

Love—Sex—Immortality

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PREFACE.

OH, our Father, God! We love Thee! We love Thee with all the intensity of the Fire of Love! We love Thee with all the spirit force, with all the will and vigor of the heat of transmutation. We ask Thee, we may understand how, out of the crucible of life; passing into the essences; passing into the full force and glory of existing powers; that which was and is doth show itself as Fire, as Love, as God, the Eternal. While for a few minutes, we, who out of the spaces of the Everlasting Rest, are able, perhaps, to say some few things more than those on the earth know, or care to know, we are only too willing to give them to those who need, and who will understand.

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CONTENTS.

LOVE	-	-	-	-	-	-	5
SEX	-	-	-	-	-	-	22
IMMORTALITY	-	-	-	-	-	-	38

LOVE—SEX—IMMORTALITY.

LOVE.



THE word of Wisdom is the word of Peace, and the word of Peace is the word of Power.

“GOD IS LOVE,” saith the Scripture.

If this assertion be true, then “Love is God,” must be equally true, and all matters relating to, or connected therewith, are raised to the highest planes. The conditions of existence, commonly considered as lower are reversed. The last becomes first, and the first last. The simply potent becomes Omnipotent.

We are triplicate beings—Soul, Spirit, Body. Our loves and passions, as we will, may be of one, two, or three of these. If our love be only of the Soul, it is too fine and immaterial for this lower world. For practical purposes it is useless. If it be of the Spirit only, it is too vague, unsubstantial, unmindful of limitations and physically unsatisfactory. If it be of the Body only, then lust is regnant, with hell all around,

and crime sweltering in the air. If our loves be only of Soul and Spirit, then we are bereft of power to become energies in the world; because we lack the material force to either make our mark on each other, or the world; or to give good, physical, vital constitutions to our offspring. If our love be combined from Soul and Body we are isolated from the rest of mankind, and are lone pilgrims all the way along. If it be of Spirit and Body only, we are too intense—either all transcendental affection, or downright animal passionists. It is only when our loves are triplicate, that we fulfill our true mission, and realize the supreme joys of existence.

The marital office and function are, therefore, material, spiritual and mystic. The Christian world knows much about the first two, but nothing whatever of the last.

In a desultory fashion, along the path of man's past and present unfolding there has been much talk of love—much discourse of God. We have reached a point, where we say, "If God is Love, then Love is God." That is the Wisdom of the Ancients, constantly coming out of the great storehouse of light, life, and energy. That is Truth. Truth is the absolute statement of conditions as they exist. But when I

question: "What is Love?" and am told: "It is God" I further ask: "Well, who is God?" and am answered: "God is Love," are we not exactly where we started from? When I say to those who ask: "Unless we understand the love of God, we cannot understand God, for they who understand God, will also know and understand His Love,"—there still comes back to us, the sensation and feeling of an indirect evasion of the point at issue.

"What is Love?" Tell me, in words that will fully express all that can be meant by the language itself.

We are now talking about the truth—the reality; not of your opinion; nor the opinion of some other one. We are not stating the opinion of any man, woman, nation or race. Nor do we care anything concerning the plane, upon which Love is said to be manifested. We are not seeking the conditions that cluster about Love; we simply seek to know, in its concisest expression the nature of Love. What is it? Is it an actual existence; or is real Love the result of certain conditions; of peculiar activities in the on-flowing of certain forces. We have names that do not, in vocal expression, give us any idea whatever of the thing we are talking about. In a general way, we say: "Yes, yes." When we come to details, however, we

find they do not fit the thing itself. The thing classed by us next to Love—the ideal we feel fits that word and the thoughts suggested by it, most closely, is Heaven. We always assign Love to Heaven. We always think of Heaven as full of Love. We say, God is there; God is the light thereof. If He is the Light and center thereof, if He is Love, then something about Love and Heaven must coincide. There must be some agreement, some flowing together in their action. Let us consider a moment, if by laying hold of the meaning, we cannot come to some understanding of the word we are talking about.

We have arrived at the conclusion, indeed, there is but the one conclusion to reach, that Heaven is not a place, but a condition. They who were wise in psychic things and belonged to the order of the Mystic; who were full of potency; of all subtlety of understanding; and who could through God-given powers developed by themselves, hear the faintest whisper in the farthest heavens, declared Heaven to be a condition, and not a place. The question follows: What condition is it? There can be but one response.

They, who to-day understand, who, seen or unseen, have taken upon themselves the oaths and obligations binding to the highest, have sworn by the fire of the

great altar that burned forever and forever—before the high throne of GOD Himself. These know and understand, that Heaven and Harmony are one, not only that, but Harmony and Love are the same. Heaven and Harmony; Love and God are the mighty four—Existence. They are Being. Without them, there is nothing else. There can be nothing else. They exist in Silence. They reign in the unvibrating conditions of the Unmanifested Realm.

If Love is Harmony, then whenever we can be harmonious with ourselves, and with those about us, we are sure to love them. If there comes to us by our mental attitude; by our spiritual force; by our desire; harmony—the love we seek, the love that is the baptism of every soul regenerate, manifests itself. From that blessed moment, we know truly, it is the onflowing, aligned conditions of harmonious activity in vibration, in which we recognize the condition we know as Love. Love is the effect. The activity behind it, is the harmony of alignment. The rhythm of music; the glory of the sunrise; the beauty of the sunset; all these are harmony. The sensations going forth with these currents of harmony, are of peace, rest, and that indescribable condition of seeking and desiring oneness. It is because the currents making up the great

onflowing stream, do flow in alignment, harmoniously, without ripple, murmur, or sound, that there is born the feeling of belonging each to each. If the currents within yourself are flowing along in a certain direction, the conditions of the party with you aligned in the same condition, both must be moving on the same current. You are really one, to all intents and purposes; a single current in the great sea of Being. These currents moving close to one another, impart to all that desire, oneness in purpose and action, with no seeking for separation of any kind.

We may consider the Love spoken of by those who know, simply a harmonious interlining, a rhythm of motion, a condition of concord throughout. They who are in this condition continuously have come into the Father's House. In the Father's House, they have become conscious of the harmony that is God.

This is the ordinary state of Love. Love, the thing we seek for so often; so far, and so near. This power above all powers of unity, of everything we know as affection, comes from this harmonious blending. We know very well, when this manifests itself on the physical plane, we have the condition thus described, a condition of an onflowing, a desire to be in close unity and affiliation. Love as ordinarily spoken of, can thus be fully and perfectly described.

Beyond all this, we have something termed the Fire of Love. When the vibrations are not in accord; when there is discord, one current flowing one way and others in different directions; angles and jagged conditions appear. These indicate the existence of dislike instead of love. We may be sure everything that is not love will thus be manifested. All these conditions of hatred and enmity, with the kindred feelings, are simply an index of force in operation, coming to be transmuted into Love itself. It can be seen that everything, that is not love issuing from the inharmony of vibration, moves on to harmony. Whenever the harmony has produced and arranged itself; or the oversoul, in its power of manifestation, has so harmonized, it becomes the Love we are seeking. It shows also, there must be something else after the final visible changing.

We all know, gold tried by the fire is always purest. Fire of Love is the activity, the forcefulness of desire and will. As Will is the essence of Being; as heat is its expression; so the Fire of Love is the fire transmutation.

This fire of transmutation grows more and more intense as the harmony increases. There is a solidifying resistance of the atoms vibrating in a similar di-

rection. A single fiber of hemp has very little holding power. It is weak. But twist it into a thread; twist the threads into a larger string; twist these strings into a still larger rope, the power and holding force increases with every operation. That is transmutation. The intensity of the power and forcefulness of the current moving constantly forward in harmonious action, is the Fire of Love.

Whatever belongs to harmony, belongs to Life, because God is Life and the essential condition is the same. Thus, let us understand fully and completely that the whole world might be gathered together in the fullness of Love; in the oneness of unity of power and thought—in a unity of action that should compel *all* man's environment to the same feeling of love and affection. There would then be no necessity for the manifestation of the Fire of Love—transmutation. Really, that which we have named the Fire of Love, is the fire of life or creative energy, which is the next step toward manifestation. We have confounded its action with the intensity of the flow. When the flow comes to the point where the fire manifests itself, we have passed the point of the expression of pure love. We have reached the place where, by the transmutation of the gross into the spiritual we may dissolve

ourselves. If we do not dissolve ourselves it is because, through many previous trials, we have attained the place where there is something more left, than the ordinary conditions of the mortal. He who has had training along the lines of immortal growth and unfolding, need not fear to pass through the fire. But if the fire works simply upon physical conditions, then that which is left, will be a very small part of the whole—a concentrated germ. The mass of the physical will have departed. The more we consider, the more we can understand, how naturally man mixed Love with his emotions and passions. He has had a dream of the Divine Life. He has tried to bring that life down into the storms and cyclones on the physical and mental plane. The result he has served up as an imagined necessity.

But, of God's eternal Sabbath Day, the real, true love is a condition of peace, of restfulness. He who hath not harmony hath no love. He who doth not perceive the harmony of God cannot perceive the Divine Love. Whoever cannot perceive the love of himself and the One to be harmonious, hath not come to the knowledge of love and universal peace. The word and the state of which we are talking, which we name Love, are an effect, or the result of activity, and

not the activity itself. Don't let us forget in any way, when we talk of Love, we are talking of Harmony. When we mention Harmony we speak of God, for God is Harmony. Wherever Harmony exists there is God manifested. Wherever is Harmony, there also is the impulse we name Love. We know God as Love does pervade the whole Universe. When, from every single individual of all nations, races, and peoples under the sun, comes the desire to send out from themselves their harmonious activity, by their own free wills, then will peace on earth manifest itself to the utmost. The only reason why, to-day, the world is not at peace with itself, is, because there are so many who say: "I don't believe what you say is true; I will have none of such thought; I do not think the conditions which you have studied, or the conclusions to which you have come, are either just or true." All this with various modifications, from intense bitterness and opposition to the final agony of the soul's Gethsemane.

Whatever God is, Love must also be. If we desire to know God, then by the study of the esoteric love of the soul, we may come to the knowledge and consciousness of the One. It is certainly worthy of our deepest and highest thought to seek to know what the power is which conquers all things; which knows all

things; and can by its intuitions discern all things, past, present, and future, within the ever eternal now.

We recognize no sight that discerns so keenly and quickly, as the swift perception of true love. No changeful mood, no shadowy phantasm flits rapidly across our loved one's mirror of thought, without instant notice from Love's watchful eye.

The love which symbolizes, and is to us in all its fullness, God's Love, is the love of the mother. As again and again, in the writings of the masters of mysticism, we are named the children of one Father, it follows, that precisely the same condition that concretes around God, unlimitedly, finds the same expression under limitation, in the mother and child. But we must ever remember that God is ONE. The mother cannot express motherhood without the child. Therefore, the motherhood is the expression of duality. The child is the third element and completes the first triad.

On this statement is based the whole of the mysteries of the great Temple, whether in the past, present, or future. Let us, for the purpose of concentration, hold in thought the triad so familiar to us, in the words: "Love, Sex, Immortality."

The form of the words is well known to us. Perhaps there is a faint perception of the esoteric meaning, but

we have very little conception of the intensity of the vibration, which holds for man within these groups of sound, more of real substance, than any other similar combination. Every word is a reservoir of latent power, in the same fashion that a drop of water is the central point, within which lies, latent and calm, a perfect cyclone of force ever ready and willing to spring into manifestation under favoring conditions.

It is a law, that intensity of innate power is always increased by concentration, whether in the world at large, or in the ultimate atom. So, in the words which we are considering, we know there is held far more than appears of the awful energy of their inner force. Some words hold us to themselves with their inner concentrating potency, as do the briars and brambles; others stick to us, like burrs or Spanish needles, and their force is expended upon us outwardly.

We are influenced in a different manner by each. No matter which expression we obey, the underlying mental impulse resounding through our memories like a strain of music, heard in the long ago, continually affects the currents of our lives.

This is the force that gives each word its character. It was the constant study of the ancient Kabalists, who were the originators of both words and their ap-

plications, to find the united effect of the name, meaning, and vibration. It is difficult for us, with a written and spoken language made to our hand, to conceive of a period when there were either none, or at the best very few words. In want only can we comprehend necessity, but each word comes to us with all the mingling of the vibrations, from which is really born its meaning adapted to our use, as the occasion may require.

When our consciousness comes to the full recognition of our oneness with the Father, we have mounted to the plane named by the mystics the Higher Self. Here, we breathlessly throw ourselves into the arms of Love Eternal. At the same time, we bid a lasting adieu to fear, a denizen of the lowest plane. Love brings out all that within ourselves or others is highest and most radiant. Even if we do not always dwell on the pinnacle of the Temple, the effort to reach it helps us to attain a stronger, broader, standing place. One of our philosophers has said: "As between us and our children, our intellectual acquirements and our money stand to us as nothing. But whatever of Love I possess, counts for me as the only dependence that can be of any reliance. The vibrations of Love come with the words of instruction, and we know that God is Love as well as Wisdom."

If we can come to the place, where we dwell constantly conscious of the Father's presence, then the power of Love which is All, abides with us, in its fullest fruitage. We remain constantly in the Holy Place of the Highest, living continually in the harmony that is the Love of the Father for the children. Blessings come to us in all their vivifying power of comforting peace. We come closer and closer into the image and likeness of Love, which has declared itself to be good. Once having attained this height of emancipation from the obstructions that so easily beset us, we cease to endure discouragement, perplexity, fear, or depression.

To the soul, who thus strives to enter into the essence of all freedom, will come the breath of the Divine, a glory of experience, and the rewards that uplift, having no dragging weight of lower attraction. All this will be measured by the persistence of our striving. "The seeking" of the Scriptures leads us always to the final station, of the whirling wheel, that for us all has many revolutions around and about.

But what shall the striving mean for us individually? We must tread the wine press of our own evolution alone. No living being can evolve for us our own enlargement. No friend in the flesh can go into the

private chamber of our own inner consciousness, to plead for us, before that hoary judge, the concentration of the Wisdom of the Ages. Our lower consciousness unmasked, self-conscious, becomes its own accuser. It can plead but the one thing: "Guilty," and I seek expiation at the hand of my just and inflexible judge. "Those who love us may seek to aid us in this extremity; but it is not possible."

Love is a word, a breath, of whose omnipotency man talks much and knows little. That which belongs to and is, the real and true, the changeless and undying, is the Love that is God. When we enter the spirit realm for our ideas and enjoyment of Love, on the plane of the Divine, we reach the exquisite repose of the harmony that is the at-one-ment, at once, of the manifestor and the manifested.

So long as we dwell in this realm, we truly know what real love means to God and man alike. But we too often seek to drag this complete harmony of vibration down to the physical plane. There, we find to our dismay, the changeable illusion of the unreal cannot reflect the steadfast quality of that which is perfect only in the Real.

The loves of the angels are God-like, because they possess the full harmony of the One, which centers

all their love into complete unity. But when we reach the animal plane, we find all the vibrating currents thrown into discord and confusion by directly opposing and cross purposes of mortal origin.

Our Elder Brother of Galilee, who, in the cool of the day, walked and talked as no man, who has not been perfected by ages of experience, can talk, said: "Greater love hath no man than this, that he give his life for his friend!" As the manifested life contains all there is of the physical, it follows, that there can be no greater sacrifice by the man, complex union as he is of the spiritual and physical, than the sacrifice or ending of the material and finite operations of his own unfolding. But there are more transcendent heights of growth and self-denial on the spiritual plane. These are offered all who have risen to the perception of truths and absolute self-abnegation on the physical plane.

Animal love is not worthy of the spiritual man, for under its influence man becomes a brute. Love on this plane only is a horrible delusion, a veritable nightmare. It resembles a dense, dank swamp emitting a cloud of poisonous gases. This is more aptly termed fascination. In it is only the faint, distorted re-reflection of the Divine Love.

Turn we from this picture to the love that is the result of complete harmony, in which is the continual flow of absolute unselfishness, as contrasted with the discord of selfishness. If this love is perfect harmony, it becomes also the potency of life. It follows then, that harmony, on all planes, is the vehicle of love; is the potency that is life, in all its fullness, from the highest to the lowest. Love, Harmony, and Unity are God, who is, and was, and will be, because all things are concentrated in the fitness of adjustment, otherwise named the Omnipotent Will, with whose action man may or may not be in alignment, according as he individually wills.

The eternal Future is separated from the eternal Past, by a veil that is never drawn but hangs always between—the present Now—at once the cause and symbol of Duality and Sequence. This never ceasing separation—this great rift called Time is bridged by the unity of soul expression. In like manner the great chasm always open between love and immortality is spanned by Sex.

SEX.



THE whole busy continent of America is permeated by materialism. Any effort toward psychic life, results only in debasing the outer spirit purity wherever it contacts with matter, and its utter disappearance, as a volatile gas, escapes from the hands of one who is not expert. Above all things then, should we seek with striving, to understand the true place and purpose of sex power, that power "behind the throne," which makes and unmakes; which builds up and tears down; the builder and sustainer of empires and thrones; and the destroyer as well. It is the subtle emanation, seeking manifestation, and Sex is its vehicle.

The creation, manifestation and immortality of man, each and all depend upon the existence of duality. As a *genus*, man is a common humanity. When he manifests and rises to the dignity of a creator, he is man-woman, or womb-man.

We name duality—Sex. We recognize it as a principle in men, animals, and plants; but in inorganic

Nature we have failed, as yet, to perceive anything but the unchangeable and Universal. It is the Ultimate Atom around which Nature builds, and hence we perceive a universal, mutual adaptation.

The uniting of two atoms we name affinity. When plants that flower are fertilized, or when man or animal propagates its kind, we speak of the activity as sex force. The difference is only in the name and condition, not in the principle, nor the underlying law. The first unconditioned fiat declaring: "It is not good for man to be alone," applies to the whole universe, from the primal point of the atom to the largest and heaviest planet.

Passion, polarity, and affinity are on all sides creating new forms, by drawing together and uniting opposite atoms, poles, and sexes. The wise mystics, who in the implacable Past, wrote the Vedas, were conscious of this eternal principle, and spoke of it as "the pairs of opposites." Conceding this law to be universal and basic; admitting it to be the condition of all motion as of all life, we must also allow it to be the fundamental law of physiology, psychology, and therapeutics. It follows then, its comprehension is the prerequisite of all exact knowledge in regard to general life and man's *status* therein.

As a material illustration, the situation and action of the heart is a good object lesson. The left side of the heart is male, the positive and aggressive; the right, female—negative and receptive. The left side, with its systole, contracts and pushes. The right side, acting under the diastole, expands and receives. This, of course, is not an exclusive, but the predominant action. Systole and Diastole alternate and supplement each other. Each is as separate as man and woman, both of whom possess the rudimentary organs of the other, although the male or female predominate. Each, like a strain of music, is written in its own key. This duality pervades all the phenomena of Nature. Summer and Winter; day and night; attraction and repulsion; action and reaction are the result of this law. Even in the mental or world of ideals, we have good and evil, admiration and hatred, pleasure and pain. In the whole broad expanse of Nature, there is not a single exception to the axiom: "No duality, no manifestation." So far as man is single he is unmanifested; so long as his single condition continues, he is power and not potency. The Scriptures declare: "It is not good for man to be alone or single," that is, he could not in that state, manifest by activity, his God-potency. The story of the coming

of the receptive negative, named Eve, is out of the store-house and safe-preserver of projected impressions.

Every vital process in man is action succeeded by reaction. One could not exist without the other. If there were neither expansion nor contraction of the heart, it would contract but once, and the little drama of life would ring down its curtain forever. The oxydized blood polarizes the muscles, and they contract. Let the venous changes cease. Stop the negative, carbonizing process incident to tissue change, and the one contraction would result in the tonic spasm of death. Herein we find Newton's "first law": action and reaction (contraction and expansion) are equal and opposite!

While in this world, one is constantly crowded and pushed by the influences of fleshly impulsion, and the attempted dominance of the animal and lower human potentialities. We must, sooner or later, learn the absolute necessity of maintaining an equilibrium or even poise. To do that requires constant vigilance.

If one who is thus balanced, or in a state of *ease* meets another, who is in a state of unbalancing or *disease*, there is always a feeling of functional disturbance, on the part of the well balanced, because the

dissonance of the patient disturbs the harmony of the healer. Concord cannot be in agreement with discord. Concord does not agitate. Concord is established or accomplished equilibrium. Discord is the cause of all disorder, agitation and social fermentation. If the normal state of rest has sufficient self-centering resistance to the state of the patient, all the patient's energies are aroused, or the vibrations changed. Force is generated as the result of the agitation.

Agitation of substance produces potency, by the transmutation of matter into force. The most foul matter, in decomposing, can be thus transmuted into force. The original matter, manifesting as light, heat, electricity, magnetism, etc., becomes, not only inert for evil, but helpful to the highest degree.

This condition, we know as perfect health. It is the sign of equation, indicating perfect equilibrium between these two states. It is a perfect symbol of the highest sex-conditions.

The Real man is a unit, a conscious self-entity. In the last analysis he is One with the I AM. The body he uses is his vehicle. He is the driver. Consciousness, a continuous stumbling-block of the materialists, is the one distinguishing attribute of the ego. All else is the universal duality, the condition of all manifestation. The body, in whole, or in part, may lose its

consciousness, the ego never ceases to know and recognize itself and the One.

The avenues of sense, in the bodily mechanism, may be deprived of their consciousness temporarily and again regain it. But once we destroy the consciousness of the ego, and we annihilate the man. The experiences and vicissitudes of man's life are changeful as the wind, and as varied as the face of Nature. Yet that which changes is not at all cognizant. All changes, vicissitudes, experiences, acts, thoughts, emotions, feelings, aspirations and intuitions are presented to the ego simply as changes in its states or degrees of consciousness. When we associate these experiences in the order of their occurrence we "remember." If we weigh and compare them, we "reason." Combining and acting upon them we "WILL." Repeating and enlarging their effect, we "desire." If we give their combination a possibility of new forms, we "imagine." The potency that uses sex ever stirs the consciousness, which echoes and re-echoes in the vaulted dome of the ego, in and by which all these changes occur. The panorama of events, the joint creation of desire and imagination, is deftly and inerasably executed by the will, on the screen of time. The just portion and normal relation, between the inner kingdom of man created and held by himself, and the ex-

ternal world, constitutes sanity, or a recognition of duality.

These are man's subjective and objective world. He is all this, because of his power to express duality. This objective world of man's experience has its beginning in sex activity. The subjective world of conscious existence in man, results from the potency that uses sex and its vehicle. Both the physical and metaphysical of conscious being present the primal pairs of opposites in a complex form which pervades the whole of Nature.

In Man's Mental Kingdom, all subordinating polarities, all dualities congregate, in order that man, the master, may adjust each; put them in order; note and remember their value and harmonious relations; and moment after moment, day by day, pass on to new experiences. Exaggeration at any point means inharmony and loss of poise, showing that the exact working of the dual force, both in the manifested and unmanifested, is the balance-wheel of all existence on all planes. For full comprehension of sex-power, we must have full knowledge of the created duality we name sex.

When we meet with this word, so full of mystic meaning and regnancy, we are often thrown off our

quest and lose sight of the subtle suggestion which sex really offers to man.

Let us remember it belongs to the class of three-lettered words, which, in their monosyllabic completeness, hold as symbols, all the potency of the universe. Therefore, it always brings its credentials with it.

Like all other things he touches, the undeveloped man has constantly acted to draw down, everything belonging to the highest conception of sex. He forgets it is the direct emanation of the Divine creative thought. All the highest, purest, and sweetest thought leads up to the manifestation of the sex condition and sex forces, as the Alpha and Omega of both desire and fulfillment. It holds within itself, the whole Divine statement of Being: "and God said: Let there be and there was." In it are life and death; the out-putting and in-drawing.

All the great lessons of living and acting are held in this three-lettered word of unperfected activity. The Law of Love—God expression in man, holds its basis of manifestation on the healthy activity of the sex function. The beginning and end of life, if we so will it, is held here. The moment of conclusion is the beginning of life. It is also the moment of death—the dead point at which the whole organism enters into the realms of dissolution, as it is ever striv-

ing to do. But the great sex-force and body of life carries always forward and beyond, so there shall be no dwelling within the House of Death.

It is in this "House of the Fire of Life" wherein is manifested the completion of the Divine plan. It is there the Was becomes the Is, and the IS—IS passes into the Shall Be. It is through this differentiation, that the great unity manifests itself unto itself. Verily, the kingdom of Heaven—the Power of God—lies within us, for the transmission of life. His knowledge of its origin is the point, at which His Supremacy assumes for itself unquestioned authority—the Omnipotence of the One only Unity.

With these thoughts in mind, there are borne in upon us, for consideration, three states or conditions for man to pass through, as he may choose. We know them as continence, abstinence and chastity.

It is often said that teachers along the lines of the higher truth, do not "live the life." Let us see how that may be. In the minds of many there is but the one way of manifesting and that is on the plane of sex. They have no aspiration nor desire that is not entirely bounded by sex conditions. To them, that is the *ultima thule* of aspiration; the center of all soul functioning. If one abstains from meat of all kinds; refrains from all electric contact with the opposite sex

then the self-appointed judges are quite sure "he is living the life," whatever that may be. As a demonstration, they point to India, and the wonderful people its asceticism has evoked.

Behold a nation which has not been its own master for hundreds of years; an empire, whose mightiest efforts have not been able to supply its people with food from year to year. Century by century a continuous sinking has carried them lower and lower, until the average is of the weakest physical, unable, in any mighty way, to demonstrate the great truths they have evolved through a few, and not in the mass. The few cannot carry the mass, consequently, even the few are drawn back and held to the lower level. The whole effort, is at least, partially lost. Is it not an error to weaken the body to enable the spirit to shine through? On the contrary, should we not make our bodies just as strong as possible, and then rising spiritually, "on the wings of eagles," in our full consciousness of being, by spirit strongly concentrated, dominate strong bodies, the stronger the better.

Life is concentration. Death is diffusion. So soon as power begins to act energetically, a center is formed, and all things begin to move toward it. This can always be noted in the whirl of the cyclone. It is also a fact, that this concentration creates, by the

law of its formation, a calm, inner center of equipoise, by which the expanding is balanced. Life is the playground of forces. We are the results. We, because of our inattention and carelessness, do not know enough of the law to predict the on-coming trend of affairs; or so to arrange that we can protect ourselves from untoward conditions.

The ordinary life, is to all appearance, a vast chess-board, on which man plays the part of the pawns. He is the limited all round actor, a six to one of the intellect and physical powers that rule and control the fields of conquest and attainment. He sees through a glass darkly, and with this strained light in meager quantities, he is forced to make for himself the best results possible. The happy-go-lucky sums it all up as a huge joke on all concerned. Is it strange, that man sometimes disheartened, turns to love for comfort and consolation?

There, ignorant as the beast, of sex-laws, purposes and possible results; more beastly than the beast—for to his physical instincts in man is added the intensifying potency of the spirit—he is again blinded, misled and disheartened. But when he does awaken to the light and potency that is within the realm of sex-conditions, he understands once for all the declaration of the Ancient Wise Ones: "Lest he become as

one of us." How was he to become one of them? By the knowledge and practice of all the conditions, which tend toward the spiritualization of the atoms. This means the resurrection of the body physical. The whole plan and scheme of life is held therein, both in the inception and manifestation.

The Real man is not a creation. He is part of the Creative Energy, which is the cause of all manifestation. It does not follow, because certain things are completed at a certain instant, in their relation to our consciousness, that all the growth of plant and tree; of bud, blossom and fruit, in sequence was accomplished in the same moment of time. Millions of years of preparation brought the Universe to the point where: "the earth was without form and void, and darkness was upon the face of the waters, and the spirit of God moved on the face of the waters, and said, 'Let there be Light.'" There must, at that moment, have been all the void, formless material, the waters and the darkness, or there could have been no response to the voice of power, that in the still, small sound thrilled and vibrated in tones more ponderous than the loudest thunder, and at once brought response.

On every hand, we see and perceive the same careful preparation for the coming of perfected activity. It is the wonder of the ages, repeated over and over

again. It is not so much a matter of wonder, that man has become, by the power of the One, a potent entity. But it is the greatest mystery, not only that he has become himself the creator of an entity separate from himself, but that he also holds the power through knowledge for becoming a re-creator of himself.

The main factor, the inviolable law,—the overshadowing condition is the power of love, and the means for its accomplishment is through the organs of generation. Thus becomes he, once for all, the crowned King of himself.

Let us look into the details of this matter a little, and see what we are, and what we may expect from our make-up to be physically. It is *within the scope and power of our thought*, that all processes both vegetative and idealistic, in relation to ourselves and others, must originate and develop into expression. The movement of the thought current is like the alteration of a weaver's shuttle, reciprocating, first from ourselves to others, and then from others to ourselves.

The skull contains three brains, the *cerebrum*, the *cerebellum*, and the *Medulla oblongata*. The *cerebrum* is the intellectual brain, the direct agent of the spirit. The *Cerebellum*, is the vegetative brain, the receiver and respondent to all bodily conditions of vegetation, growth and repair. But the *Medulla Ob-*

longata, most powerful of all, is the direct vehicle of existence. Through this, comes not only creation and re-creation; but the stimulus of the great love-currents of the Universe, by whose activity man is enabled to rise from the plane of the brute to the human. These three recording activities are represented in the body by three triangles. The upper one, is the manifesting thought of the spirit through the *cerebrum*; the middle one acts the same part for the cerebellum, while the third triangle has for its over-shadowing the God-vitalized power of the *Medulla Oblongata*. This though smallest, is the most powerful of all, for it is really an expression of the law of concentration. Another proof of its wonderful importance in the economy of existence is the protecting shield of its situation. No harm can happen to it, that will not, at the same time involve the whole body in a general catastrophe.

The conclusion, then, must be, that the organs of sex-potency, outrank in power, influence and importance all and every other portion of the body. Man has dragged them down to the level of the animal functioning solely. But he rises in manhood, spiritual power and consciousness as he elevates (after the fashion of the Host) these interrelations to the rank and importance where they belong. The wise men and

mystics of all ages have united in glorifying the God-potent manifesting thus in us. It is beginning to be perceived that it is not an idle saying: "God is Love."

When men rise to the full perception of what love on the spirit plane is, then, will always come a broader consciousness of their power and capabilities.

Saint Paul, talking of true love, which in some way, has been translated by a different word, says: "Love suffereth long and is kind; Love envieth not; Love vaunteth not itself; is not puffed up; Doth not behave itself unseemly, seeketh not her own; is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things. And now abideth faith, hope and love, these three, but the greatest of these three is love."

It is different sensation of which he speaks, than the one usually brought to the mind by the name, something that of itself brings harmony, peace and unfolding. We know so little, and seek to know so little of love on the spiritual plane, that its overshadowing, restful joy is all relegated to the material and personal senses, which can enter in, only as they pass toward dissolution.

The true *status* of manifested love, is symbolized by fire the purifier. The spirit of fire is like itself, and all that pertains thereto, on the manifested plane.

The Ancient Fire Worshipers had both truth and reason for their religion. Fire is at once the great purifier and separator of elements. It is hell for devils, but on the pure spirit it works no injury. For pure spirit is also the spirit of the Fire. The whole world must be purified by fire or the intensity of true love for the new dispensation. When we recall the fact that pure spirit is also love, we see what love really is, and will be to us and the whole world.

Rider Haggard was the first to hint, in his novels, of these occult truths. To-day, all our best literature abounds in occult statements and declarations. It is there we find our best and most authentic studies. The works of modern occultists are looking toward a field that is broadened, but its conceptions are narrowed by the tendency toward dispersion, owing to the variety offered.

The final burning up of "SHE," is true to life. Her purified spirit was absorbed into the Spirit of Fire, and became one with it as water absorbs water, while the residue, the physical and material was cast out, in the form of a Monkey and perished. The ancient Monkey is the hereditary spirit of obstruction in the human race.

IMMORTALITY.



HAIL, Divine Parent of the Holy Christos!
Hail, Isis, immortal mother of God! Discover Thyself to Thyself, to Thy child, Thy vehicle, Illuminate Thou, Thy Temple! Make the Harp to thrill within Thyself, until it gives forth the music of salvation—of re-creation!

Flash forth from the poles of thought, the whiteness of the Light of Truth, that power and force may vitalize conceived forms. Let these forms be true pictures of the Real!

Enthroned Thyself in the center! From thence send forth Thy commands!

See, the Lord—the Mighty One, cometh in glory! Love surrounds Him with its blissful splendor! He, the Beloved, cometh in robes of radiant Light! He cometh to sing to the souls that will listen, the song of Light and Life! His radiance filleth the earth, and enfoldeth the Moon! His radiance is of the ether blue. He is Love! He is Truth! He is Knowledge! He is Power!

All praise, honor and glory to the Beloved! Self-sacrifice to self! Hail, holy Sacrifice! All Hail,

Splendor of Immortality! May the Great Breath, firm and radiant, surround me! May the breath strong in loving go forth to minister! May the breath of the Holy Mystic Fire, golden radiant, illumine every atom of my being! Come! Come! Come thou! Burn, Go forth! Fire creative! Fire preservative! Fire consuming! Fire thrice-blessed! That am I!

Light is power, Breath is power, Sound is power. The united three are the Lost Word. But the Light must be clear; the Breath pure and constant; the Sound, true and strong.

I am the Eternal Energy! I am the Everlasting Substance! I express Omnipotent mind! I am the world. The thought of the world flows through me; this body is my instrument. It needs little food, little rest, when in close touch with the Real I. Let its strength invigorate. Let its power make me a magnet for all good. Let its Might energize, and its glory irradiate. Let the repose of the Eternal Me, enfold the lower consciousness in its blissful calm.

That, of which we have little or no knowledge is the thing man fears. In this, we recognize all forces, which man claims to fear, are simply the creation of the intellectual mentality.

Having thus discussed at length the working of the law and that which is demanded under the law, must

we not come to the conclusion, that from the activity of the third brain, third triangle and their manifested forces, comes generation—the creative. If this is admitted, we must also concede that re-creation or regeneration is under the same law, and all the symbology of unfoldment refers to the expression of Divine Power. But the law of life is the law of love, and love brings us to the opening door of a sepulchre, that has no longer any occasion, as a necessity, to close upon a dead body, while this planet lasts.

We are quite sure that we are alive and not dead. But why? Who Knows? Who can tell us whence starts this impulse, with its distinguishing characteristics, with its motion on three planes, the physical, mental, and spiritual?

The old Atlantians also desired to know these same things. Step by step, they advanced to the doors of the great Temple of the Infinite, and thence little by little, to the very foot of the throne of the Most Mighty. Here standing before the undrawn veil, in the presence of the Supreme, whose name is existence, they still sought to know all things, questioning, as men never have questioned before nor since, from the bright whiteness of the glory of the Omnipotent. They dared to essay to come, unready, into the pres-

ence of that Omni-Spirit, which no man, under the bond of mortal flesh, has seen at any time. Acquainted with all the vibrations of manifestation, up to the time of their attempt, when their word demanded and could not, under the law of the Universal, be refused, they perceived a new vibration, which they knew not, and for which they had no method of control, springing forth from the Omniscient in Self-defence. Since then, man hath questioned naught of that immortality which is the true life. Life is the beginning of death. Death is the beginning of life. We move constantly on the cycle of change, illusion and manifestation. In the usually accepted sense of the word, there is no death, for there is no cessation of the eternal progress of man and his environment toward the spiritual condition. In the endless cycle of existence, spirit becomes matter, and matter becomes spirit. But in each return the plane is of a higher and broader unfolding, that is, the matter is of a higher grade than when the atom last passed under the law of limitations and was permeated by the spirit. In like manner, the spirit will evolve new possibilities for itself from the finer grade of material, with which it has to work. The ego, returning after hundreds of years of rest, also discovers a finer and

more plastic material than when previously it strove to fix its impress on opposing obstructions, and their parasitical clings. Can we not then say of life, that it is the manifestation of active spirit impressed on that which, has not yet in the fullness of time, come to be a perfected unfolding?

Potency is the Master of force. It is not force, but simply the vehicle through which force appears. In the beginning of this Manvatara, the Supreme Law-giver said: "Let there be Light." The great curtain of everlasting darkness lifted. Throughout the Universe, there was Light. The word of the One was the concentrated force of the eternal ages, seeking new expression, at the beginning of a new Major cycle. The obedient coming of the Light, bright and beautiful, was the potency—manifested force.

To every one, their life is their own growth. When at the beginning of the countless ages of the Past, the created was roused to the consciousness of its own perception, as the first, faint flush of dawning twilight foretells the coming day, so the inert plane of the vegetable becoming conscious animalism, all things entered into newness of life.

The cycling years of pure, physical life, with all its riotous freshness, lapsed into a continuous, unsat-

isfying, grinding monotony. Then the animal, looking for new fields in which to graze, espied beyond an impassable abyss, "Abraham's bosom"—the place of the soul. Held back and restrained by its own inertness and weakness its cry was for life, prolonged life, more knowledge of life. Desire, intense and fierce, reached out with a vigor not to be denied, into the oncoming unfolding. Its polarizing potency stood for the animal—for regenerative wisdom—for creative energy. Man, crowned with the *Kether* of eternity; wearing the signet ring of the *I AM*, came to his own, forever. With new development and selfishness, came more sensitive consciousness, and the search-light he turns upon himself, is almost unbearable in its brilliancy. Through agony, pain and blood, we are forced to learn the negations of existence are powerless. So long as we trust in the *Real Self*—the Eternal Existence, we are safe. We thus rest with the Father in the Oneness.

"I and the Father are one," declares the Son. Again he makes declaration: "I am the beginning and the ending." But of the Father it is declared, "God is Love!" How then can there be any existence even, except in the ever-vibrating, swaying in gentle pulsation, of that which prefers another, before the

self. The beast claims for its functioning, everything he touches on all planes. The Real claims for itself both the right and ability to do for another. In this, is the distinction we name Love. No sooner has love been born in the heart, than there comes the impulse to be kind to the loved, manifesting this love in all helpful ways possible. Man, from that instant, becomes more than man, for he has touched the highest plane, from which all real unfolding begins. To teach that God seeks from the Universe, only his own great glory, is to drag him down to the level of the beast. He is God, because in the most supreme degree he is a loving helper of all created things. They who declare themselves to be the "*I AM*," cease to partake so soon as they permit their thoughts to turn in upon themselves.

But how shall they be cared for? If all care for each and each cares for all, then every unit of the great whole will be amply provided for in the fullness of totality. The Universal Love of All transmuted into Life expresses itself in the special care of each by each. Thus comes man into his Kingdom. There the spirit of eternal life sits on the throne and manifests itself strongly, because, the strong hand and foot of the beast serves it, submitting to the guidance of the wisdom of the ages. But when the beast sits upon the

throne, the weakness of the mortal pervades all things. Then the serving of life is not intended to be mutual helpfulness but becomes the crushing shadow and pure drudgery of slavery.

Thus, may we conclude that the love which is the fulfilling of all law, is the very center and essence of all that is Light, Life or Existence. It is the father, mother, child, the only tie that has power along the devious ways of life. Shall we not then, cultivate that Divine radiance which makes a beast human, and a human being a God? This is the path all the creative existence must travel if attainment is made.

Love brings, through sex, into life's possession, harmony, unity, symmetry and conscious perception of all knowledge and growth. As a symbol of this, watch the great bird, as it poises itself for flight. Every muscle, every feather is smoothed and straightened, all the strength and attention of the whole body becomes obedient to the expressing desire. Then the mighty wings spread and with a balancing adjustment that no other thing can surpass, the great bulk launches itself, like an arrow drawn to its head on the bow-string, into the atmosphere, for whose realms it is best adapted. Calm, quiet, regular motion brings it higher and higher, until the whole nature, the whole

longing desire is satisfied, for the time being, and then comes a return. But the bird is better in every way. "It is better to have loved and lost, than never to have loved at all." The benefit to the lover can never be recalled. It has become a part of the great sequence of immortal life, that has neither beginning nor ending. He or she has entered into the essence of the God-head. This essence permeating the whole organism makes immortal whatever it contacts or touches. No man, who carries in his heart no love, human nor Divine, can know God. Love is the only life, the existence that was and is, and shall be.

If love is the beginning of all, and within itself is the expansive germ which has become the whole of manifested life, then love is life.

The difference between love that is simply existence, and the love that is eternal life is, one is in manifestation, and the other is unmanifested. The Silence holds all things, but we do not know it by physical sense. The oak of a hundred years, is just as truly in the acorn, as it is, when having broken the bars of limitation and circumstances it springs into the upper air in all its proud maturity of attainment.

The grain of wheat with its many-folded production, holds its every detail within its marvelously

packed shell, just as fully defined, as when the yellow, ripened stalk waves in triumphant product. So the germ-cell of the human being is just as much a fully developed man, as when thought, incident and experience have developed the child of the beginning to the maturity of a full-grown adult. Then we know the interference of the individual will has created new conditions to control the years to come. More than this, a return is arranged for, into the never ceasing Whirl of the Silence. That germ-power which manifests forever, is co-ordinate and co-existent with the manifesting vibration of the One, who at the beginning said: "Let there be, and there was."

We must then conclude that all life is the continuous output of love from the creator to the created. The more we can realize this, the more life we can live in a given time. The more full we shall be of boundless joyousness on all planes. The higher and higher will rise the tidal wave of power in the soul, at last aroused to Deific Consciousness.

Barren, indeed, is the life which knows nothing beyond the satisfying of desires rooted in the animal plane. It holds but little of the reality, that if we only will, can mean so much to us all.

We are not saved through law. We are saved through life and its manifesting triad—Faith, Hope

and Love! Love is the beginning of life. We can truly say, there can be no life, in the sense we know of it, unless its beginning is love. While love is the beginning of life and all that depends upon life, it is also the fulfilling of the law. Whatever comes to us from the output, or the succession of events, is all summed up in the condition already ours, which man knows as sex.

At the very first, of the stirring of the old Atlantian Knowledge, the Mystic souls, crowned with the snows of hoary centuries, were sure that Death was man's mistake, and not God's design.

Their researches, continued year after year, were given out by themselves, as the search for the art of transmutation of base metals into fine gold, and their search was also said to include as essential an acquaintance with the "Elixir of Life" and the "Philosopher's Stone." With mystic jargon they veiled their experiments upon the human body both in their own persons, and those of their assistants. The real design and work was the transmutation of vital force through the recreative organs of sex; thus establishing renewed life and undiminished vitality in an old, worn-out body. We have statements of the accomplishments of some who attained longevity. If a

single step could be taken in the direction of prolonged life, it could, under proper conditions and training be extended up to the fullest limit of Time. If these earnest souls could do it, we can do it.

We know Jesus Christ attained the mastery of himself physically and resurrected his own body. But there is no question that it was the power of love, manifested as he alone, at that time had the secret. All theory, experiment and demonstration confirm as a fact, that the path to immortality of the body, lies through the functioning of the sex powers, as the result of the overshadowing of the Divine Love, descending as a dove, and declaring: "This is my Son, in whom I am well pleased." Once enfolded in this lasting aura, the light and life of the ages is ours. It is well known that a lack of opposite sex magnetism on the higher planes of being, will produce a depletion of psychic forces, which manifest as a hunger on the animal plane, and the animal will make itself felt. Therefore, such association judiciously chosen, is always a help, and to some an absolute necessity.

Sexual desire is the strongest and most persistent of all emotions, for in its essential being, it is a part of the higher principles, an emanation from the spirit itself. When perverted, it is an utter desecration and

dragging to the dust, of the expression of God. It is nonsense to talk of killing it, for the spirit cannot be killed. We may produce atrophy in its expression for a while, but it is not killed, neither can be. When it is even repressed, atrophy begins. The only outlet for its energetic vitality, that does not bring us waste of substance, is its transmutation into the higher principles. Here the return increases in proportion to the perfection of the transmutation. For accomplishment, in this direction, the most potent energy of thought must be directed. It is through the life-giving forces of the material plane that our invisible friends can put themselves in touch with physical life. This fact being understood, we can comprehend how important are the conservation and right direction of the true foundations of manifested life.

It is acknowledged that the simple, creative act, is but an insignificant office for the wonderful machinery of the Sex functioning. If man has the power to create and call into being an entity outside of himself; then he certainly must also have the power of re-creating his own body, which is comparatively a small task. The Scripture saith; that Jesus taught after this fashion: "Therefore doth my Father love me, because I lay down my life, that I may take it up again.

No man taketh it from me, but I lay it down of myself. I have the power to lay it down, and I have power to take it again. The knowledge of this power have I received of my Father." What did he mean? He says further: "If a man keep my saying, he shall never see death." What did he mean?

Jesus never talked for the sake of uttering speech. Every word put forth, went freighted with the wisdom of the ages. If *he* could lay down *his* life and take it up, so can we all. That is, we have the innate power and means of adjusting the conditions of the body to immortality. The only channels for permanently invigorating and vitalizing the body, are the sex organs and functions. In those retorts, under the clear blaze of transmutation, the atoms of the material become spiritualized. Little by little, the real man dominates the unreality, and the resurrection of the body becomes an accomplished fact. They who "keep my saying"—practice Jesus' instruction—"shall never see death."

Is it not time that man is able to understand the three steps leading from death to life. "Love, Sex, and Immortality." It would be a pleasure to state here the line of training, by which Love, through sex *power*, becomes prolonged life. But custom and Law

forbids its discussion, as publicly as in the pages of this book. There is a system of training, however, beginning with primary conditions, will avail to renew health and strength, and call to a resurrected life, powers regarded as asleep or dead.

Love, Sex and Immortality are the three steps, into and through, manifestation from the formless or unlimited through the experience of limitation and the overcoming of its inharmonies, once more to the perfect peace and rest of the unlimited. Thus is the cycle of the ages again complete. Man and his mortal life, symbolized through centuries by death amidst the horrors of the cross, or perverted sex-conditions on the animal plane, comes again and again to the point, where Divine love manifests in: "Father forgive them, for they know not what they do." The link that forever binds the closing of the old with the opening of the new is: "It is finished."

