this fiery furnace of trial this right action, knowledge and wisdom are born. The Christ-Truth must be born of this Tribe of the Lion (Ω). It can only come from this Royal Action, and is itself the highest and supreme sacrifice, whereby

the Son of Man becomes the Son of God.

But I can never comprehend this last sacrifice until I have learned the meaning of all the other sacrifices, and how to make them. I must learn the meaning of eating, whereby the plant life and animal life are sacrificed, before I can comprehend the awful mystery of the sacrifice of human life, called death, even up to that sublime death on the Cross.

But sacrificing is not destroying, and to comprehend the meaning of eating, or sacrificing, or action, is to realize the absolute unthinkability of the illusion called death. Therefore, let me never take a morsel of food into my mouth without reflecting that I am performing the ceremonials of sacrifice within the temple of my body, just as the rites of public temple worship were formerly observed.

And let me study the meanings of all the correspondencies of these temple rites.

And, also, let me engage in all the acts of finite life; of trade, politics and social life, etc., until I learn the reality which makes the shadow, and thus burn every idol upon the altar of truth.

QUESTIONS.

1—What are the Victims to be sacrificed?

2—How must the Sacrifices be conducted?

3—Why must there be Burnt Offerings?

LESSON IV.

THE FIERY TRIPLICITY.

♄ ♁ ♃

♃, OR JUDGING.

As the victims have been slaughtered

and consumed by the flames, the warrior must carefully collect together the ashes, or remnants, into the Sacred Urn of Pure-Heart, and then, placing them before the bar of conscience, await the responses.

These responses are judgments, proceeding from the Divinity within. If the offerings have been good and acceptable, and the rites properly observed, then the replies will surely be auspicious. But if the two former duties have not been properly performed, then am I guilty of the most awful sacrilege in approaching the Divinity profanely.

According to my own actions am I judged; my own conscience is the arbiter. This judge must give the decisions according to the manner in which the sentinel and the sacrificial priest have performed their tasks, for the judgment follows as

inevitably as when, having placed two sides of an equilateral triangle together at the proper angle, the third side is the response, depending upon the other two.

Again, this response is the third note in the primary chord. If I have struck the first two, there is only one other which possibly can complete the chord.

Again, this response is the conclusion, or third term, in the perfect syllogism. The sentinel upon the watch-tower, having properly performed his duty, states the major premise; the sacrifice, with its implied suffering, gives out the minor note or premise; the Oracle speaks out the conclusion. Although the conclusion of a syllogism is its third term, yet it expresses the mystery of the trinity, for it is a trinity, and at the same time an organic unity. It combines the major and minor prem-

ises into a higher unity, which differs from either of them, just as the molecule of water combines two dissimilar elements into a unity differing from its component parts, and also as H and O combine with a lightning flash of soul which accompanies the combining together of the two premises of a syllogism into their higher unity, and is an intuitive spark from the altar of Divinity.

This altar is my Hearth (♯) of Pure-Heart. Unless this Urn is sufficiently purified by properly accepting (not rejecting) the experiences of life, it cannot receive the ashes of the sacrifice and impart to them the Divine Spark which makes them over into a living, organic unity, on a higher plane than they were before, nor raise in power and might the ashes of actions sown in weakness and

watered with tears of suffering. This expresses the mystery of the re-birth, whereby the physical body is raised to the plane of spiritual body while yet in the possession of the physical.

This is that which constitutes the spiritual plane upon which one is born. There is a Divine correspondence, and the latent possibilities of the soul have the corresponding possibilities in the brain, which can be brought forth to usefulness while in the physical body. Bringing about the harmony between the two constitutes re-birth.

There is only one way of being re-born, just as there is only one way to be born into the physical, and this one way is revealed through the fiery syllogism (triplcity), the major premise of which is Truth Realized from the Sentry's Watch-

tower, the minor premise of which is Love Actualized by the Sacrifice of Burnt Offerings, the conclusion of which is Life Immortalized, or lifted from the plane of Time to Eternity. This conclusion is the Immaculate Conception of the re-birth, which is conscious son-ship with the Father.

Truth realized frees from every illusion of sense and casts out every error and all diseases. Truth realized is liberty, for from or by the power born of Knowledge you can be free.

Love actualized, or practiced, recognizes the Divine origin of every soul, and that every form of life and condition is necessary to the unfoldment of the soul in its evolutionary steps of progress, and, comprehending the law of contradictories, knows only universal charity and com-

munion of saints, those who have passed through the fires of purification and learned the lessons therein taught, without prejudice, sentiment or pain. Love actualized is Fraternity. Then are we able to look upon all life as one Divine Whole, recognizing all as one fraternity, each filling the necessary notes in the Anthem of Creative Life.

Life eternalized, making every moment eternity, lifts the soul to a plane above illusion. Realizing the realities of life leaves no room for illusions where, grasping the equality of ratios, it knows only Oneness. But this true equality with God distinguishes between thoughts and thinkers. The recognition of God's variety of life, form, color, etc., are each equally necessary to the fulfillment of the Divine plan. This is the only law of equality. Life, thus eternalized, is equality.

Liberty, Fraternity and Equality must ever be the war-cry of the true warrior. But if the offerings, or truths, seen from the watch-tower through the first side of the Fiery Triangle are not acceptable, nor the sacrifices of our past ideas and illusions properly observed or parted with, then, instead of liberty, comes renewed bondage to error and disease; instead of fraternity, failures, strife and murder; instead of equality with Divinity, there is a descent to the lower sphere and union with demons and fiends.

On the other hand, the Ascetic who mutilates, denies, the truths realized in the major premise from the sentry's watch-tower, and destroys the offerings, the knowledge thus revealed, and who refuses the experiences of the sacrifices can never hear the responses nor know the mystery

of re-birth. In either case, remorse and repentance, in themselves, are perfectly stupid, and only delay realization.

The suffering implied in remorse is not a true and acceptable sacrifice, for the major premise is still wrong, for truth never brings remorse. Remorse implies a misconception of the nature of reality. If I have struck the wrong note in my chord, and experienced inharmony, I only make the more haste to strike the right note. I waste no time in groaning over the dismal sound.

QUESTIONS.

- 1—Upon what are judgments based?
- 2—How are Responses either Conceptions or Sacrifices?
- 3—Why are Remorse and Asceticism equally unavailing?

LESSON V.

THE EARTHY TRIPLICITY.

♁ ♁ ♁

♁, OR LISTENING.

The signs of the Earthy Triplicity express the crisis, or fixed point, wherein the shadows seem to come to a crust and harden. They are illusions, reaching their ultimate. And this Earthy Triplicity follows the fiery, just as ashes follow fire, or, as geology tells us, our Earth has resulted from a ball of fire, and all the solids now visible from molten liquids. To the warrior, this Earthy Triplicity (triangle) is the battlefield, a field of three equal sides. Its first side he takes possession of and holds as soon as he comprehends the sounds proceeding from it. He must listen for its strains of martial music, its dis-

tant rumbling of artillery and the tramp, tramp of marching troops, its shouts of victory and courage, its groans of anguish, defeat and retreat.

Having learned to watch, he must now learn to listen. The ear must be trained as well as the eye. In order to have both sides of the contradictories we must know the results of things seen, hence must hear the effects through vibration, or motion. Thus listening is essential.

But Taurus (♉) is the sign of the neck and throat as well as the ear, and this is so because of the subtle connection between the ear, neck and throat. In a former analysis I saw the relation of ear to voice (of which the throat is but the instrument), and now, as I listen to the sounds from the battlefield, I discern the relation of ear to neck.

At the first sound of martial music the steed arches his neck, and none the less, as its strains inspire the warrior, does his neck respond to the sounds, drawing up the head and stiffening the entire vertebral column. He pants for prowess, renown, praise, promotion and unending fame and honors. But the true warrior, who from the sentry's watch-tower discerned the shadows to be delusions, now listens for the bugle-call, the clear note which, cleaving the awful din and confusion of the battlefield, gives out the key-note according to which the discordant sounds are evolved into a majestic symphony. As long as the warrior fights for fame of self and to hear all men speak well of him, instead of striking the key-note he only strikes its exact contradictory.

Therefore, if I am to be a true warrior I must renounce praise and learn true humility. Not only must I renounce praise, but must even rejoice when all men speak evil of me. If I am cast down when I am reviled and persecuted, then I have not yet learned humility. To be cut to the quick by censure is as far from humility as to be stiff-necked with praise; for so long as blame crushes me, just so long will praise elate me. Therefore, in order to renounce praise I must also renounce blame.

The point of equilibrium between, or indifference to, either praise or blame is the only point I can strike which will give out the true vibration which enables me to detect the key-note.

This is a hard lesson, and one I can never learn until mine eyes have seen the

unreality of the shadows, until I have sacrificed to the Divinity within and obtained its responses; or, in other words, if I have not fully and comprehensively encompassed the first syllogism, or triplicity, I cannot intelligently and courageously step upon the next rung of the ladder in my watch-tower. But if I have realized the war-cry of Liberty, Fraternity and Equality, then, in proportion as I realize humility, renouncing alike praise and blame, in just that proportion I shall now be able to see that my war-cry is also my key-note. I now have my key, which is two-sided, one from the first syllogism and the other from the second, Watching and Listening. This is a marvelous key, which unlocks both ways. Turned one way it reveals color symphonies; the other gives out sound harmonies, and as I become

skillful in turning this key the visible will be the notes of a musical composition, which my soul at once reads into sound while the audible vibrations round out into forms and colors. But the visible and the audible united form the Orange Ray of my Seven-Point-Star, and the spiritual quality corresponding to orange is the understanding, and when I am armed with this ray-ment of true understanding, then the bow of prismatic colors and the octave of chromatic sounds will interpret to my soul that larger octave of the heavens called the Zodiac, or Wheel of Life. Upon the steps and half-steps of this Zodiacal octave the Sun, Moon and planets go on, giving out now strong major chords, now plaintive minor vibrations, both of which the rightly attuned soul translates into higher symphonies of the purposes

and laws of the Infinite Mind, grand oratorios of "Creation" and "Messiah."

When this spirit of understanding is mine, then these vibrations, struck by the swiftly revolving orbs on the Zodiacal octave, will as surely reach my external ear as they now do my external eye, and my soul will as surely recognize a primary chord from the larger octave as now from the smaller, for the intervals of one correspond exactly to the intervals of the other. All these intervals are expressed by numbers, but as long as numbers represent only dollars and cents, or the shadows exchangeable for money, the results or returns only looked for on the material plane, just so long will the "music of the spheres" remain an unmeaning myth to my soul.

We must ever remember that the effects

must correspond to the plane of the cause. Esoteric wisdom cannot be utilized in exoteric gains (the law of contradictory opposites would soon take the place of affinity opposites) and rise in the scale of progress. Harmony is the law of progress. The contest of the ages is upon us.

QUESTIONS.

1—What is the first lesson from the Battlefield?

2—How must I learn Humility?

3—Why will Humility reveal the Octave of Life?

LESSON VI.

THE EARTHY TRIPLICITY.

8 𐌚 𐌛

𐌚, OR RECONNOITERING.

(PATIENCE—WAIT.)

The green ray is formed by the union of yellow and blue, so the spiritual quality corresponding to green is the blending of the yellow flame, from off the altar of trial and sacrifice, together with the blue of knowledge. The spiritual green resulting from this blending is that peculiar, burning, zealous knowledge which makes the warrior powerful and strong, or, in other words, "mighty in battle."

But the warrior can never be mighty in battle in the midst of wholly unknown

country. He must know the mountain passes, the location of bogs and quicksands, rivers and springs. He must understand all the physical and natural advantages and disadvantages of the enemy's position and strongholds, or fortifications. And all this can be accomplished only by the union of skill (knowledge, blue) with daring (sacrifice, yellow). The union of these two results in green of power, a kind of knowing by which the whole vast field of warfare stands out, illuminated, to the mind's eye of the warrior. Now the work of mixing together skill and daring, by means of which the country becomes known, is the work of reconnoitering.

Reconnoitering is therefore the subject of this lesson and the second side of my triangle. In planning for the work in

hand I must first draw upon the knowledge already obtained of this perilous region of shadows and illusions.

Virgo is the symbol for the process of assimilation, which takes place in the intestines, or bowels, and if this process be incomplete or inharmonious, loss of strength is the immediate result. I become weak-kneed, unable to walk or even stand. Just so our Mother Earth (the Green Planet) has stored away for the use of her children, down in the caverns and spacious recesses of her bowels, a vast and complete laboratory, with all materials and chemical appliances at hand where daring reconnoiterers become the daring alchemists. Knowledge has been gained, and power obtained through assimilation to put that knowledge into practical use.

But where are those who do not assimilate the food provided by Mother Nature, who are indifferent to conditions, and fail to see and hear, who lack that burning zeal to reconnoiter so that they may make themselves acquainted with the various aspects of the country, hence fall into the refuse bogs and morasses and lose what strength they do have, become unable to walk, or even stand, and are finally cast out into the outer darkness of nothingness? Our Mother Earth is a just planet, and no goodie-goodie, stuffing obedient and disobedient alike with confectionery. Each attracts to himself the just compensation for the energy put forth, whether that be much or little, good or evil.

If I am deceived by the will-o'-the-wisps, or follow wandering doctrines, not

only must I ask to be forgiven for my trespasses, but I am also sure to suffer some punishment or reprimand for my mistakes. Yet, if I am wise, I accept them thankfully and cheerfully, without repining, for thus are accomplished two things: First, the suffering is the healing remedy, which repairs the mischief; second, just as the mother takes more closely to her heart than ever before the truly penitent child, just so Mother Earth reveals her most precious secrets to her right-minded offspring, those who are patient under suffering and affliction and learn the lessons of remorse, suffering and humility, knowing that Nature is only asking, or demanding, a just retribution for violation of her laws. Ignorance excuses not. Nothing but knowledge can enable one to escape the bogs and morasses of ignorance.

And thus right here, I see, comes the application of my lesson on the discipline of the ear. Reconnoitering puts to the test listening, or true humility. If the first and the second sides of this Earthy triangle are rightly constructed, then the second note of the chord will harmonize with the first, and I know that so far my work is well done.

But if I find discord, then it is an absolute certainty that the third side of my triangle will not fit, and if I undertake to advance upon the enemy's territory, swift and sure defeat is before me. Therefore in all humility I set diligently to work to construct a map of the country I am about to invade, and procure a compass, so that I may not lose my way amidst the false doctrines which encompass me on every hand, at every turn, and the dense forests of

“isms,” which bewilder and perplex.

This compass is but a simple Cross, which always points to the Pole-Star of Truth, and indicates the four cardinal points of the Universe, and the fourfold division of both Macrocosm and Microcosm.

Aries, the Fiery, rules the Eastern terminus of this Rosy-Cross; Libra, the Airy, the Western; Capricorn, the Earthy (the most fixed and material), the Southern, while Cancer, the Watery, pure desire, forever aspires to the North of Truth and Freedom.

Thus the four points of the compass also express the four elements. Each element also expresses the fourfold constitution of man: Earth, Body; Fire, Finite Mind, or Fiery Body; Water, Soul; Air Spirit.

There is nothing so penetrating as air, and no element so essential to life. In every form of life air is the potent, animating principle, and without the air (spirit) the other four elements would be useless.

The spirit is one and indivisible, but the other three divisions of man are each dual, and thus results the sevenfold division of the Microcosm, or, going back to the four elements, I can regard each as triune, and from this division map out the Zodiac, this mazy wheel of life, and thus completing the reconnoiter of my great field of battle I boldly advance, clinging to my simple Solar Cross.

QUESTIONS.

1—What is the nature and purpose of the second lesson in the Earthy Triplicity?

2—How must the warrior construct his Map and Compass?

3—Why must the work of Reconnoitering be done?

LESSON VII.

THE EARTHY TRIPLICITY.

♄ ♃ ♁

♁, OR ADVANCING.

When the Sun enters the sign of ♁, where lived the framers of the Zodiac, then the Goats advanced up the mountain sides, for the time of grazing was at hand. The fruits of labor were beginning to spring up and be realized by the laborer. So now advances the warrior into the region of winter, toward the point where shadows are congealed or hardened into the sub-

stances called matter and solids; where the indigo ray passes almost to black—the exact antipodes of soul and summer, the white light. Here the black of negation mixes with blue to form the indigo of righteousness.

But with his faithful compass (Cross) he advances, undismayed. His knees do not knock together through the weakness of fear; fear belongs to immature natures. The patient waiting acquired as a reconnoiterer has admitted him into the laboratory of Mother Earth, and he has there armed himself with the force which solves solids and transmutes matter into its correlates of spirit—black to white, death to life.

The Rod and the Knee express the two extremes of Power and Submission. The monarch who sways the rod enforces the homage of the bended knee from his sub-

jects. Never was there such a despot as fear, and the victim swayed by fear is the most craven and knock-kneed object in existence. The one who has not learned to wait is still the slave of fear, and is held bound in the bowels of Earth, and has yet to break the bars of iron and steel which hold him a prisoner of pomp, splendor, honor and dignity, and this also implies its exact opposite. Yet, the one whom the world delights to honor is not the one who advances, a conqueror, into the realm of realities. Ah, no! He is the one most overcome by fear and that grim, monster-shadow called Death. But the true warrior, "compass" in hand, even though despised and rejected by men advances undismayed, knowing beforehand the exact nature of that which he is to explore. He knows the grim monster-

shadow, death, to be but Nature's initiation into the great mysteries of existence, whose realms he, like Virgil and Dante and others before him, have invaded while yet embodied.

He will find it possible to go, and, returning, give a clever and entertaining account of adventures, hairbreadth escapes, etc., to a gaping crowd. He may bring back a lot of curios, to dispose of for money to the highest bidder, for curiosity mongers to "Oh!" and "Ah!" over.

Or he may transform his knowledge into a comfortable "Sale of Indulgences," proclaim: "There is no such thing as Death; he is only a scarecrow; all is life; there is no such thing as Evil, all is good. Therefore gormandize, cheat and steal to your heart's content. You are one with God, and your soul can never be lost!" But he

strikes a note which grates on the purely trained ear, and he communicates a conclusion which does not accord with, nor follow, the premises. With the major premise of Taurus (humility) and the minor premise of Virgo (patience), sooner or later will he trip in the meshes of his false syllogism and be brought in abject terror before the awful Voice of the Mighty One, whose Ineffable Name he, himself, has attempted to assume, instead of, in true humility, saying "Hallowed be Thy Name," and, as a penitent reconnoiterer, he must add, "Forgive us our trespasses," and upon his knees confess, "For Thine is the Kingdom."

But not thus with the warrior who has the first two premises correctly formed. His conclusion is incontrovertible. At the very outset of his advance he learns his

immortality, his heritage; also discerns the conditions upon which they are won. He realizes the dignity, grandeur and meaning of life, and knows that he is saved, crowned and Deified in spite of himself; whether he will or no. Neither for the simple wishing on his part, but with the knowledge obtained in Dame Nature's laboratory he has but to hold up the Mystic Cross, which combines in its significance polar opposites and contradictory opposites, and the most fixed becomes volatile. Baser metals are changed to gold, and gold transmuted to Sunlight, the Water of Soul to the Wine of Spirit, the mask to reality, shadows to substance, error to truth, hate to love, death to life.

He also knows that the direct ray is Truth Absolute, while the oblique ray is

Truth Relative, and will be refracted and reflected indefinitely from one plane to another and soon bewilder him in a labyrinth of shadowy reflects unless he sternly adheres to his knowledge and boldly clings to his Cross.

And, while he knows that it is his duty to realize and actualize all that he possibly can of truth absolute, he also knows it is likewise his duty to recognize the different planes of expression, and remember that truths on different planes are relative to each other, but that each is absolute on its own plane, and that, in order to advance from one plane to another, or higher, like water he cannot rise above his level until he find the point of equilibrium of that plane upon which he is, by means of which, like water vaporized, he rises to the plane above him.

But, until he does actually rise to the plane above him, he is ruled by the laws of that plane, and he is its subject until he, by rising to the plane above, becomes ruler of the plane below.

Poison, calumny and malice are absolute monarchs on their own special plane, but to the warrior, armed with the force which solves and transmutes, they become relative, and finally obedient.

Neither do I become ruler by simply repeating, parrot-like, "There is no such thing as malaria; malaria does not rule me, I rule malaria," etc., but I must have within me the force which, having divined the meanings of things, has made them a part of me, having neutralized (nothingized) it by counterbalancing it with its polar opposite.

Thus, from \forall of the Earthy Triplicity,

do I arrive at true Progress, Advancing. The Fiery trip showed the perfect syllogism—the righteous judgment of Sagittarius, deducted from the major premise of Aries and the minor premise of Leo.

The Earthy syllogism, analogous to the Fiery, is symbolized in terms of a chemical compound, in which the sharp and stinging acids of censure and uncharitableness, leading to humility (Taurus), fuse and blend with the alkalies of patience (Virgo) under afflictions, and from this fusing and blending arising to a higher plane, or Capricorn.

From this Earthy syllogism I have learned from Taurus: “Hark!” from Virgo: “Wait!” from Capricorn: “Be Strong!”

Listening in true Humility for Thy hallowed name, I have found that even sorrow

and failure, if accepted in patience, although they may seem like the reconnoiterer's path, too often go back instead of forward, are, after all, *accomplished progress*, and are but seeming bonds, from which my soul, "like a hind let loose," all the more swiftly advances up the mountain steeps when the time for grazing arrives. Then he has reached that point where he can utilize the power and knowledge gained while passing through the first syllogism, Fire, and the second, Earth.

LESSON VIII.

THE AIRY TRIPLICITY.

II ☰ ☵

II, OR CARRYING ARMS.

The signs of the Airy Triplicity have especial reference to motion.

II, more especially, or directly, is concerned with projecting, hurling, etc.;  with balancing, maintaining equilibrium between opposites;  with floating and undulating, as represented by the action of air upon the surface of the water, producing waves.

II implies, first, a grasping of the hands, or combining forces (Gemini), the effects of knowledge gained so far on his journey; second, an impulsive force from the will, directed to the muscles of the shoulders and arms, by means of which the object is hurled through the air. Therefore I can be no warrior and hurl my lance until I understand the meaning of these twins and how to train and use them effectually.

First, I discern that these twins are not two of the same kind, but they are oppo-

sites, or counterparts, and fit together like two hemispheres of one sphere. The one is right, the other left; the one positive, the other negative.

Ancient mythology allegorized one, the right half, the positive, as Castor, a star of the first magnitude, the Immortal, while the other, the left, the negative, was Pollux, the lesser star in brilliancy, the Mortal; and thus they expressed the fact that it is the positive, active force of the soul which, reaching out, attains immortality; i. e., there must be action before there could be reaction. But, again, as the action itself must have its reaction in order to complete its orbit, as the positive pole of the battery is nothing without its negative pole, just so the immortal Castor is represented in the myth as one-half of the time foregoing his privilege among the Celes-

tials in order to pass the other half of the time with his brother, who was mortal, yet whom he so dearly loved; or, in other words, they were polar opposites, which mutually implied each other, and were utterly meaningless and unthinkable apart.

(And one quite noticeable fact of twins is that, even while of the same sex physically, in temperament and disposition one is more positive, the other more negative. Usually this difference is very marked.)

In regard to the hands, I observe that while the right is positive to the left, yet the different parts of each hand are relatively positive and negative to each other, Thus the knuckles are positive in relation to the palm, the nails positive in relation to the balls of the fingers, etc. The

elbows are aggressive, while the muscles of the inner arm are indrawing and caressive.

The hands are the great avenues of the sense of touch. The hands are the means by which we grasp at treasures, reach out for that which we wish to attain, manipulate, formulate materials about us in order to provide for the necessities, comforts and luxuries of physical life.

And from these two, following the law of correspondencies, I discern the esoteric meaning of the hands, and from thence the application of bearing arms. The right hand has been educated almost to the exclusion of the left (or female) in our present generation. Otherwise it would be self-evident to us that sensation is not completely obtained only through the right, and when we examine anything

critically we instinctively use both hands. Our right hand gives us more the external, intellectual, positive qualities of an object, the left the interior, intuitional, negative qualities; and thus the first great use of the hands is to teach polar opposites, the Twins. All the infinite variety of weapons or arms the warrior can ever have to deal with can be classed under these two words—Polar Opposites. Every force throughout the boundless universe has its pole, or Divine center, which embraces the positive and negative attributes in one, and in order to correspond to that pole all life is evolved in pairs—twins, male and female. Whenever they appear to be separated it is only in seeming, and because the external eye is blinded to the shadow of illusions.

Again, just as we have neglected the

education of the left hand, just so have we lost, through this neglect, that inner consciousness of the esoteric meaning of the thousands of exoteric, or physical, uses with which we daily employ our hands. Our treasures are accumulated only for this world, regardless of the swift-coming subjective state, upon whose borders we may this very instant be drifting.

This, then, is the lesson for the warrior. The arms of warfare are polar opposites. Bearing arms is learning their esoteric uses.

Right here, for the warrior, must come his great renunciation. He must come to care for the external only for the sake of the interior. He must "renounce luxury and be chaste." But chastity is by no means celibacy nor asceticism. For the true soul love is in very truth the purest chastity.

The word chaste is here, however, used in its true and larger sense. Polar opposites is only another word for sex; hence the word chaste applies to every word and thought.

Let the warrior, then, cleanse his hands and remember that the blessings of the Lord are promised to one who "hath clean hands and a pure heart."

The force which binds polar opposites together, the point of equilibrium where the two are one, is love, and from love is evolved life. while truth may be defined as knowledge, or understanding, of the relation of polar opposites. The warrior must first comprehend truth, and truth must be in him and he in the truth before he can possibly know anything whatever of life and of love. But he must renounce the things of sense and seeming in order

to say: "Oh, Truth! Thy Kingdom Come."

But it directly follows the fact of the uneducated left hand, and the consequent non-comprehension of polar opposites, that mankind to-day can have no conception whatever of the Law of Unity, or the love by which the two polar opposites are one. And thus the world has utterly lost the esoteric meaning of the love which exists exoterically between man and woman. Marriage is only a name and a form, a legal, conventional and mechanical union, and the empty symbol no longer teaches the spiritual reality. With the Divine element of love lost to our sight, atheism and materialism at once follow. The days of true chivalry are the days of true religious growth.

Man cannot know God without know

ing love, for God is love, and if the exoteric symbol of love does not lead to an insight to spiritual truth, to an actual knowledge of truth (which is also God), then that exoteric symbol is the grossest unchastity, and leads to perdition and damnation.

But the warrior, having put aside, or renounced, all the showy and glittering weapons of sense and seeming, arming himself only with truth, as symbolized in his lance, with its two ends, and, balancing this trusty lance in his hands, he discerns the sublime truth of the Twins (II), and knows that somewhere in the vast universe there exists a missing half, from whom his soul, in reality, never has been and never can be separated.

LESSON IX.

THE AIRY TRIPLICITY.

II ♁ ☿

♁, OR OBEYING ORDERS.

The spirit of mortal, alas, is proud. Not realizing itself as nothing but a shadowy reflect, it arrogates to itself, while yet a minor, its birthright of Divinity and heritage of immortality, as if it had already attained its majority and come into possession of its estate.

Obedience is a difficult attainment, perhaps the most difficult of all, and yet all the boasted free will of a mortal ends in his obedience, in spite of himself, for one grand command comprises all the lesser orders. The others are but copies, or reprints, of the original.

This One Supreme is that Divine love principle which binds polar opposites into one. And true is the command: "What God hath joined together let no man put asunder," for mortal *cannot* put it asunder. He cannot accomplish the impossible and unthinkable, and there is but one punishment for attempted disobedience. He does not alter the law, but, as far as he himself is concerned, he realizes the results in accordance with his disregard of the law, whether intentional or not.

To fulfill this great law of love is peace, equilibrium, harmony and life; to ignore or defy it is strife, confusion, discord and death.

And thus the mortal obeys the law in spite of himself, for death is not a change preparatory to another state or condition of life, in which the mortal, or reflect, is

given another chance to obey *the order* which comprises *all* orders.

THE EQUILIBRIUM OR EQUALITY OF RATIOS.

Love.



Justice.

In walking, which is propelling the body through the air, the process of locomotion is threefold, or triune; i. e., there are three great centers of locomotion. First, the arms and shoulders; second, the legs, especially the muscles of the calves, and the third is that portion of the body which is the point of equilibrium between the two, and this portion perfectly describes an old-fashioned balance, or pair of scales, . It includes the reins, or kidneys, and extends to the loins, or hips. Now, in walking, as the weight of the body is thrown on one leg the opposite hip, like

one end of the beam of the scales, comes up and the other hip goes down, then vice versa, and so on. This is so in true, natural walking; but alas! the fine, true, harmonious, stately gait is very rare in this degenerate age. Yet if this perfect equipoise of the body were maintained at every step, walking could be continued indefinitely without fatigue.

But to one who understands the esoteric meaning of symbols there can be no more significant and saddening sight than to watch for a moment the hurrying, swaying, shuffling throng of a crowded street.

Truly is the world blind to the knowledge of soul poise, and disobedient to the law which binds polar opposites into a unity.

On the reflected and phenomenal plane this law has special reference to the forms

of union called marriage and partnership. The same law which governs marriage governs partnership, no matter whether the parties are composed of nations or only two individuals, and looking out into the world to-day, with its teeming millions, a very serious state of affairs is presented to the eyes of the warrior.

Inharmony, discord, strife everywhere. No marriage, all lust; no partnership, all monopoly. And nowhere is this more apparent than among those who profess to have found Truth—to know the real from the unreal.

However, as the warrior rises to a higher plane, and regards the present condition of humanity in a larger sense, he only sees them with pitying and tender eyes, as infants learning to walk, tottering, and in constant danger of losing their balance;

swayed first by one strong passion and then another, and then he knows just how far it is possible for one soul to help another—only in so far as a child can be helped to walk. But the child must walk for itself; no one can walk for it. I can, by my understanding of truth, influence another person to do a virtuous deed. This deed would be the result of an action on my part; so, unless there is also a reaction on the part of the person performing the deed, there has been no equilibrium established whereby any inner purity has been evolved on his part, and he has not, consciously, taken a single step for himself toward truth. I have only lifted him up and carried him, and perhaps delayed him in the process of walking. He will look for some one else to come along and carry him instead of

walking for himself. The soul cannot grow vicariously, any more than the child can so walk.

Now this belief in the possibility of a vicarious union of polar opposites, or At-one-ment, is the great delusion of the age. Truly there is but one way under the Sun whereby men can be saved. It is by obedience to the law of equilibrium. Not a stupid, passive obedience, for, like everything else under the Sun, obedience is dual—active and passive, positive and negative. Therefore, while I accept the fact that every soul must walk for itself, yet at the same time I remember that it must have its seeming props and helps, while learning to walk, until it attains its majority. So I must help all about me. Thus, for the time being, I seem to hinder, but only in order to help. This is that awful

law of contradictories, so bewildering to the child soul, wherein we seemingly disobey in order to obey. Herein consists the duality of obedience. In order to realize absolute good I must, for the time being, accept relative, or seeming, evil; but it is only in accordance with the higher law, which evolves the perfect harmony out of seeming discord, whereby I gain my spiritual insight and read aright the esoteric meaning from the exoteric symbol. If I accept seeming evil for any other purpose, I am at once bound in chains of sense and seeming and sink deeper and deeper in the shadows, until that which should be a symbol for the very highest, following the law of contradictories, becomes the very lowest and foulest, as is now so generally the case with symbolic marriages.

In the particular phase of soul unfoldment through which humanity is at present passing, the last and highest symbol for mortal to comprehend is marriage—the union of man and woman. The very fact that there is a symbol proves there is a reality. The fact of a shadow proves there must be a substance. Just so the exoteric form we know as marriage proves, of necessity, a true soul marriage, and further, for the warrior this is a most significant fact and means another lesson, which cannot be omitted. The reason this At-one-ment is seldom or never realized is, as we have just seen, humanity has not yet developed to the point of soul equilibrium. It cannot yet walk; therefore this soul union can only take place in the next phase or condition of development. Man can no more realize soul

marriage than our domestic animals could live our present family life.

But right here, at this point, the warrior who has mastered the former lessons, stands forth in the strength of his God-given heritage, scorning the shadow symbols, determined to know only the real; he foregoes all the sensuous and seeming and becomes the true celibate. He sees that one of the factors in the attainment of his celestial heritage is the union with his polar opposite. The immortality of his soul is an utter unthinkability without this At-one-ment. He can never come into possession of his Kingdom until he places a Queen upon the Throne by his side. He cannot be knighted until he has found and won his lady. Thus is he justified in putting aside earthly ties, only in order to realize the celestial union whic

follows obedience to the love which binds together polar opposites.

LESSON X.

THE AIRY TRIPLICITY.

· II ☰ ☴



☴, OR PROVIDING RATIONS.

The three duties of Bearing Arms, Obeying Orders and Providing Rations, comprised under the Airy Triplicity, relate more to the special training and individual discipline of the warrior, yet none the less necessary and important to his success, for the properly drilled and thoroughly disciplined warrior, having completed the three sides of the Airy Triplicity, stands forth as the wonder-working magician, able to transform light into the bread of Heaven, or the power to put into use the knowledge gained.

First, if he knows how to bear arms, i. e., to properly formulate with his esoteric hands; second, if he has thoroughly vitalized his purposes from a strict obedience to the laws of polar opposites and equilibrium; third, then he has only to strike the third note of the chord to realize his undertakings completed and actualized, and himself nourished and sustained as are the angels of light themselves.

Properly formulated and vitalized, his thoughts cannot return unto him void. Herein is the awful, the divinely and unspeakably awful force of this law of equilibrium or balance. They cannot return void, and if they have been revengeful, malicious or covetous, and have worked out results of sorrow and suffering to others, then, as he has measured so will it be measured out to him. Sooner or later

will they complete their orbit and find him out. Polar opposites, vitalized, are the same things as centrifugal and centripetal forces set in motion. They *will* describe a circle. Mortal cannot annul Divine law.

The warrior has now reached a point where he must become a breadmaker. First, the loaves must be kneaded and formulated with the hands (II); second, the loaves must be vitalized, fomented by an understanding of (\curvearrowright) the equipoise of the two opposite forms of force, in order that, third, he may realize himself nourished and sustained and finally thus self-sustaining (\overline{w}).

His bread must be either life-giving or life-destroying, for, once formulated and fomented (vitalized), his loaves cannot return to him void.

It is perfectly possible for him to formulate expressions or images for what is absolutely impossible and unthinkable. It is also possible for him to seemingly vitalize his phantoms, but the awful results of this kind of breadmaking are sure to follow. His phantoms become vampires, which feed upon him, and even upon all who ignorantly come within his mental atmosphere. Yet this possibility must not deter the warrior, for he must be a breadmaker. He must put into practical use that which he has made himself acquainted with; he must let his cup overflow, so as to benefit those who walk with him. Inaction is as fatal as to create vampires for unthinkables and impossibilities. Therefore, let the work rely upon the purity of his motive, which is soul unfoldment and the attainment of his celestial heritage

knowing that, sooner or later, the law will be revealed to him from within, how those loaves which turn out failures and abortions can be neutralized and nothingized.

If he is free from covetousness, vain-glory and sensuousness, then let him work only to know truth and realize justice, and he will find himself self-sustaining and able to command in emergencies, and finally find within himself an image of that creative force which, in its turn, images the Divine creative will, or center of the universe.

This law of the creative, or bread-making, syllogism is universal in its application, from the most seeming and external life up to the highest symbolic form of our present phase of Earth life, or child creating, in which the human approaches the nearest to the Divine parent.

To a certain extent, the warrior must

have a varied and large experience throughout all the worlds of form-making. He must work unceasingly, sa does the Great Creator. Herein is the import of the command to be "fruitful, increase and multiply;" not that man and woman are to devote their whole time, thought and energies to populating the globe, as the selfish sensualist proclaims from the house-top in order to procure a license for his own secret sins, but through that equilibrium gained by the harmonious blending and fusing of polar opposites, or twin souls.

His thoughts, truths, or bread, will be his children, who will guide and sustain him as well as those who partake of such royal dainties, born from the union of formulation and vitalization. Thus the bread-winner becomes the bread-distribu-

tor, and the loaves of understanding will not be void.

The consciousness of his dual self evolved through his journey on the first side of the Airy Triangle (II), and where he learns to formulate, and on the second side () where the creative principles are balanced—then, and not until then, does he become capable of breadmaking, or creating self-sustenance; and when he is able and strong enough to walk alone he must support others, for we cannot receive unless we also give. Thenceforward the warrior can enjoy the promise of his Creator: “For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath,” and cast forth upon the universu rents the life-sustaining rations of

his own winning, not in floods or great downpours, but as the gentle, soothing, rippling waves of *mw*.

In bearing arms the warrior is subject to the higher commands of his being, and is, in action, manipulated by the arms—not the arm, but the arms, implying the utter uselessness of one alone. The brave, positive Castor must be balanced by his mate, Pollux; thus the training and culture necessary for bearing arms correctly, as a skilled warrior, every movement known, and at what moment to so execute the laws of his will that they will not conflict with Nature's laws and bring failure and sorrow for his ignorant disobedience.

Herein self is forgotten, self is lost in the recognition of the two as one, equalized, blended as one.

This awful mystery of self, this life-destroying monster, when alone, stalking about as the imperious I. Selfishness of the past must be lost, for now he becomes the man; that selfishness that ruled and regulated the life of the lower forms through which the soul was gaining experience before the plane of reason and intuition had been reached, and then only can perfect obedience and equilibrium be attained.

Bearing arms is wearisome, obeying orders difficult, and demands an indefatigable exercise in Watching, Listening and patient advancement that the balance is not tilted by misjudgements.

Then the warrior can traverse his kingdom and scan the circumference of his ground in so far as he has reached in his watch-tower. More climbing is to be

done, hence sustenance is required; therefore he must utilize his balanced forces and provide his own self-sustaining rations. Another's winnings or knowledge would not sustain and give him the freedom in exploring his universe in search of the object of his journey—Truth.

What constitute the Rations?

The attributes evolved on each side of the four equilateral triangles of Fire, Air, Earth and Water.

Providing Rations is externalizing the twelve manners of fruits, each division of his own kingdom providing the necessary material.

The truths that spring from every side of the triangles in the fourfold elements are food and sustenance to his soul.

His journey is not yet complete. He is now in the realm of Imagery. Knowledge

and experience are necessary in this creative realm.

He must bear arms with caution. The Lance of Light and Truth must be borne aloft constantly, that impossible imageries may not be formulated and spring into active expression to impede his progress.

His desires and loyal aspirations make him charitable to all life. Yet the true warrior must not hesitate at sacrifices. He must become master of his own kingdom, hence must make the lives born from his own thoughts subject and useful to his Divine will.

The higher he ascends into the tower the brighter becomes his Ray of Light, the expanse of country broader, and new things appear to his vision, new conditions present themselves. A new stimulus to action is received. Responsibility is in-

creased and more knowledge is required, and ever on and on.

Life is motion, as the Airy Triplicity symbolizes, and motion is eternal.

LESSON XI.

THE WATERY TRIPLICITY.

♁ ♋ ♎

♁, OR ASPIRING.

The signs of the Watery Triplicity are pre-eminently fruitful signs, and, just as all physical germination, growth, prosperity, maternity and fruition depend for their existence on water, so must the germ seeds of aspiration be moistened by the waters of spiritual life before they will germinate and bear us outward fruit; and we may go further, and say that the very first primordial germ of organic life itself,

in the first faint blush of the dawn of God's creation, had its origin in the element known as water. So, on the higher planes of living there must be the Water of Life, the springs and fountains of which sustain soul fruition.

Desire is the first side of the fruitful triangle, that which the soul ardently longs for, that which the soul will fight for until all obstacles are vanquished, but when there is no desire the soul seed will attract no moisture to enable it to send forth its tiny shoots up toward the Sunlight of Truth.

Yet, to the truly aspiring soul' this Water of Life is not anything external to the soul itself. On the contrary, it is the very element which, self-generating, flows like an ocean of Infinite love from the celestial, Deific center of its birthplace onward

and downward through myriads of solar centers and starry systems until it reaches its perihelion point upon some earth, the external battle ground of matter, whereon it enters the good fight against the blind force of lower nature, to return at the ebb of its own celestial tide, triumphant, through countless spiritual states and spheres of glorious, pulsating life.

Aspiring is breathing, and true breathing creates an atmosphere about the soul germ which will in itself collect together moisture and generate the seed.

The seed that is planted at the proper cyclic period can, through desire and aspiration, be watered from time to time until the harvest is most bountiful.

Born in water, nourished with water, dissolved again in water, to be born upon higher planes of life, Existence is eter-

nal, but spheres and planes are eternally changing. Promotion is the law of God, and the warrior can, by his own efforts, shorten his warfare upon the battle ground of materiality by becoming familiar with his own country, and, through the knowledge of its layout, the points of vantage and disadvantage, he can soon rise to the apex of the Watery Triangle. Cancer represents on the Earth the oceans and their correspondences, the broad expanse of the spiritual Water of Life on the spiritual plane. Here the soul is nearing the Divine center of its being. True inspiration here takes place, that Divine respiration, where each inhalation and exhalation is in harmony with the ebb and flow of the tides of spiritual life. Hence inspiration naturally belongs to the signs of the Watery Triplicity,

The natural moisture that will bring forth to external life the latent possibilities, or seeds of the soul, is desire, aspirations and creations from material (knowledge) accumulated while traversing the battle ground up to the present plane of warfare.

Through the Water of Life knowledge has been born on the journey, so that his bread is the knowledge of good and evil, of polar opposites, and when his eyes take the observations of the flights of the birds the law of contradictories will direct his judgments and his movements.

He has learned the law governing the blind forces of Nature, and now, instead of obeying their orders, he, himself, has become the triumphant master of these forces, and the elements, as well, as the elementals, of each realm are now his

servants and slaves, moving and obeying his kingly commands.

Another step is taken in the watch-tower, and so cautiously has he moved over his ground, and so thoroughly mastered every condition as he proceeded, that now he is monarch of all he surveys from the point of observation that he has reached, and rightly earned, in his fearless march through the field of battle.

He now knows the extent of his immediate battle ground, the force of the enemy, the obstacles to surmount, the fortifications to throw up; but, being armed with the Lance of Truth and Knowledge and his path illuminated by his Ray-of-Light, he prepares to descend from his tower and take full possession of his country, or his own individual universe, and, with his queen, reign supreme.

“Give us this day our daily food” is herein signified, and it must be drawn by the Divine Center of our being from the infinite ocean of spiritual life.

Man can draw, through respiration, all the moisture he wishes to nourish the seeds of immortal life.

The breathing known by all true warriors, that breathing of soul to soul, of God to Man, of Man to Woman, of Infinite to Finite, of Great to Small, is the harmonious relationship of polar opposites, and soul affinities will bring the requisite harmony and union of the finite to the infinite.

The perfect response of the body to mind, when the interior and exterior breathing is going on alternately, will set the soul free to soar aloft amidst its own special sphere of life, to grow and gain

knowledge of its own in the realm of realities, that he may learn their laws, and thus become the master of their reflections on the battlefield of matter.

The wielding of the scepter of aspiration calls forth inspiration, and sets in motion the creative power of thought. Here, again, the warrior is cautioned, in his work of creation, that he create not impossibilities and unthinkabilities, lest they become unconquerable foes on other planes, or rounds, of the esoteric ladder.

Is the warrior to create new forms of life, that will prove willing slaves or rebellious tyrants in his kingdom?

This is a portion of his breadmaking.

This is a generous realm, where the vibrations are set up by the soul's ardent desires and aspirations, and the creations are limited only by the will.

If he has not learned how to watch and wait, listen, and obey the God within, stumbling blocks will surely arise at an unguarded moment, and be as fungi in his kingdom when taking form on the second side of the triangle of this triplicity.

In no realm is the reconnoiterer to be more guarded in his movements, for creation follows every action. The Lance is here needed to put to instant flight the false imaginings of the soul before being vitalized and taking on form.

LESSON XII.

THE WATERY TRIPLICITY.

☉ ♃ ☿

♃, OR ATTACKING.

The early morning of the great day has at length arrived. The hour so long

awaited and so carefully prepared for has come, and the warrior now descends from the heights of his watch-tower, armed with the Ray-of-Light of Lance and Knowledge to meet the enemies of the battle ground. The war-cry is sounded, and echoed from center to circumference.

He has descended into matter, into the shadows of nothingness, but from this plane they are real as long as the shadow lasts.

He steps forward, well armed, and the first phantom to conquer and put to flight is Self. Fear is the shadow of the real man. He must be fearless, for "he who hesitates is lost." Caution guides his steps, and his lamp, or Divine Ray, illumines his path. Step by step he progresses; foes, real and unreal, are met with unyielding

will, and a determination to return home the Master, the King, the Lord and Ruler of his own Kingdom. All must be brought to obedience and service of his Divine will.

Not forgetting the possibility of slipping too far on either side of the point of balance and becoming a tyrant on the one hand or a slave on the other, he keeps keenly alive to all conditions and wide-awake to all temptations that might prove pitfalls or unconquerable obstacles, and thus losing the freedom he seeks.

He is now traversing and experiencing another angle of the Watery Triangle—the realm of creative forms. On this side of the triangle is the fierce struggle for life going on. Life is sweet to the lowest forms of existence, and the battle to defend and preserve it is a battle to the

death. This the warrior seeks to avoid—the premature cutting off of life, for that would rob him of their service and his rule.

Utilization is the secret of success, not waste nor abandon.

The greatest wisdom must be displayed in this realm of creation, where man imitates or obeys the command of his God: "Increase, multiply and replenish the Earth"—not with false images, that will eventually take form and become the shadows on the plane of matter, but truths, that will be solid stepping stones to higher rounds of being, and be of that nature where he can set them up as mile-stones to guide correctly the travelers who may follow him in adjoining countries.

The life-giving force that is generated on this side of the triangle is threefold in

its influence and power of utilization.

Does the warrior want all his creations in material forms? Does he want only the fruits of matter, that so soon perish? Does he want to be buried in nothingness, from which eternal things cannot be born? No!

Allurements of the shadows are great, and he must constantly pray: "Lead us not into temptat.ion." The Balance must be brought into constant use, the Magic Lance ever borne aloft, so that in an unguarded moment he may not lose his way and be overcome by the snares ever lurking on this side of the triangle.

His first formulations, or conceptions, are here to take form and become active, living realities upon or in his kingdom.

Here comes the test of his work in the realms visible. The mystical sign of this

Triplicity is revealed to the warrior as he enters its sphere. Unknown and undreamed-of trials and temptations, real and apparent obstacles will spring up at every step as he goes forth to attack, subdue, conquer and master.

To master is the watchword of the true warrior, knowing that in the sacrifice of forms new lives spring into existence, more formidable than those he sacrifices.

It is man's duty to evolve, not destroy, and his creations must have the wings of the eagle, to bear them aloft above the illusions of matter.

Here the mind rises superior to the lower self; the lower must and will become the servant of the higher. Terrible will be the attack; not a moment must he rest; looking back will be fatal. In no part of the warfare must one stand so resolute, so

steadfast, so courageous. No other part of the field is so boggy. The creations of sense and seeming are his enemies. No part of the journey is so full of rebellion, warring incessantly, until the whole circumference encircling his dominions is encompassed.

The vantage is not great in the realm ruled by Scorpio. The spark of light at the point of his lance will not pierce the darkness far, but each advancing step drives back to humble submission the lurking forms of the shadows.

At last what transpires? Instead of the creeping, slimy serpent, the aspirations have given it wings. The Scorpion has been transformed. It is now the eagle, able to soar in the water of the Infinite Waters of Life instead of creeping upon the battle ground of matter.

The work is done. The innocent, ignorant warrior returns the conqueror. He is bid to come up higher, and again he ascends to the top of his watch-tower and awaits his heritage.

LESSON XIII.

THE WATERY TRIPLICITY.

♊ ♋ ♌

♋, OR VANQUISHING.

As the mists and the shadows of the battlefield clear away the warrior pauses, and from his height views the mighty field of conflict and weighs and considers the results from the twelve mansions of his dominion. Each has been penetrated and the fruits gathered and garnered and he has partaken thereof. The illusions and delusions of the battlefield have been per-

ceived and their nothingness realized, and the warrior has now to vanquish them by the laws he has learned in watching, listening, patient and cautious advancement and reconnoitering, aspiring while attacking, and in his engagements in battle.

He has plenty of time to reflect while the atmosphere is clearing. His journey has led him to the last rung of the exoteric ladder.

The mists of seeming and sense begin to pass away, all preconceptions have vanished, he has climbed the exoteric ladder, and now he is about to face the realms of realities and to place his foot upon the first rung of the esoteric ladder.

Has he been released from all exoteric burdens, his bundles of loves, of hates, of revenge, of false conceptions and conclusions that were drawn from the realm of

effects and dropped by the wayside? These are the mists and shadows of the battlefield, that have clung so tenaciously to the warrior's outward self.

What are the considerations of his reflections?

Knowledge has been his lot and portion, and he is now fitted to proclaim his kingship, his queen by his side, the equilibrium gained, the fight for freedom won.

Having triumphantly conquered all upon the field of warfare and conflict he rests, to behold his victories' trophies. The law of contradictories and correspondencies guides him in judging of results, in drawing conclusions from being able to see both ends of his simple staff that he started out with. Cause rests upon one end and effects upon the other. Both lie within his grasp, and are obedient to all commands.

The last external life of the embodied human soul has been experienced, the lessons learned, the fruits of good and evil partaken of and fully accepted as the Divine Fiat of God; "Man, know thyself, and thus know thy God."

As the warrior steps from the last rung of the exoteric onto the first rung of the esoteric ladder his works do follow him, and these will constitute the enemies and friends of the new battleground in another sphere. But when he consciously realizes which are the illusions and delusions, that which is mortal from the immortal, the seeming from the real, then all foes are put to flight and he henceforth dwells in the land of realities.

The mists of the battlefield having passed away, the country lies exposed to the scanning eye of its king. He looks

upon his works. It calls forth the resolute courage of a well-trained, unfaltering will to behold and to hold in check the emotions of awe, consternation, sadness and joy that would fill his heart.

His own creations stand at his feet. The children created, born and reared in matter appeal to his care.

Can his soul fly from its own creations, whether of good or evil? No. And while some may be beautiful, encouraging and divinely inspiring, others will prove rebellious, and cling as a millstone about his neck, impeding his progress in his spiral Mazy Wheel of Necessity.

Vanquishing is the next step, The spirals have become large and expansive, taking in a vast domain, for he has not been a slothful warrior. His days of traveling have been filled with an unceasing

activity that grew and broadened as he journeyed. He chose to know as he proceeded, and knowledge gained expands the field of vision, investigations and creations.

Now his domains have become a mighty kingdom. His aspirations set his mark high. The Pole-Star of Truth is his goal, and that star stands in the center of his empire, and when each spiral of the exoteric ladder has been traversed with but one motive, and that motive Truth, he can view, from the outward circle, or spiral of his ladder, the center.

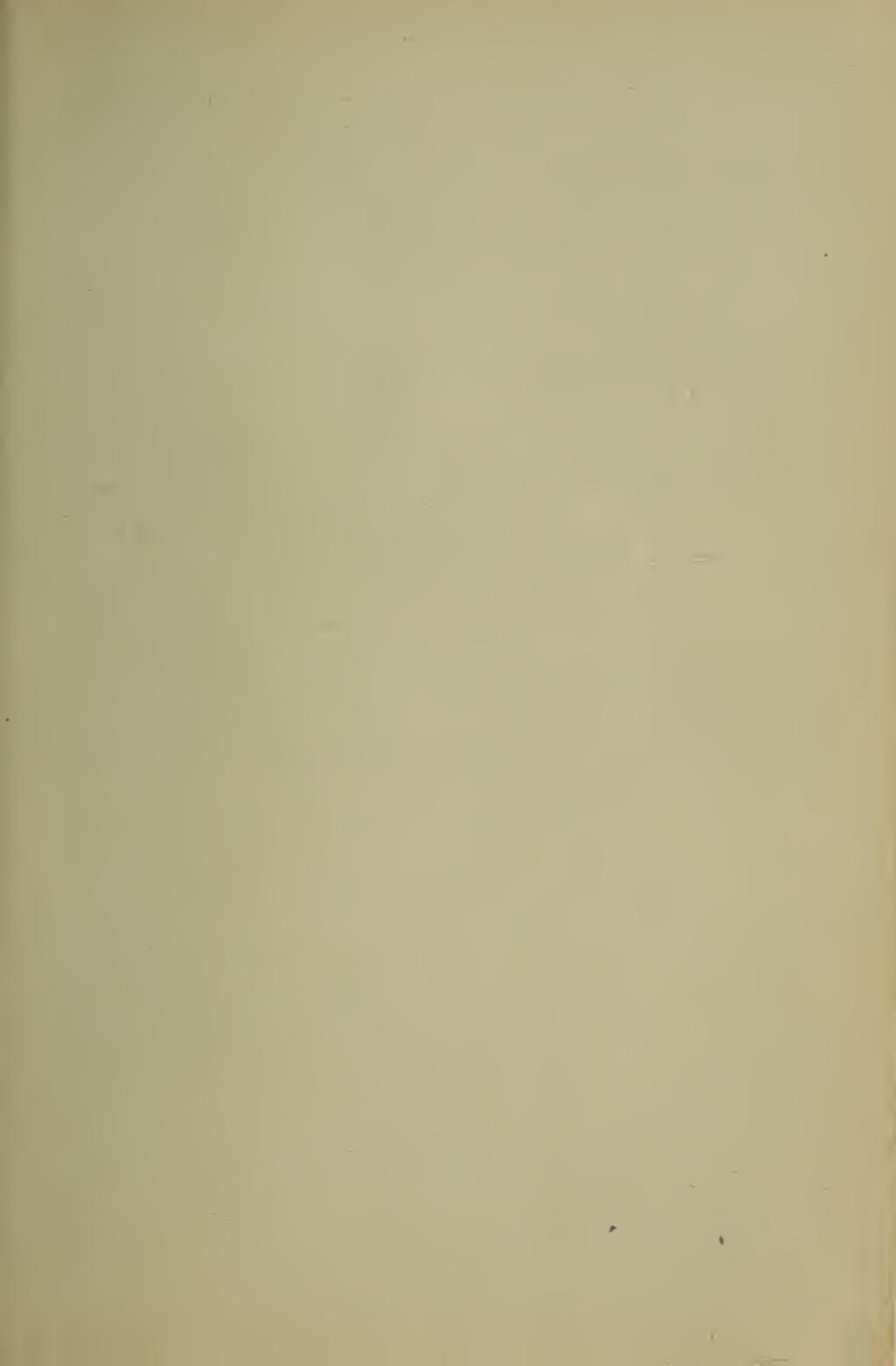
This Pole-Star, which illumines the whole field of battle, exposes to the esoteric vision his possessions. Is it as he would wish? If it were so, vanquishing would not be necessary.

We have followed him thus far. The

veil is drawn to other eyes than his own.

What his visions are we cannot see; but, taking courage, we can begin to prepare to enter on an investigating tour of our own country, and learn its circumference, the health of its soil and the products that may belong to it

The Pole-Star of Love is in the center, filled with the radiance that can only be seen by climbing, and thus obtain "the glory forever and ever. Amen."



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