

The Cosmic Laws

BEING VOLUME TWO OF
THE ARCAINE TEACHING

OR

SECRET DOCTRINE

OF

ANCIENT ATLANTIS, EGYPT,
CHALDEA AND GREECE



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LESSON I.

FATE AND DESTINY.

From the earliest days of philosophical reasoning, metaphysical speculation, and theological dogmatism, the great questions regarding Fate or Freedom have formed an important feature of controversy. In many forms, and in manifold guises, has this great question presented itself for consideration by the human mind. Backward and forward has this tennis-ball of thought been tossed, victory being claimed by all parties engaging in the game of discussion. Early philosophy was concerned with the question of Fate and Destiny vs. Freedom, and able thinkers arrayed themselves on the respective sides of the question. Metaphysics joined in the controversy with subtle and hair-splitting definitions, theories, explanations, and conceptions. Theology took an active interest in the fray, its particular tennis-ball being called Predestination, Foreordination, or Predetermination. Modern Science has now entered the field and her advanced thinkers insist

upon the truth of the principle of Determination (but not *pre*-Determination) by Natural Laws, which applies to all branches of science, and is seen in operation in all the fields of universal activity, physical and psychical.

The Arcane Teaching holds as Truth the idea that every thing and all things—every event and all events—are governed by Law. That every thing and every event is under Law, Order, and Sequence. That there is no such thing as Chance. That every event is a link in the Cosmic Sequence of events. That every thing is a part of, and not apart from, the Whole Thing. That every event is a part of, and not apart from, the Whole Event. That nothing “happens” without precedent causal events proceeding regularly and in logical sequence. That there are no “accidents,” or events outside of the regular order. Hearing these statements, the student will feel impelled to ask the inevitable question: “Is this Reign of Law, Order, and Sequence, but another name for the old fetish of Fate, Destiny, or Predestination? Are we then ruled by arbitrary Fate—governed by the decree of Destiny? Are all events Preordained, Predetermined, and Pre-

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destined?" And this question must be met—and shall be met—not ignored and evaded as is customary in so many of the teachings, philosophies, and theologies. Let us consider the matter in the light of the Arcane Teachings. Listen to the Aphorism:

APHORISM XIII. Know ye, that Fate is but the distorted image of Law, Order, and Sequence. The wise know that Fate, if existent, would be an exception to Law—a twin-error to Chance. Law there is; Order there is; Sequence there is—but Fate there is not. Fate, Destiny, and Predestination would imply the existence of Decree and Foreknowledge in the Cosmic Mind. There is no such Decree; no such Foreknowledge. When the Cosmic Mind "knows" a thing or event, it knows according to Law, and the knowing and the manifestation are simultaneous. Fate, Destiny, and Predestination, are but names for half-truths—imperfect visions of Law, Order, and Sequence.

Although to the average mind there appears to be but slight connection between the idea of Fate or Destiny and that of the foreknowledge and decree of Deity, still the former ideas have had their birth

in the latter. Back of the fundamental conception of Fate or Destiny one always finds the shadowy form of some Supernatural Being who *decrees* the Fate or Destiny. In the old mythologies the gods decreed the fate and destinies of mortals, and all cosmic happenings, the details and working out of the plan being left in the hands of minor supernatural beings, such as the *Parcæ*, Fates, or Destinies, who were goddesses believed to preside over the birth, life, and fortunes of men. In the Grecian and Roman mythologies these Fates were three in number, *Clotho* who held the spindle, *Lachesis* who drew out the thread of men's destiny, and *Atropos* who cut it off. The Supernatural Being, or beings, always promulgated the decree of Fate or Destiny. *Fate was never a matter of natural law and order, but always the working out of an arbitrary decree, or divine fiat.* This idea is seen to be correct by reference to the definitions of the terms as given by the best authorities. Consider the following definitions:

Destiny: "The power which presides over the lot or fortune of men; the fate, lot, doom, or fortune appointed, allotted, or predetermined for each

person or thing; the ultimate fate of a person; etc."

Fate: "The decree of God by which the course of events is fixed; a fixed destiny depending upon a superior cause, and uncontrollable by man; appointed lot; doom; inevitable destiny; etc."

Fatalism: "The doctrine that all things are ordered for men by the arbitrary decrees of God. . . . It is carried out to its most pitilessly logical extreme among the Mohammedans, where everything that can happen is 'kismet', or Fate. . . . in theology it has given birth to theories of Predestination." (By some writers the term is used also as synonymous with "Determinism," which is the scientific doctrine of causation, continuity, etc., *from natural causes*. This usage of the term is misleading, and is historically incorrect.)

Predestination: "The act of appointing beforehand by irreversible decree or unchangeable purpose; the act of foreordaining, decreeing, beforehand, or predetermining events; the purpose of God from eternity respecting all events;" as, "God's infallible providence and predestination" (Joyce); and, "If God presees events, he must have predetermined them" (Hale); also, as "By the decree

of God for the manifestation of his glory, some men and angels are *predestined* unto everlasting life, and others *foreordained* to everlasting death. These angels and men are *predestinated* and *foreordained*." (Westminster Confession of Faith.)

So, it may be seen, that the decree of a Supernatural Being is always back of, under, and in, all true conceptions of Fate, Destiny, Predestination, etc. These ideas cannot be divorced—they stand and fall together.

One of the main points of difference between the opposing conceptions of Law, Order, and Sequence, and of Fate, Destiny and Predestination, is seen to be in the assumption and denial of the Divine foreknowledge, and decree. Fatalism holds that some Supernatural Being has foreknowledge, and exercises arbitrary decrees determining all events, including the fate or destiny of mankind, as a race and individually. The theory of Law, Order and Sequence, on the contrary discards the idea of foreknowledge, and denies the arbitrary decree and foredetermination. Instead, it holds that the Cosmic Activities, and the incidental events, proceed regularly, orderly, and in sequence, from and by

reason of the operation of Natural Laws. The Arcane Teachings hold that these Natural Laws are superimposed by, and are reflections of, The Absolute LAW—the Efficient Reason of the Cosmos. The modern scientific schools of Determinism agree with the Arcane Teaching so far as the idea of determination by Natural Laws is concerned, but differ from it by holding that The LAW is but a name which may be applied to the sum total of Natural Laws.

Another great point of difference between Fatalism and the Arcane Teaching is, that Fatalism insists upon *arbitrary happenings and events*, unrelated to, and in spite of, natural law and order. Fatalism denies that preceding events have any relation to the "fated happening," and holds that the latter would have happened *in spite of any precedent event*. In short, Fatalism makes the "fated happening a thing standing apart from the Chain of Sequence—something resulting from arbitrary and independent decree. Thus, Fatalism holds that one's death, for instance, is "fated" (decreed) to happen in a certain way, at a certain time, and at a certain place, irrespective of the Law and Order of the

Cosmos. Fatalism carried to an extreme shows the fallacy of the idea, as for instance the Moham-medan who refuses to allow his wound to be treated for the reason that if he is fated to die of the wound he *will* die, and if fated to live then he will recover without treatment. Or, the fanatics who refuse to run from a wild beast, on the same grounds. Or those who refuse to rescue a drowning man, lest they interfere with Fate.

The following quotation from the article on Fatalism, contained in the New International Encyclopædia, will show the distinctive points between the teachings of Fatalism and those of the scientific school of Determinism, which latter agrees in many important essentials with the Arcane Teaching. The writer of the article says, in part: Fatalism is "the doctrine that the course of events is so determined that what an individual wills can have no great effect on that course. Fatalism must be carefully distinguished from Determinism, as the confusion of these two conceptions has been responsible for much of the popular prejudice existing against Determinism. Fatalism, as has been said, denies that Will has efficacy in shaping events.

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Determinism maintains that this causally efficient will is itself to be casually accounted for; this is entirely different from the fatalistic assertion that Will counts for nothing. In fact Determinism and Fatalism are fundamentally antagonistic. *Determinism asserts that events are determined by some of the events that immediately precede them; that if the latter were different the former would be different. Fatalism denies that immediately preceding events have anything to do with the origination of events immediately following: It asserts that the latter would occur even if the former were changed.*

. . . To say that one's death is fixed by Fate is to deny that it takes place by natural law. Or, more accurately, it is to say that however much one varies the cause, one cannot vary the effect. . . . The fatalist's position is that the *end* is predetermined, but not the *means*; the determinist's position is that the events now occurring lead by causality to other events, which are thus fixed because their causes are actually existent. Or, to put it still another way, for the fatalist what actually determines the event is not another event immediately preceding, but *some mysterious decree issued by some mysteri-*

ous agent ages before the event. This enables us to see that Fatalism gives no scope to the will. But Determinism, which merely asserts that every event has its determining conditions in its immediate antecedents, includes among the antecedents the human Will. . . . Thus Determinism is consistent with a belief in the efficiency of Will, and Fatalism is not."

In short, Determination holds that events are *Determined*—Fatalism holds that they are *Predetermined*. The one recognizes Natural Laws as the determining power—the other holds that Supernatural Decree predetermines and foreordains.

Predestination is Fatalism carried to its logical conclusion; Predestination holds that God appoints and determines beforehand by irreversible decree or unchangeable purpose—arbitrarily and irrevocably predetermines—the events of the universe, first and last, great and small, in general and in detail. Not only the universe as it is at present, but as it must have been forever through all eternity, and as it will be forever through all eternity. If the Divine Fiat has so gone forth, then everything is predetermined, and the Eternal Universe is but an automa-

ton registering the Divine Decree, down to the minutest detail. In this case, everything, indeed, is caused by "the Will of God."

Theologians endeavor to escape from the above conclusion by a flow of words—like the cuttle-fish they darken the waters of thought by the flow of dark, unintelligible words, and thus make their logical escape. But a plain consideration of the facts of the proposition, laying aside theological subtleties—a consideration in the light of Common Sense—shows us that admitting a Personal Deity, possessing All-Wisdom and All-Power, then Predestination must be a logical result. Let us examine the statement.

If Deity be All-Wise, (Omniscient), then he must *know* all things, absolutely, truly, infallibly—*all things*, past, present, and future. He must know the subsequent results of all actions—the subsequent effects of all causes, the operation of all laws. He would not be able to make mistakes of judgment, or errors of foresight. There could be no necessity for any changing of his mind, if his wisdom is absolute. He must possess perfect and infallible Foresight, Foreknowledge, and Prescience, which

means: "The quality of having knowledge of, or foresight into, events before they take place." And if he so *knows* what will take place, and his knowledge be *true, perfect and infallible* (and it must be so to be *absolute*) then these foreseen, and foreknown, events *must* take place and occur. As Hale well says: "If God presee events, he must have predetermined them." If this be not so, then the absolute qualities attributed to Deity are false and non-existent, or the terms are meaningless.

Moreover, if the All-Wise *knows* what will happen (and this he must know if he be All-Wise) then even his All-Power cannot change the things that he *knows to a certainty*. Some theologians, wishing to escape from this dilemma, have held that his All-Power may overcome his All-Knowing, and thus take away his infallible Foresight, Foreknowledge, and Prescience—but this is childish, for Absolute Knowledge could not be destroyed, impaired, inhibited, or changed. Deity must be held to be either absolute or not absolute. If he is absolute, the above facts must be assumed to be correct—if he is *not*, then we must go behind and beyond him for the *true* Absolute.

Moreover, if such a Deity exists, he must have

made the laws of the universe, for there could have been nothing else to have made them, and if they existed without his making, then such a Deity would not be absolute. If he made them, then he must have set them in motion, and kept them in motion ever since. And, if so, then he must be held responsible for all that happens, or can possibly happen, under them—they are his own creation, and he is their Cause, and the Cause of all that proceeds from them. Moreover his All-Knowing must have made him *fully aware* of all the possibilities and certain effects of the operation of these laws. There is no escape from this conclusion. No wonder that old Omar raised his voice in indignant protest against this conception when accompanied by the “bribe of heaven and threat of hell” as a reward or punishment for doing that which must be inevitable because it has been predestined by Deity. The conception of a Personal Deity, or Personal Supreme Being, absolute in nature, who created the universe and its laws, must carry with it as a logical accompaniment the conceptions of Foresight, Foreknowledge, and Predestination—which are but newer names for the old fetish of Fate and Destiny. In this is found the paradox of theology, from

which it can never escape, and which it has never been able to reconcile.

But the Arcane Teaching does not hold to Decree and Foreknowledge, either in a Personal Deity or in the Cosmic Mind. Its Aphorism denies the "existence of Decree and Foreknowledge in the Cosmic Mind." It says that "When the Cosmic Mind 'knows' a thing or event, it knows according to Law, and the knowing and the manifestation are simultaneous." For when the Cosmic Brain "thinks" or "knows" a thing or event—then the "thought" *becomes* a thing or event, and is actually manifested. The Cosmic Mind knows only what is existent, for what it knows is manifested because of the knowing. And what it knows, it knows because of the manifestation. In the Cosmic Mind, knowing and manifestation are identical—simultaneous—one. The Cosmos is the only BEING that exists and can know the Cosmic Activities. Other than itself there is naught but The LAW, which is above Being, and above Knowing, and above Action, as we know those terms. Any attempt to attribute to The Absolute the qualities, attributes, and properties of Man, inevitably results in postulating a Personal Deity, whose All-Knowledge is the Predestination

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of the Universe—whose will, decree, and fiat, is Fate. And in that case upon that Deity must be placed the responsibility *for everything that happens* in the universe. In that event, then indeed we may say with the poet:

“His the credit; His the blame; His the glory;
His the shame.”

In the place of Fatalism, Destiny, and Predestination, the Arcane Teaching offers the Orderly Trend under Cosmic Laws inherent within the Cosmos, proceeding as Law, Order and Sequence. Not the result of arbitrary fiat or decree, but the result of natural laws proceeding in regular order, as the Cosmos evolves toward Cosmic Consciousness and All-Knowledge. When the Cosmos is resolved into Infinite Nothingness, then we find naught existent but The LAW. And The LAW is the only thing left upon which to fix the Final Blame—if blame there be. Fix it so, if you will. If it belong to The LAW—give to It Its own. But The LAW is no Person—no Being—It is ABSOLUTE LAW—constant, unchanging, invariable, eternal. In LAW we find the only refuge in our highest flights of thought, reason, or imagination. It is not a Law Giver—it is LAW in Itself.

LESSON II.

LAW, ORDER, AND SEQUENCE.

We live in a Cosmos governed by Laws existent by reason of the very being of the Cosmos and the existence of The LAW. There is no blind Chance, nor Arbitrary Decree in the Cosmos. There is no place or room for these for Law fills the whole field of Cosmic Activity. There is no Disorder, or Inharmony. Everything is in Balance. Chaos does not exist. From The LAW proceeds the Seven Cosmic Laws, which in turn are subdivided into seven; and these into seven; and so on, the septenary division and sub-division extending into the Infinitesimal. But in large and in small—and both are alike—there is ever Law and Order, Continuity and Sequence, Manifesting and in full operation.

And, over all is The LAW of Laws—Absolute—Alone!

As the mists of the morning disappear before the rays of the rising sun, so will the superstitions, fables, and dogmas be dissipated by the knowledge

of universal natural law and order. In a universe governed by eternal laws and Cosmic order there is no place for the Fates; the Destinies; the Arbitrary Decrees; of the fables, folk-lore and legends, even though they be covered by the robes of philosophy or theology. Before the light of Reason, these things must melt away, when the Truth is seen, the half-truths disappear. Fate, Predestination, and Chance—Threefold Error—flee before the conception of Law and Order in the Cosmos. Listen to the Aphorism:

APHORISM XIV.. Know ye that, under The **LAW**, the Cosmos is governed by Law. Each and every thing, and all things, proceed in Orderly Trend. In the Cosmos there is no Chance; no Disorder; no Inharmony. The Three Principles—Substance, Motion, and Consciousness—are equally under Law. Those who teach otherwise, err.

This statement agrees with the report of the reason of the most advanced minds of the race, past and present. Every intelligent conception of the Cosmos must of necessity include the conception of Law. Without this inherent indwelling Law, the Cosmos could not exist—the Cosmos would be Chaos. The

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very origin of the term "Cosmos" shows the underlying thought in the minds of the ancient Greek philosophers who first used it. The word itself is derived from the archaic Greek word *komeo*, "to take care of," and the early Greek philosophers used it first in the sense of "order," and later in the broader sense of "the world or universe, from its perfect order and arrangement, as opposed to Chaos." Its use as "the World-Soul" came later, and included the earlier conceptions. Its antithesis the word "Chaos"—has two meanings, viz.: (1) "A yawning empty space"; and (2) "Confusion; or, a mass of matter in confusion without order or laws; a confused mixed, mass, without order or regularity." In both of these usages, Chaos is absolutely opposite in meaning to Cosmos. When we postulate a Cosmos without Law and Order, we are simply applying the term to what is really Chaos—either a Nothing, or else an Orderless Universe. Order always implies the existence of Law—the two are inseparable. There can be no such thing as an universe half Cosmos and half Chaos. Order and Chaos are antithetical. Law and Chance are antithetical. One annuls the other—they cannot exist at the same time. The three Pri-

mary Axioms of Logic show us this fact. Let us consider them for a moment:

I. *The Axiom of Identity*: "The same quality or thing is always the same quality or thing, no matter how different the conditions in which it occurs."

II. *The Axiom of Contradiction*: "No thing can at the same time and place both be and not be."

III. *The Axiom of Excluded Middle*: "Everything must either be or not be; there is no other alternative or middle course."

These are established axioms of Logic. A leading authority, Prof. Jevons, says of them: "Students are seldom able to see at first their full meaning and importance. All arguments may be explained when these self-evident laws are granted; and it is not too much to say that the whole of Logic will be plain to those who will constantly use these laws as the key."

Therefore we must either hold that the Cosmos is under Law and Order, or else that it is not. And if it is not, then Chance or Arbitrary Decree rule the universe—and the Cosmos is but Chaos. There is no alternative—there can be no half-and-half about the matter. Which is it? We need scarcely to assure the student that the highest modern scientific thought

agrees perfectly with the teachings of the ancient occultists, to the effect that the Cosmos is governed by Law in every detail, and as a whole; and that there is universal order, balance, and harmony manifested through it. Not only is this so, but the ordinary human mind is able to discover the existence of Law in the universe, in its every phase of manifestation. The rising of the sun; the flow of the tides; the law of gravitation; the mechanical laws; and Natural Law in all of its phases; show the existence of Law in the Cosmos. Science shows us that the entire universe is held together by the operation of Law—that if the tiniest atom were released from the operation of Law, the entire universe would be resolved into Chaos, so interdependent are its parts, and so incompatible with Universal Law would be the slightest exception thereto. The Laws of the Universe can never be “broken”—if we come in contact with them and refuse to govern ourselves accordingly, we suffer—but the Law remains intact. We do not “break” the Law of Gravitation when we step over a precipice—we only prove its existence. If we could “break” the tiniest Law of the Cosmos, the Cosmos would be Chaos.

But these Cosmic Laws are not the result of the

arbitrary fiat or *dictum* of some Being. They are inherent in the very nature of the Cosmos. There never has been a moment in the existence of the Cosmos in which twice two did not make four; never a moment in which a straight line was not the shortest distance between two given points; never a moment in which the laws of mathematics, geometry, and logic were not as true as they are today. Cosmic Laws were not *made*—they are inherent in the Cosmos, and inseparable from it. These Cosmic Laws arise from the *reflected power* of The LAW itself—they are superimposed upon the Cosmos in the very nature of the Cosmos.

The Aphorism continues: "Each and every thing, and all things, proceed in Orderly Trend." This is a statement of the Law of Orderly Trend, one of the Seven Cosmic Laws. "Orderly" means: "In order; arranged or disposed in order; observant of order or method; not disorderly; keeping order; well regulated; free from disorder or confusion; characterized by good order; according to established order or method; according to due order or method; duly; regularly; etc." "Trend" is a word derived from an old root meaning "a circle; a ring; round; etc." and

its present accepted meaning is: "to move around or about; to extend or lie in a particular direction; to run; to stretch; inclination in a particular direction," or strictly: "to proceed in a particular direction." Its use in the Arcane Teaching implies a "proceeding or moving forward," and also (in the esoteric sense) cyclic progression. Thus the Cosmos is held to "trend" in an "orderly, regular, established" manner, according to Cosmic Laws, and under The LAW. Evolution is a manifestation of Orderly Trend and Sequence.

The Aphorism continues: "In the Cosmos there is no Chance; no Disorder; no Inharmony." We have seen that where Law and Order govern and rule there can be no Disorder nor Inharmony. Harmony and Balance maintain where Law and Order govern and control. We wish to add a few words regarding the subject of Chance, owing to the popular misconception of the nature and meaning of this much used word. "Chance" is generally held to be: "an accident; something happening without a cause; a supposed agent or mode of activity other than a force, law, or purpose." The word was derived from the Latin word *cadentia*, meaning "the falling of the

dice." An "accident" is "something that happens suddenly or unexpectedly," but the word is generally used in the sense of "something happening without due cause, and out of the established order." The strict meaning of "Chance" is "without cause," and it is generally so used. But with the advancing knowledge of the universal prevalence of causality, Chance in the original sense of the term is no longer regarded as existent, possible, or reasonable. The word is now employed in the scientific sense of: "The unknown, or unforeseen cause or causes of an event." As Benley says: "Chance is but a mere name, and really nothing in itself; a conception of our minds, and only a compendious way of speaking, whereby we would express, that such effects as are commonly attributed to chance, were verily produced by their true and proper causes." The highest modern philosophical thought agrees with the Arcane Teaching that: "In the Cosmos there is no Chance." Where Law and Order reign, *there can be no Chance*; no "accidents" no "happenings," in the sense of "without cause." Even the cast of the dice is now seen to be as much the result of Law and Order and Sequence as is the motion of the sun,

planets and tides. Casualty has been superseded by Causality in philosophical thought.

APHORISM XV. **Know ye that each and every event, and all events, proceed in Orderly and Logical Sequence. There is always a Something Before and a Something After, which men mistakenly call Cause and Effect, but which, in truth, are but relative stages of the Cosmic Sequence.**

Aphorism XV informs us regarding the Law of Sequence, another one of Seven Cosmic Laws. It informs us that "each and every event, and all events proceed in orderly and logical sequence." This Aphorism declares the principle of what modern philosophical thought has called the Law of Continuity, by which is meant that universal principle or law, by virtue of which there is ever maintained a relationship of precedent and subsequent—cause and effect—between all events; the idea being diametrically opposed to that which holds that events are independent and not related to other events. In the Aphorism the word "orderly" is used in the sense defined a little further back. The word "logical" is used in its general sense of "agreeing with the natural reason"; and therefore, is employed in the Aphor-

ism, in the sense of "in a manner which is accepted by the human reason as natural, orderly, according to law, and reasonable—and which therefore might be reasonably expected were the preceding events known." The word "Sequence" is used in the sense of: "A succession, or following after, in orderly arrangement and uniformity; a series of things following in a certain order of succession." The word itself springs from the Latin word, *sequens*, meaning "to follow," and the idea of *following in regular order or procession* constitutes the essential meaning of the term.

The Law of Sequence causes all things to proceed in a *continuous stream or procession of events*. "Continuous" means "unbroken; uninterrupted; connected; with no intervening space." An "Event" is a "happening; something that occurs; the consequent or result of any action." Therefore the Law of Sequence causes all happenings, occurrences, or events to flow, proceed, and evolve from previous events, happenings or occurrences; and likewise to result in subsequent events, happenings or occurrences, which flow, proceed, and evolve from them. There is always a "something before" and a "something after"

every event, happening, or occurrence. Every event has *reasons*, and is in itself one of the *reasons* for that which must follow after. Just as no link in a continuous chain can escape having a preceding and succeeding link, so no event can fail to have precedent and subsequent events connected with and related to it. No event can be *isolated* from the Cosmic Chain of Sequence, or the Cosmic Stream of Events. No event, and no thing, can *stand alone* in the Cosmos. Every thing and every event is interdependent, from the very nature of the Cosmos itself. Thus we see that there can be no such thing as "Chance" or "accidents" in the Cosmos. Nothing ever "merely happens," in the usual sense of the phrase. Everything, every event, every happening, has its preceding causes, and from it will emerge the succeeding effects—all being links in the continuous chain of Sequence.

We recognize these things, dimly, in everyday life, and call them the workings of Cause and Effect. But the Aphorism makes a distinction here and informs us that that which men mistakenly call Cause, and Effect, "in truth, are but relative stages of the Cosmic Sequence." Let us proceed to a consideration of this truth.

The statement of this Aphorism apparently conflicts with the accepted philosophical and scientific conception of the Law of Causation, but the difference is largely a matter of expression, and the Arcane Teaching is in full harmony with the advanced conceptions of Causation, as interpreted by the highest authorities. The Law of Causation, as advanced by modern scientific thought, may be stated generally as the conception that every thing is an effect of precedent Causes and, at the same time, the Cause of the effects which arise from it—thus each thing is a link in an endless chain of Cause and Effect. Another way of stating this conception is that every event in time, or thing in space, has Causes; and at the same time is the Cause of succeeding effects in the shape of events in time, or things in space. This conception of the Beginningless and Endless Chain of Cause and Effect is seen to be very similar to the Chain of Sequence of the Arcane Teaching. *But here is the difference.* The Arcane Teaching *does not* hold that the Chain of Sequence is Beginningless and Endless. On the contrary, it holds that the Cosmos emerged from the Infinity of Nothingness at the Dawn of the Cosmic Day—therefore, this particular

Cosmos had an actual beginning in time; and likewise, it will have an ending in time, when it again is resolved into the Infinity of Nothingness. The LAW is held to be the only Eternal, using the term in its absolute sense.

The Cosmic Activities proceed according to Law, Order and Sequence. What you are today—what happens this moment—is the logical result of all *that has gone before* in the Chain of Sequence. What *is*, is not because of Chance—but in accordance with Law, Order and Sequence. What will be tomorrow—a year hence—a million years hence—will be the logical result of all the things and events that are manifesting this moment. There is no break in the Chain. Everything, and every event, proceeds from what has gone before. And from every thing, and every event, develop the seeds of future events and things. Every thing, and every event, is a blossom—and contains within itself the seeds of future blossoms. Every event is but a stage in the Whole Event of the Cosmos. Every thing is but a part of the Whole Thing of the Cosmos. The Cosmos is the Whole Thing, striving, moving, thinking, and doing, in myriads of forms and shapes and manifestations

—acting in the countless series of events which together constitute the Whole Event.

At any particular moment in the Cosmic Day—at this very moment that you read these lines—certain things are at certain places, under certain conditions, acting in a certain manner—certain events are occurring under certain conditions. All this is the result of Cosmic Causes operating since the first glimmer of the Cosmic Dawn. And, likewise, at any imagined moment of the future—a year hence—a century hence—a million years hence—at any given moment there will be, certain things in certain places, under certain conditions, acting in a certain manner—certain events will be occurring under certain conditions. And this too will be the result of the Cosmic Causes, operating from the beginning—operating and in existence in some stage of Sequence, today—this moment. All that is proceeds from all that has gone before. And from all that is will flow, proceed and evolve all that shall be even unto the very ending.

And these things and events are “certain,” not because of Fate, Destiny or Arbitrary Decree, but because of the operation of fixed and certain natural

laws, constant, invariable and immutable. There is no Fate, no Chance, no Accidents. Cause produces Effect. Everything has its precedent, and will have its subsequent. The seeds of the future exist in the present. The seeds of the present existed in the past. No thing or event is arbitrary, separate, disconnected, independent. We are all parts of a Cosmic Whole, taking part in one Cosmic Event. Can you imagine a single thing or event without precedent causes? Can you imagine a Cosmic Law being broken? The parts are conditioned by the Whole. This is not Fate, but Law, Order, and Sequence.

LESSON III.

DOMINANT DESIRE; SOVEREIGN WILL.

Aphorism XIV informs us that "The Three Principles—Substance, Motion and Consciousness—are equally under Law." The leading scientific minds of the day hold that the Reign of Law is operative not only over matter and motion, but also over mind. There are but few psychologists who hold otherwise, although a few are reluctant to admit that the operations of human volition are caused, and such therefore hold on to the old dogma of "causelessness" although candidly admitting that the only other alternative is the theory of Chance. This reluctance may be explained by the influence of the old theology which held that the admission of cause in volition would annul the doctrine of "free will" (in the sense of free *choice*), and would destroy man's moral responsibility. The theologians, however, do not accept the alternative of Chance, but murmur something about "special provisions of Providence," without explaining what they mean by

this. But all denials of the operation of universal law on the mental plane are in direct defiance of the modern scientific knowledge of the laws of psychology, and the common experience of the race which informs us that people act and choose because of *motives and reasons*. And all human education is based upon this understanding and principle.

The trouble with the theologians is that they confuse Law, Order, and Sequence, with the old fetish of Fate, Destiny, and Predestination. They recognize the logical absurdity of holding one morally responsible for doing what for all eternity it has been predestined, predetermined, or fated one should do. When Determination is divorced from *Pre-determination*, a new light is seen. Notwithstanding the theological reluctance, its advocates nevertheless *act* as if psychological laws were true, in advocating the "training" of the mind, and in offering the "motives" of rewards and punishments for actions. If the volition is free, how could these "motives" influence or affect it. All education and training of the mind implies the existence of mental laws of choice and action. The "Law of Association" is but the Law of Sequence. Without Law

in the mental realm, there is but the alternative of Chance—theology to the contrary, notwithstanding.

APHORISM XVI. Man on the personal plane always acts and chooses strictly in accordance with the nature of his personal character. His personal character is determined by the nature of his psychical organism resulting from heredity, environment, and experience, and consists of a collection of mental states the motive principle in which is Desire (including Fear, which is but a form of Desire). The personal man, like the lower forms of life, always acts and chooses according to the sum or average of his desires and fears, the strongest motives always dominating and determining the choice and action.

Each man has a personal character—just as each actor in a play assumes a “character.” Each character, as the Aphorism states, is “a collection of mental states.” These mental states are manifest as traits, tendencies, temperament, nature, disposition, personality—what we know as “the nature of the person,” in fact. Different persons are attracted by different things, in different degrees, and respond in different ways and in different degrees. No two

persons are exactly alike. Each person has his own nature, disposition and character. The dictionaries say that Character is: "The personal qualities or attributes of a person." Each character has its personal collection of feelings, desires, wants, inclinations, likes and dislikes, habits of thought, capacity for thought, degree and character of will, etc. Each has its sub-conscious collection of stored up impressions, memories, inherited traits, etc., as well as its conscious mental faculties—in fact, nine-tenths of the mental activities arise from this subconscious region. Each character has its collection of seed-thoughts which constitute its share of the race experience—the experiences of its ancestors. And each has its store of impressions and experiences which have modified it accordingly. The result of heredity, environment and experience creates a personality and character according to which one acts and chooses. This character, at any particular moment, is just what a man *is* at that particular moment. And as he *is*, so will he act and choose. He always acts and chooses *by reason of* what he *is*. On the personal plane, he cannot act differently. And what he *is*—his character at the moment—always has as its mo-

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tive power the sum or average of his desires and fears.

This is the point at which we must consider the objections of the "free will" theologians who will not admit that man acts and chooses according to the sum and average of his desires and fears. These people put forward the three leading "proofs" that man does not so act and choose. Let us consider them, briefly, in detail. They are as follows:

I. *That one may refuse to act on a desire or fear, however strong. He may oppose his will to the desire or fear and defeat its power.* This statement is unquestionably true, but the explanation is that in so *willing* not to act upon the desire, he is really acting upon other and *stronger* desires or fears which urge him *not to do* the thing in question. Each desire is a motive—and the strongest motive dominates and decides. Before he may *will not to act*, he must first *desire* or "want to" refrain from the act, or else *fear to act*. In short he must *want not to* more than he *wants to*. Instead of disproving the action of Desire, it affords a very good proof. He chooses to do that which he "wants to" most strongly.

II. *That one may choose to act upon a higher desire rather than upon a lower one—to act from a higher motive than from a lower one.* This also is unquestionably true—but what is the “higher desire” and the “higher motive” but *another form of Desire*. If the “higher” is stronger, it conquers—if the “lower” is stronger, it conquers. Whichever is felt by the man to be the *most desirable* according to his reason, experience and feelings is the strongest motive. Sometimes the scales are very evenly balanced, and it requires but a mental speck of dust to tip it one way or the other. But this does not disprove the rule—it only emphasizes it.

III. *That one has the evidence of his consciousness that he is free to act as he pleases—or to choose between two or more different courses of action. One feels most strongly that he has the freedom of choice and action.* This is the “proof” considered unanswerable by the theologians. It is undoubtedly true, so far as it goes, but a moment’s consideration will show one that it adds but another proof to the truth of the power of Desire, and the Law of Cause and Effect. Waiving entirely the obvious rejoinder that the feeling or consciousness of freedom has no

causal relation to the act, we see that the man merely feels and is conscious of the fact that *he may act and choose as he pleases*. Certainly he may, no one disputes that—but *why does he "please"?* *Why does he want to do one thing in preference to another?* And *why does he finally choose to do one thing instead of the other?* Is it merely Chance? Is there no *reason* or cause? Is it not true that he finds it *more desirable, or more satisfactory*, to do the one thing? Does he not weigh the motives, reasons, feelings, and desires, by the light of his own reason, experience, nature and character, and then decide in favor of the most desirable course? His *will* is free, of course—but his desires, feelings, "please to," and "choose to" depend upon elements of his character—and the strongest motive, conscious or subconscious, wins the day. Between two things or objects, one chooses that which appeals to him as the "most desirable"—that which he "wants" most, or fears least.

Many will object that if this be true, it is unjust to punish one for doing what he must do according to his character. This objection arises from the old conception of Fate and Predestination, which held

that a man *must* do a certain thing, *in spite of all that might tend to prevent*. This of course would make all "punishment" a rank injustice, and an absurd proceeding. But the doctrine of Cause and Effect does not so hold. On the contrary it holds that one's character may be, and is, changed, modified and altered by the restraints placed upon certain actions. These afford new motives for action or non-action. The theory of *human* Law, at least, is not that one shall be "punished" for wrongdoing *in the spirit of wrath or vengeance*, but that the "punishment" shall act as a deterrent, warning, and *restraining motive* to prevent the recurrence of the act on the part of the criminal, and to prevent others from making the same mistake. It is society's method of protecting itself—not a system of revenge. The very fact that the penalties of the law serve to deter some from wrongdoing is but a proof that the strongest motive dominates. The birch prevents the schoolboy from misbehaving, though he so desires very much. He fears to incur punishment, more than he desires to misbehave. We may *blame* people for acting wrongly, because we regret that their characters were not better developed, or that their judgment

was not more perfect. We often make the mistake of blaming *effects*, instead of *causes*. Would it be just to "blame" or "punish" if our acts resulted from Chance? In the same way, remorse and regret mean that we realize that what we did or chose was not wise or desirable, as seen in the light of subsequent events—we regret that the higher, nobler, or wiser motives were not dominant; or feel sorrow at the results of our actions. These latter feelings are often cited by those who deny Cause and Effect on the mental plane. But what, indeed, would be the reason for regret and remorse if our actions had been decided by Chance instead of by causes? If we remove Causes, we are in the hands of Chance—would that be a desirable exchange? If we deny Law, we must attribute all actions to Chance!

Summing up the fact of Dominant Desire, it may be said that people act in accordance with *the line of the Greatest Satisfaction*. This Greatest Satisfaction depends entirely upon the nature of the person—his character—which is regulated by his tendencies, disposition, inherited qualities, results of his experience, environment, education, training, history, etc., all of which, of course, have other causes

behind them. Whatever gives to the person the Greatest Satisfaction evident at the moment of action or choice, that will he do or choose. This is the rule—test it most rigidly by applying it to your own acts and decisions, and those of others. But in so testing, do not overlook the effect of Habit as crystallized Desire; nor the effect of Fear as negative Desire. When two desires are otherwise equal, the one most habitual will win the day. The element of Fear, or Aversion, is but a Desire “not to,” or “to avoid, or get away from.” Compulsion by others may result in action through Fear. And one often refrains from manifesting a desire *because he fears to “pay the price.”*

Did you ever make a choice, or perform an act which gave you the *Least* Satisfaction, or which you knew to be the *most undesirable* under all the circumstances of the case? If you did so—*WHY did you do it?* If you yielded to the suggestions, desires, reason or will of another person, against your own inclination and judgment—what is this but the “line of the least resistance,” which gave you the least trouble or dissatisfaction at the moment, and in which the negative Desire of Fear had its effect?

In the case of hypnotic influence, or the domination of one's will by another by any means, the rule is not broken, for the stronger person's will influences and arouses the Desire of the weaker person. Even in this case, desire or fear is the motive of action or choice.

In considering this subject, remember that the Aphorism says "the sum and average of his desires—the strongest motives always dominating and deciding the choice and action." We often are forced to "strike an average" between our conflicting desires. And then again, wisdom, experience and intelligence enable us to discriminate between the *desirability* of objects and acts, and thus play an important part in the choice. And imagination gives us a wider range of choice, by presenting a greater number of objects before us for choice. But wisdom, experience, intelligence and imagination result from Causes.

A Dominant Desire always has for its motive the attainment of something which will bring the Greatest Satisfaction, immediate or remote, or the prevention of something which will bring dissatisfaction, immediate or remote—either to the person himself,

or to others in whom he is interested. Aversion, fear, or the tendency away from persons or things, are merely the negative phases of Desire, and come under the same rule. The "most desirable" thing, according to the judgment of the moment, is always chosen—the "most undesirable" thing of the moment is always avoided. Sometimes this necessitates "striking an average." So in the end we do that which we "*like to*"—we do what we "*want to*" do most. The "*want to*" and "*like to*" arise from Cause, and are under the Law of Sequence—links in the Cosmic Chain of Eventuality.

And so, the nature of one's character determines his acts. This explains many actions in a strange way. For instance, one man is kind because it gives his nature the greatest satisfaction; just as another gains the greatest satisfaction by being otherwise. One finds satisfaction in doing his "duty"; while another finds satisfaction in escaping it. One finds satisfaction in virtue; another in vice. One finds it in selfishness; another in doing for and giving to others. One finds more satisfaction in giving his life for his country; another finds it in running away and hiding. One finds the greatest satisfaction in giv-

ing; another, in getting. One finds the greatest satisfaction in being moral; another in the reverse. One takes the greatest pleasure in being a good citizen; another finds his satisfaction in the opposite. Each acts according to his nature and character—just as a cat and dog acts according to its nature. But man can change his nature, *if he so desires*. And he often so desires, while the lower animal does not—that is the main point of difference.

We have laid much stress upon this subject of Dominant Desire, because we wish to awaken you to a realization, perhaps for the first time, of what an important part Desire plays in the choice and actions of the man on the personal plane of life—how much in thrall to it is the race. When one realizes his bonds, he is in a position to work to rid himself of them. It is only when the slave realizes that he is a slave, that thoughts of freedom come to him. There is a plane above that of Personality—a plane in which Positive Will takes the place of Desire. Sovereign Will is above Dominant Desire. Listen to the Aphorism:

APHORISM XVII. When man attains Individuality—Egohood—he enters upon the plane of Will,

and rises above the plane of Desire. Desire and Will are the opposite poles of the same Principle—the Centre of Balance being Reason. On the plane of Will, though one still remains under Law, yet he may learn to use Law instead of remaining passive to it. He may learn to oppose Law to laws. He may learn to create Desire by Will, as well as to restrain and master Desire by Will. Furthermore—and this the greatest of all—he may learn to WILL to Will. He may learn to complete the Circle of Will. He may learn the Secret of the Excluded Middle. When this last Secret is learned, man is well on the road to Mastery.

By rising to the plane of Will, over and above the plane of Desire, we rise above the lower laws, and acknowledge supremacy only to the higher laws. We may then oppose Law to laws, and counteract and use them. Desire and Will are but the opposing poles of the same principle—Reason being the Centre of Balance, as the Aphorism states. The majority of the race remain centred in the negative pole—few reach the centre—and still fewer learn the secret of swinging the centre over to the positive side. He on the negative plane can do no more than to Desire to Will. He of the positive plane may learn

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to WILL to Will. He who has learned the secret may transmute his desires, and transform his inclinations, tendencies, and tastes. Such a one is the Master of Desire, instead of its slave. The art of WILLING to Will is one of the great feats of occultism—one of the great attainments of the Arcane Teachings. In it lies also the secret of Will Power in its outward manifestations, for he who can change, and *create* desires in himself, can produce similar results in the desire-mind of others. In attaining the plane of Positive Will, one enters into the field of all Occult Power and Attainment—the rest is all a matter of progress, practice, exercise and mastery. When one grasps the Secret of Will, he has laid hands upon the Sword of Power.

Running back from cause to prior cause, and to still more remote precedent causes of his desires, the Individual finds himself at last confronting the Cosmic Will. Retracing his path back to the present, he finds himself confronting his Personal Will, which is moved by Desire. In other words, he finds a Chain of Desire extending from the Cosmic Will to the Personal Will—a chain of countless links, but having a beginning in Will, and an ending in

Will—an Endless Chain, because it is a Circle. Thereupon he learns the first lessons of the Arcane Secret of the Excluded Middle, and thenceforth strives to realize *the union of the two ends of Will*. From the realization of this Union arises the Individual Will—the Positive Will of the Ego. In this process the law of Cause and Effect is not violated, but WILL is made the Cause of Will—the Cause and Effect merge. When this is attained—then does Man indeed become the Master!

LESSON IV.

THE SECRET OF THE OPPOSITES.

Let us now consider The Law of Opposites, or Polarity, the mastering of which constitutes one of the Arcane Secrets. Listen to the Aphorism:

APHORISM XVIII. Every thing in the Cosmos has its opposite. Every quality, attribute or condition has its opposite. Every thing and every quality, attribute or condition is one of a Pair of Opposites—and yet contains within itself a Pair of Opposites. Polarity is inherent in every thing. Every thing has its Two Poles; and also is, itself, one pole of something else. The Pairs of Opposites—the two Opposing Poles—are but phases of the same thing. In the union of the Two Poles, or Pair of Opposites, there is to be found the “thing-in-itself” of a thing. There is always a Reconciliation and Agreement possible between Opposites—always a possible Synthesis of Opposing Thesis and Antithesis. Every thing “is” and “is not” at the same time, in its qualities, attributes and conditions—and the Reconciliation, Agreement

and Synthesis reveals a new "Is." And yet the Reconciliation, Agreement, or Synthesis—the new "Is"—is but one Pole, or one of a Pair of Opposites, of a new and higher Polarity or Pair. And, so on, to infinity. In this Aphorism is contained the Secret of the Understanding of all things in the Cosmos.

This Aphorism states a fundamental truth of the Arcane Teaching—the truth that everything is but one pole of a Pair of Opposites. And that while every thing has its Opposite, still the two Opposites, together, form the Real Thing. Every truth is but a half truth. Everything is a paradox. There is "the other side" to everything. There are the "two extremes" to every thing. In this great Cosmic Law is found the fact that diametrically opposed things, physical, mental and spiritual, are in reality but the different poles of the same thing. In this Law is found the explanation of all physical phenomena—the mental activities and states—and the Secret of Sex—Generation and Regeneration—and many other important facts and laws of Cosmic Activity.

When one has had his attention directed to the existence of The Law of Opposites, he will see evi-

dences of its presence and operation on all sides, and in all phenomena of the Cosmos. He will soon see that no matter what may be the quality of a thing, another quality diametrically opposed to the first one will always be found. Sometimes it is difficult to discover the opposing quality—but the Law is invariable and constant, and a careful search will always reveal the Opposite. The principle may be called to your mind by reference to a few familiar instances. Thus: You will always find an Up and a Down; a High and a Low; a Right and a Left; a Hard and a Soft; a Heavy and a Light; an Abstract and a Concrete; a Long and a Short; a Broad and a Narrow; a Hot and a Cold; a Sharp and a Dull; an Easy and a Difficult; a North and a South; an East and a West; a Positive and a Negative; a Male and a Female; a Large and a Small; a Good and a Bad; a Light and a Dark; a Day and a Night; a Love and a Hate; a Courage and a Fear; a Truth and an Untruth; and so on until you will find that, the moment you notice a quality of a thing, that same moment you will recognize an opposite quality.

Your first impression after noticing these Pairs

of Opposites is that they are composed of things entirely different from each other—entirely apart—and far from being “the same thing.” But examine a little closer, and what do you see? Where do you draw the line between Up and Down? You may say that one thing is “up” and another “down,” in comparison with each other, or in relation to some other thing. But, in the abstract, apart from comparison and relativity—where is your dividing line which causes one direction in Space to be “up” and another to be “down.” You will find that there is no such absolute division, and that your “up” and “down” are but relative and comparative terms, depending upon some imaginary or temporary dividing line. Astronomers recognize this fact, and one of the first things they teach their students is: “There is no ‘up’ nor ‘down’ in Space!” The same is of course true with High and Low; Right and Left; etc. Also with the cardinal points, which consist of Pairs of Opposites. Travel North as far as you can go, and reaching the North Pole you find yourself in a position in which whatever direction you travel your next step will lead you South. Travel East as far as you can and you will find

yourself returning to your starting point *from the West*—for there is no “East or West Pole.” What is West to us, is East to others. China and India are in the “Great East,” but they are West to America. We can reach them by travelling either East or West.

You think that Hard and Soft are two entirely different things, do you not? Then tell us where you draw the line between Hard and Soft. What constitutes a thing Hard or Soft—except relativity and comparison? Where is your Absolute Hard, or Absolute Soft. Hard and Soft are but names for *degrees* of a Something the two Opposites or Poles of which we call “Hard” and “Soft,” respectively. The same is true of Heavy and Light. Where is your dividing line? The terms are but *relative degrees* of weight, are they not?—poles of the same thing. What is the difference between Long and Short—Broad and Narrow—Sharp and Dull? These contrasting qualities are but *degrees* in the same thing. What is the difference between Large and Small? What particular size makes one thing Large and another Small? Where is your standard? What is the difference between an Easy thing

and a Difficult one? Is there a positive standard—are they not merely *degrees* of the same thing, and relative to the strength of power employed?

Perhaps this point can be brought out more clearly by a consideration of "Hot and Cold." At first thought no two things seem further removed from one another than these two—they seem to have nothing in common. But let us see. We find that science assumes the existence of a certain Something called "Temperature." The word is derived from a Latin Word Meaning "measure; proportion; degree." Science uses it to indicate the "intensity of radiant heat." And Heat is held to be simply a "state or condition of matter, resulting from vibration." Temperature then is merely a term used to indicate *varying degrees of vibration* of a certain kind. Therefore we see that "Hot and Cold" have no real existence as things-in-themselves, but are merely *degrees* in the scale of Heat, the latter being but a term indicating certain kinds of vibrations. Therefore "Hot and Cold" are but degrees of the same thing, in the end—and that "same thing" is but a quality of Something Else—a quality of Motion, having its own Opposite in a higher scale.

Moreover, even on the lower plane "Hot and Cold" are seen to be but relative and comparative. At what point on the thermometer would you draw a line dividing "Hot" from "Cold"? Everything is a little "hotter" than something else, and a little "colder" than a third thing. So far as the sensation of "Hot" and "Cold" is concerned, it is quite relative and comparative. Come from a cold hallway, into a warmer room, and you feel quite warm, even though those in the room be shivering. Dip one hand into ice-water, and the other into boiling water, at the same time—and then plunge both hands into a basin of luke-warm water, at the same moment. What is the result? To one hand the water seems quite warm, while to the other it seems quite cool—and yet the temperature of the water is fixed. Where is your "Hot and Cold," then? You say that to-day is "warm" meaning that it is warmer than it has been. A month from now, you may call the same temperature "cool." In the end you will find that "Hot and Cold" are but names designating *degrees* of Heat vibration. You know very well what you mean by each term—you recognize them as Opposites—and yet you are unable to

fix a dividing line between them or to separate things into two distinct classes of "Hot" and "Cold" respectively. You find that they blend into each other, and that the shades of differences between close degrees are almost indistinguishable in sensation. You see that they are but a Pair of Opposites, and together form Two Poles of the same thing—Heat. The very "Cold" thing is as much a *degree of Heat* as is the very "Hot" thing—the distinction is merely one of *degree*.

The same Law is operative in the field of Good and Bad. (We do not refer to "Right and Wrong" in the moral or religious sense, although even that comes under the Law, and is a matter of *degrees* upon a standard erected by some particular school, religion, or custom—the standard varying greatly among the schools, sects, or localities. It is often very difficult to determine between "Right and Wrong" in any particular standard or scale, so closely do the degrees shade into each other.) We refer to "Good" in the sense of: "desirable; conducive to satisfaction and happiness"; and to "Bad" in the sense of: "undesirable; conducive to dissatisfaction and unhappiness." We find, upon analysis

and examination, that these two terms are but another Pair of Opposites, which represent degrees of a Something which we may call "Satisfaction" or "Happiness." A "Good" thing is one which causes Happiness and Satisfaction; a "Bad" thing, one which produces Unhappiness and Dissatisfaction. We readily distinguish between these two results, in general. But when it comes to drawing a fixed line between them on the scale, we find it impossible. Some things are "better" than others; some things are "worse" than others; but these degrees are comparative, and relative. A dirty crust of dry bread tastes very "good" to a starving man; while the same thing would be very "bad" to the taste of a well fed person. And so it is with everything "Good and Bad"—all relative.

Moreover, the same thing may be both "Good and Bad," at the same time—that is, "Good" for some purposes and "Bad" for others. So we must always inquire "Good" for *what?* "Bad" for *what?* And, likewise, the same thing may be both "Good and Bad," at the same time, for the same purpose, *for two different people.* "It's an ill wind that blows Nobody any Good," says the proverb. "One

man's Good is another man's Bad," says another. "One man's Loss is another man's Gain," says a third. "One man's Meat is another man's Poison," says a fourth. And so on, each illustrating the truth of the general statement. A "Good day's fishing" may be a "Bad day's work" for the fish. "Good!" says one man when wheat advances on the Board of Trade—and yet that advance may mean the greatest "Bad" for another. A writer on Natural History once pointed to the long legs and long beak of the Crane, so well adapted to catching fish, as a "mark of the Goodness of Providence." The fish probably thought it an exceedingly "Bad" provision.

Let us begin with the Positive Pole of Love-Hate, which we call "Love." We find here a high degree of the emotional quality which consists of the states of "affection; regard; attraction; affinity; etc." Then, on the extreme Opposite of the scale—the Negative Pole—we find the quality which we call "Hate," which consists of "aversion; dislike; repulsion; etc." These two emotional states seem as different as any two things can be, do they not? It seems almost impossible to conceive that they are but the

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Opposite Poles of what we may call "Regard," or "Attraction," or "Affinity"—and yet such is their real relation. Returning once more to the pole of "Love," let us descend the scale. Moving down a little on the scale we find states of "less regard," or "less attraction." Then still further down, we find states in which the regard or attraction is very greatly reduced. Finally we come to a point at which there appears to be *no* regard or attraction, and still *no* repulsion or dislike. This is the neutral point of balance which is always to be found somewhere in the consideration of every Pair of Opposites, and yet which is not a fixed or absolute point, but which varies according to circumstances, persons and various influences. Then passing down the scale we find manifested a slight repulsion or dislike; this increases as we move down the scale. Finally we notice degrees of intense dislike and repulsion, until finally we find the Negative Pole of "Hate." You will understand this readily—you have noticed the different degrees of Love and Hate, and have also noticed how these degrees rise and fall according to circumstances and conditions. But have you ever noticed that extreme Love often is

suddenly transmuted into extreme Hate, and *vice versa*, under extreme emotion or exciting cause. Who has not seen instances where a woman's intense Love has been transformed into burning Hate, by the influence of some new cause. In some cases the emotion moves rapidly backward and forward, to-and-fro, between these two poles, until the person does not know whether he or she Loves or Hates. As in one of Kipling's poems a woman says: "I 'ate you, grinnin' there. . . . Ah, Gawd, I love you so!"

It will be seen that all these transmutations of emotional states from one pole to the other—from Love to Hate—from Fear to Courage—are but changes of Polarity, or a shifting of position on the emotional scale. But these changes are *always* along the scale of the emotion which has the two poles—and not from one emotion to another. Emotions of different scales cannot be transmuted one to another—they must belong to the same scale. Water may be transformed into Steam, and Wood into Smoke; but Water cannot be transformed into Smoke, nor Wood into Steam. And so it is with the emotional states—the *transmutation must be*

along the degrees of, or between the poles of, the same scale.

And, so, now we arrive at the point of the Arcane Teaching in which is made plain the processes of Mental Transmutation in its phase of Change of Polarity. This forms an important part of the Arcane Processes of Mental Transmutation. By the application of the trained Will, it is possible for the student to *transmute one emotional state to its opposite*, by changing the polarity. Thus, one may change his Love into Hate, or his Hate into Love, simply by concentrating the Attention and Will upon the Opposite Pole of the state or quality. In the Arcane processes, the student is never told to "fight" or "kill out" an undesirable emotional quality by opposing sheer Will to it—this is a waste of energy, and is moreover quite unscientific. The proper method is *to concentrate on the Opposite Pole*, and thus change the vibrations and shift the emotional center of Balance.

In the same way, and under the same Law, the emotional states of others may be influenced by polarizing their minds on the opposite pole of the scale of the emotion in question. Hate is not to be

combatted by Hate—this only adds fuel to the fire. The proper way is to form the mental image of Like and Attraction, in your mind, and then concentrate its effects upon the other person. Just as you may change you own emotional states, so may you change his, under the proper conditions and by the proper methods. And, remember this, this process does not consist in the sentimental, negative, rabbit-like attitude of mind that many teachers preach to the students—it does not consist in “turning the other cheek” to be smitten. Far from it, this process is purely volitional and not emotional. It is the bringing into play of the scientific principles of Mentalism—not wishy-washy emotional sentimentalism, or the practice of “kissing the rod that smites you.” The Arcanes are not sentimentalists, nor emotional weaklings. On the contrary, *they live in their heads* with their Balance in the Will. But, nevertheless, they tell you that the way to combat Hate is by its opposite Pole. This is a Paradox which requires thought to solve. It is the principle taught in the old fable, in which the Sun and the North Wind dispute their power to tear away a man's cloak from him. The harder the North Wind blew, the closer

the man hugged the cloak around him. But when the Sun tried the effect of its heated rays, the man soon dropped the cloak because he found it uncomfortable. Polarizing in an Opposite, negates the first condition.

If you are strong enough to hear the full truth, listen to these words: The advanced occultist regards *both* Love and Hate as emotions of the "Me" side of oneself. Therefore he rises above both, and neither Loves nor Hates, in the ordinary meaning of the terms. He maintains a balance in his "I," like the man on the tight rope with his balancing pole, first shifting the balance to one side, and then to the other, as occasion renders advisable. He thinks that the slave to Love is as miserable as the slave to Hate—and he avoids both extremes. He finds that the synthesized Love-Hate is in itself but one pole of a Something Else—and he moves up higher to that Something. Instead of being compelled to sail according to the wind of Emotion, he ploughs his way through the Sea of Life by the power of the Steam of Will. He knows the Opposites—the Two Poles—of everything, to be but phases of a Synthesis of opposite qualities. He changes them to suit

himself and his purposes. He solves the problem of the "two ends" *by tying them together*. He is Balanced between between the Two Poles. He neutralizes unnecessary qualities, and undesirable ones, by changing their polarity. He grasps both horns of the Dilemma. He embraces the Paradox as a Whole. He claims all—but allows naught to claim him. He uses all—but allows naught to use him. Along this road lies Mastery!

LESSON V.

THE SECRET OF RHYTHM.

Let us now consider the Law of Rhythm, the mastery of which constitutes one of the Arcane Secrets. Listen to the Aphorism:

APHORISM XIX. In the Cosmos every thing moves. Every thing is in constant motion. Every thing is undergoing constant change. Every thing "beats time." Vibration is universal, and, manifesting according to the Law of Rhythm, constitutes the difference of degree existing between things on all planes. Every thing moves to-and-fro in Rhythm, between its two poles. Every thing rises and falls, in Rhythm, within the limits of its nature. Every thing advances and retreats, in Rhythm, within the limits of its power.

The Aphorism informs us of the truth that in the Cosmos everything moves; is in constant motion; is undergoing constant change. This is one of the fundamental principles of the ancient instruction of the Arcane Teachers, which has been steadfastly adhered to throughout the centuries, until now the

most advanced modern science has moved to the same position. Heraclitus, the famous Greek philosopher, who lived nearly twenty-five hundred years ago, and who was affiliated with the Arcane School, made this principle the basis of his philosophy. His basic principle was: "Everything moves; everything changes; everything is in flux; everything is constantly 'becoming.'" Clodd, the English scientific writer, says: "Nothing escapes the law of change. The shrewd speculations of Heraclitus, the Ionian, who lived two thousand five hundred years ago, that everything is in a state of flux, and, therefore, that the universe is always "becoming," have added confirmation in every discovery of modern physics." Buddha (B. C. 600) said: "Everything changes but Change."

Huxley said: "The more we learn of the nature of things, the more evident is it that what we call rest is only unperceived activity; that seeming peace is silent but strenuous battle. In every part, at every moment, the state of the cosmos is the expression of a transitory adjustment of contending forces; a scene of strife in which all the combatants fall in turn. What is true of each part is true of

the whole. Natural knowledge tends more and more to the conclusion that 'all the choir of heaven and furniture of the earth' are transitory forms or parcels of cosmic substances wending along the road of evolution, from nebulous potentiality, through endless growths of sun and planet and satellite; through all varieties of matter; through infinite diversities of life and thought; possibly, through modes of being of which we have neither a conception, nor are competent to form any, back to the indefinable latency from which they arose. Thus the most obvious attribute of the cosmos is its impermanence."

The universal and ceaseless motion of all things is caused, of course, by the operation of the Principle of Motion—one of the Three Cosmic Principles, which acts upon Substance in the many manifestations arising principally from the action and reaction of the dual principles of, or rather the opposite poles of, Attraction-Repulsion. Its forms and varieties are as manifold as are those of Substance, or Consciousness—that is to say, they are practically infinite. The basic activity of Motion, however, is that which we call Vibration, of which the Aphor-

ism says: "Vibration is universal, and manifesting according to the Law of Rhythm, constitutes the difference of degrees between things on all planes." Modern Science now stands "on all fours" with the Arcane Teaching in this respect, and not only holds that all things are in constant vibration, but also, that the rates of vibration determine the difference in the elemental nature of all things. Everything, from the tiny corpuscle, or electron, of which the atoms are composed, to the greatest masses of matter known to us, manifest the law of Rhythmic Vibration. Moreover, Science has demonstrated that the sole difference between the "elements" which make up the different forms of matter, arises from the rate and degree of vibration manifested by the electrons composing them—that is to say, they are *but varying degrees of vibration*. The difference between Gold and Lead consists but of differences in Vibration. The difference between Light and Beeswax is but a difference in Vibration.

In previous lessons you have seen that the Cosmos, when resolved into the Infinity of Nothingness, is practically Motionless—the Principle of Motion is in a condition of Absolute Rest. And yet, that

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Absolute Rest is analogous to Motion of such a high degree of Vibration as to be practically Motionless and at Rest. In this condition, or state, the two poles of Motion have been resolved into one—the extremes have merged—Absolute Motion and Absolute Rest are seen to be identical. But from the first Dawn of the new Cosmic Day, there is manifested Vibration on a constantly descending scale, until the lowest point is reached—then the upward trend begins. And in these varying degrees of Vibration is manifested every thing that is in the Cosmos, not only the physical things, but also the mental states. Every mental state, of any and all kinds, has its own degree of Vibration, which makes it what it is, and constitutes its difference from other mental states. And these mental Vibrations may be transmitted from one brain to another, in the phenomena of Mentalism.

It should not be necessary here to inform the student that that which we call sound, light, heat, magnetism, electricity, the X-Rays, and other forms of energy, are but varying forms of Vibration. And that even the most solid piece of material substance—a diamond or piece of steel, for instance, is com-

posed of a countless number of tiny atoms, which in turn are composed of minute electrons or particles—all in constant vibratory motion, manifesting intense energy, dashing about and circling around each other, bounding and rebounding from each other, each atom resembling a solar system with its circling planets in constant motion. The elementary text-books on physical science inform their readers that every thing, and all things, of which we have any knowledge through our senses, are but appearances arising from differing rates of Vibration. And that, moreover, our only consciousness of them is the result of Vibration.

But, what of the "Law of Rhythm" which causes everything to "beat time," as the Aphorism states? Let us consider this Law, for it has a very important bearing upon Mental States and phenomena. "Rhythm," according to the accepted usage, is "movement in measured time," the most familiar instance of which is the "time" in music, which is measured by the "beats" of the metronome or the baton. And scientific investigation, as well as the ancient occult teachings, show us that *everything in the Cosmos "beats time,"* and moves in accordance

with Rhythm. We see this in the swing of the planets; the beating of the human heart; the in-breathing and out-breathing of the lungs; the rise and fall of the tides; and in the operation of Vibration on every plane, in every thing. As Vibration is universal—so Rhythm is universal.

A moment's thought will show you that all the phenomena in Nature manifest this law of Rhythmic movement between two extremes. There is always the ebb-and-flow of things. Always the rhythmic swing of the pendulum between the two extremes of the thing. Day is succeeded by night; summer by winter; action by reaction; work by rest; activity by inactivity; intermittent symptoms in diseases; "good times" by "bad times" in business; exaltation by depression. On every plane may be observed instances of this universal "pendulum swing" of Rhythm, which carries the thing to-and-from between its two polar extremes. As the Aphorism says: "Everything moves to-and-fro, in Rhythm, *between its two poles*. Everything rises and falls, in Rhythm, *within the limits of its nature*. Everything advances and retreats, in Rhythm, *within the limits of its power*." Modern science holds that

the Evolution of worlds must have had its precedent Involution, and the Evolution must be followed by Devolution—and so on, to Infinity. It holds that just as the suns and planets were evolved by stages from the nebulae, so must they return to the nebulae, in time; again to begin a new series of evolutionary world-building. Notice the quotation from Huxley, in the first part of this lesson. Herbert Spencer makes this law of Rhythm one of the principles of his philosophy.

The Arcane Teaching also shows the Law of Rhythm to be operative in the form of the Days and Nights of the Cosmos—the swing of Rhythm between the Manifest Cosmos and the Unmanifest Cosmos. The Law of Polarity, and the Law of Rhythm are twin-laws—they are bound to each other for Eternity. You will notice the resulting effect, that the rise and fall, or rhythmic pendulum swing, is determined, governed and restrained by the length of the scale of Polarity. Nothing can swing beyond the limits of its poles—nothing can exceed the limits of its nature or power. Consequently, if a thing swings far in one direction, it swings back equally far in the other. If its swing is great, its extremes

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are widely apart—if the swing is small, then the extremes are close together. The pendulum illustration may be applied to the phenomena on all planes. A short beat of the metronome allows the rod to move only a short distance each way—the long beat admits of a wide swing. And so, those who enjoy keenly also suffer keenly; while those whose natures allow of but limited suffering, are also capable of only a limited degree of capacity for enjoyment. A pig suffers but little, and enjoys but little; while a highly organized, sensitive, "high strung" human being, suffers the joys of heaven at times, and also the pain of hell at others. The pendulum swings as far in one direction as in the other. *Only by a Mastery of Mental Rhythm can man hope to escape the pain that his high development would otherwise bring him.*

The Arcane Teachers instruct their pupils in the Art of Mental Transmutation, by an understanding of which they may apply the energy and power of Mental Vibrations intelligently, and under the control of the Reason and the Will. When it is understood that the difference between Mental States is like the difference between the Physical Elements—

merely a rate of Vibration—then Mental Transmutation or Mental Alchemy, becomes as real as the Physical Transmutation, or Physical Alchemy, of the ancients, which science is now on the eve of rediscovering. An understanding of this gives one the Mastery of Self, and also the Secret of Mentalism. Moreover, an understanding of the Law of Rhythm enables one to take advantage of the flood-tide of Mental Rhythm, and a neutralizing or rising above the ebb-tide. With an understanding of the Law of Balance, one may so balance and counter-balance himself that he is not disturbed by the backward swing of the pendulum of Rhythm, but instead may take advantage of its energy and transmute it into desirable things. In this understanding comes the Poise of Power.

Let us now consider the Law of Cyclicity, which is akin to the Law of Rhythm. Listen to the Aphorism:

APHORISM XX. Cyclicity is akin to Rhythm, and arises by reason of it. All events tend to move in Cyclic Trend—in constant circular movement of continuous recurrence. The only escape from Cyclicity is found in the process of

transmutation into Spirality. This is accomplished by Advancing the Central Point of Motion. The conversion of the Circle into the Spiral is one of the highest forms of Mental Alchemy.

The Law of Cyclicity manifests in the universal tendency of things to swing in circles. Cyclicity is an outgrowth, or more complex form, of Rhythm. The primal manifestation of Rhythm is action to-and-fro in a straight line or path—a movement backward and forward between the limits of the poles. This would be the invariable movement if the particular force manifested were the only manifestation of force or energy in that particular field of the Cosmos. But when the swinging pendulum (free to move in *any* direction) is subjected to the conflicting attractions and repulsions of other manifestations of force and energy, then is manifested the universal tendency toward the *circular* trend—the tendency to convert the straight path of the swing into a circular path or cycle. The action and reaction, the attraction and repulsion, arising from the conflict between the force of the Rhythmic swing in a straight line on the one hand, and the attractive and repellant forces from without, on the

other hand, tend to swing the moving thing in a perfect circle around a Central Point of pivotal centre. And these conflicting forces are in operation through the Cosmos, and the manifestation of Cyclicity may be noticed on all planes. There is ever the evidence of the cyclic trend of things and events—the tendency to move in circles. The electrons in the atoms move in circles, just as do the planets around the sun; and just as does the sun move around some other center in space. The highest occult teachings, as well as the highest speculations of science, inform us that there is always a movement in circles around some given point; and the movement of *this* center of motion around some other center; and so on to Infinity.

The Aphorism states that: "All events tend to move in cyclic trend—in constant circular movement of continuous recurrence." And the experience of man, aided by the reports of history, bear out this statement. The student of human history is struck by the continuous cyclic trend manifested throughout the ages of history. The student of philosophy is attracted by the same evidence in his own field. And so it is with every field of human thought—

Cyclic Trend is noticeable everywhere. Races and nations rise, flourish, decline and fall; only to be succeeded by others traveling over the same lines. "Westward, the star of Empire takes its flight," the center of political power constantly changing. The civilizations of Atlantis, Egypt, Chaldea, Rome and Greece arose and passed away. Our civilization is but traveling over the same general lines. All forms of political government, monarchic, autocratic, democratic, in all their variations, were known in the past as in the present. The same law is observable in the history of philosophical thought. Theories popular in Greece over two thousand years ago afterward fell into disrepute, but are now again forcing their way to the front. The scientific theories of Causation, Continuity, Determinism, and Evolution were popular in Ancient Greece over two thousand years ago. And they were likewise popular in Ancient Egypt and in India centuries before that time. Fashions in literature, dress, and manner constantly recur—traveling 'round and 'round their little circles. Laugh as we may at the absurdity of fashion in dress, nevertheless it proceeds according to Cyclic Law. Religious ideas are as old

as the world—pantheism, polytheism, monotheism, and atheism—all have played their parts of fashion in religious thought, over and over again—and will play them again. The present-day revival in interest in occult thought arises from the same law.

And the life of individuals manifests the same trend and tendency. A little thought will convince you that the majority of people travel in circles in life. The same old thing over and over again, recurring at intervals of greater or lesser duration, according to the "nature" of the person. The majority of persons are like the squirrel in the cage who travels all day on his whirling wheel—but ends where he began.

"But," you may say, "if the Cosmos travels around in a continuous circle it would never progress or advance into increased consciousness." Very true! And if the individual continued in the "constant circular movement of continuous recurrence" he would never advance on The Path. The Aphorism gives us the Secret when it says: "The only escape from Cyclicity is found in the process of transmutation into Spirality. *This is accomplished by advancing the Central Point of Motion.*" If the Central Point

of Motion of a Circle is moved forward, then the Circle is converted into a Spiral. The Central Point is advanced in the Cosmos by the COSMIC WILL urging forward the entire Cosmic Process, and thus converting the Cyclic Trend into a Spiral Trend—onward and upward, in advancing and rising circles toward Progress.

And by a similar process, the Individual may convert the Circle of his Life Motion into an Advancing and Rising Spiral, which while carrying him around the Life Circle will at the same time raise him a stage higher at each turn. While apparently traveling around a circle, like the average person, he will be *a stage higher at each turn*. The Mountain of Attainment, around which winds the Spiral Path, is traveled only in this way. 'Round and 'round the Pilgrims travel, seemingly retracing the same steps—but in reality reaching a stage higher each circle they make. They often complain (until they learn better) saying, "I have gone 'round and 'round, and still reach nowhere." But when they compare their present stage with that of a year ago, they see that they have *advanced*. Is this not the case with you, friend? Have you not used these very words? Heed the lesson!

By advancing the Central Point, by the WILL, the wise and strong convert the Cycles into Spirals, and thus attain and advance. As the Aphorism says, this "is one of the highest forms of Mental Alchemy."

LESSON VI.

THE SECRET OF BALANCE.

Let us now consider the Law of Balance, the mastery of which constitutes one of the Arcane Secrets. This Law may be considered in its three phases of Counterbalance, Compensation, and Poise, respectively. Let us now consider the first phase, viz., Counterbalance. Listen to the Aphorism:

APHORISM XXI. Know ye, that in the Cosmos every thing is Counterbalanced. Every thing is set-off and offset by other things. There is always Check and Countercheck in every manifestation, on every plane, of the Cosmos.

This first phase of Balance, which is known as "Counterbalance," is a law, the operation of which is evident to every investigator of physical science. "Balance" in the Arcane usage may be defined as: "Equipoise; equilibrium; and equality of weight or force." "Counterbalance" is defined as: "Compensating balance; weight or force opposing equal weight or force." This phase of the Law of Bal-

ance, like its other phases, arises from the existence and operation of the Law of Opposites, or Polarity. Everything in the Cosmos is dual. There is always something opposed to, counterbalancing and checking something else. The Manifest Cosmos could not exist and remain operative without this law. Just as the watch or clock requires a nicely adjusted system of counterweights, countersprings, and counterbalances, in order that their opposing action may render the movement of the timepiece uniform and regular, so does the Cosmos require, and possess, an equally nicely balanced and counterbalanced system, in order that its activities may be uniform and regular.

The regular and uniform movement of the planets around the sun is made possible only through the operation of the counterbalancing forces of centrifugal and centripetal gravity, the former manifesting in the tendency of the planet to fly from the central point, the sun; and the latter manifesting in the tendency of the planet to move toward the central point, the sun. The counterbalance of these two opposing tendencies produces regular and constant movement in the elliptic orbit.

In the same way the two phases of Force or

Energy oppose and counterbalance each other—one tending to build up, and the other tending to tear down. Some authorities have adopted the use of the term "Force" to designate that form of Motion which tends "to bind together two or more particles of ponderable matter, and which retards or resists motions tending to separate such particles"; for instance, Gravitation, Cohesion, Chemical Affinity, etc. The same authorities use the term "Energy" to designate that form of Motion which tends "to separate two or more particles of ponderable matter, or of the ethereal medium, or which resists or retards the Force tending to bind them together." Clodd says: "If Force had unresisted play, all the atoms in the universe would gravitate to a common center, and ultimately form a perfect sphere in which no life would exist, and in which no work could be done. If Energy had unresisted play, the atoms in the universe would be driven asunder and remain forever separated, with the like result of changeless powerlessness. But with these two powers in conflict . . . the universe is the theatre of ceaseless redistributions of its contents."

All through living Nature is this same law of

Counterbalance in force. The plant-life nourishes the animal-life, and the latter by means of its waste matter and its disintegrating forms nourishes the former. Moreover, the very *breathing* of the two great forms of life, tend to support life in each other. Animals breathe in oxygen in order to support life, and breathe out carbonic-acid gas, the latter being poisonous to animal-life. At the same time the plants, under the action of the sun's rays, break up the carbonic-acid gas, absorbing the carbon which nourishes plant-life, and releasing the oxygen needed by animal life. Thus the refuse element of the plant is the life-giving element of the animal; and the refuse element of the animal is the life-giving element of the plant. As Emerson says: "Whilst the world is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in every individual of every animal tribe. Their action, so grand in the elements, is repeated within these small boundaries. For example, in the animal kingdom the physiologist has observed

that no creatures are favorites, but a certain compensation balances every gift and every defect."

In Nature there is always the operation of the "Check and Countercheck" mentioned in the Aphorism. Each life-form is kept in check by some other life-form. If this were not so, particular life-forms would overrun the earth. Darwin says: "There is no exception to the rule that every organic being naturally increases at so high a rate, that, if not destroyed, the earth would soon be covered by the progeny of a single pair." Clodd adds: "If all the offspring of the elephant, the slowest breeder known, survived, there would be in seven hundred and fifty years nearly nineteen million elephants alive, descended from the first pair. If the eight or nine million eggs, which the roe of a cod is said to contain, developed into adult cod-fishes, the sea would quickly become a solid mass of them. So prolific is its progeny after progeny that the common house-fly is computed to produce twenty-one millions in a season; while so enormous is the laying power of the aphid, or plant-louse, that the tenth brood of one parent, without adding the products of all the generations which precede the tenth, would contain

more ponderable matter than all the population of China, estimating this at five hundred millions."

It is the same in plant life. If any single species were to remain unchecked, the entire globe would be covered with it inside of less than twenty years. The fungi, and other lower organisms, multiply so rapidly (some a billion-fold in an hour) that they would cover the earth in a year, if not counterchecked by nature. But the countercheck is always there. Each animal, plant or fungus has its natural enemy which preys upon it for food. *Every living thing lives upon other living things*—each according to its kind. This is one of the forms of Nature's counterchecks. This law is brought forcibly to mind when certain plants or animals are transported to other regions, without their natural enemies accompanying them, the result being that they speedily become a danger to the land, and their natural enemies have to be brought to the new region to keep them in check. Students of Evolution see in Natural Selection, and other laws of Evolution, many phases of Counterbalance and Countercheck in the Cosmos—the working out of the law that "Everything is set-off and offset by other things," as the Aphorism says.

And now let us consider the second phase of the Law of Balance—the phase of Compensation—the Debit and Credit phase of the Cosmic Activities. Listen to the Aphorism:

APHORISM XXII. Know ye, that there is always a Cosmic Debit and Credit. In the Cosmos there is Absolute Compensation. The Cosmic Accounts are always evenly balanced. There is nothing furnished Free—No thing given for Nothing—in the Cosmos. The Equivalent is always demanded and rendered. The Price for Every Thing is always fixed—and Paid.

The truth embodied in the above Aphorism is recognized by the world's greatest thinkers, although the average person endeavors to deny it, and refuses to look the Truth in the face. That wonderful essay upon "Compensation," by Emerson, carries the truth to every open mind. All true philosophers have recognized the principle as in existence. Any one may see the fact, if he will stand apart and view the world-picture in the proper perspective. The idea of Compensation is based upon the phases of Counterbalance and Countercheck—upon Set-off and Offset. In short, it is always a matter of "Pay-

ing the Price." We cannot have the cake, and keep our penny, at the same time. We must always give up one thing to obtain another—we must always relinquish to attain—we must always die to live. Life is a continuous "Pay, pay, pay!" As the Aphorism informs us: "There is nothing furnished Free—No Thing given for Nothing—in the Cosmos"; "The price for Every Thing is always fixed—and Paid." For every advantage gained, another must be surrendered. This is the Law of the Cosmos, as all wise men know it. It does one no good to deny or ignore it—it is Law, fixed, constant, immutable.

Emerson, in his essay on "Compensation," says: "The theory of the mechanic forces is another example. What we gain in power is lost in time, and the converse. The periodic or compensating errors of the planets is another instance. The influences of climate and soil in political history are another. The cold climate invigorates. The barren soil does not breed fevers, crocodiles, tigers, or scorpions. The same dualism underlies the nature and condition of man. Every excess causes a defect; every defect an excess. Every sweet has its

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sour; every evil its good. Every faculty which is a receiver of pleasure has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit, there is a grain of folly. For everything you have missed, you have gained something else; and for everything you gain, you lose something. If riches are increased, they are increased that use them. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate, but kills the owner. Nature hates monopolies and exceptions. The waves of the sea do not more speedily seek a lever from their loftiest tossing than the varieties of condition tend to equalize themselves. There is some leveling circumstance that puts down the overbearing, the strong, the rich, the fortunate, substantially on the same ground with all others. Is a man too strong and fierce for society, and by temper and position a bad citizen—a morose ruffian, with a dash of the pirate in him?—nature sends him a troop of pretty sons and daughters who are getting along in the dame's classes at the village school, and love and fear for them smooths his grim scowl to courtesy. Thus she contrives to intenerate the

granite and feldspar, takes the boar out and puts the lamb in, and keeps the balance true. The farmer imagines power and place are fine things. But the President has paid dear for his White House. It has commonly cost him all his peace, and the best of his manly attributes. To preserve for so short a time so conspicuous an appearance before the world, he is content to eat dust before the real masters who stand erect behind the throne. Or do men desire the more substantial and permanent grandeur of genius? Neither has this an immunity. He who by force of will or of thought is great and overlooks thousands, has the responsibility of overlooking. With every influx of light comes new danger. Has he light? he must bear witness to the light, and always outrun that sympathy which gives him such keen satisfaction, by his fidelity to new revelations of the incessant soul. He must hate father and mother, wife and child. Has he all that the world loves and admires and covets?—he must cast behind him their admiration and afflict them by faithfulness to his truth, and become a byword and a hissing."

As we have said in a previous lesson: *The greater*

the capacity for joy, the greater the capacity for pain. The swing of the pendulum of Rhythm between the two poles of the Opposites measures our relative happiness and unhappiness—comparative satisfaction or dissatisfaction. The capacity for pain is the symbol of advanced Evolution. The tramp *has* nothing and *desires* nothing beyond his immediate wants. His arc is small. Another will have much, but desires still more. His arc is large. Each, and both, fall a little short of what would constitute happiness for them. Query: which of the two is the happiest, or the most miserable? The answer of Compensation is: "They are equal in their degree of happiness and unhappiness—in satisfaction and misery. They are twin-brothers of equal heritage."

A financial panic which makes the millionaire writhe in fear and terror, passes entirely over the tramp. The more one has, the more afraid of losing it is he; and the harder the blow if the loss occurs. Many ancient philosophical writers insisted that the measure of pain and pleasure is equally distributed between persons—although the degrees of each vary greatly. The man who makes two dollars a day

and is able to save a half-dollar out of it, is possibly happier and better satisfied than he who makes a hundred and spends half as much more. What would bring happiness to a savage would bring misery to a college professor. Happiness is comparative, and so is unhappiness. We find happiness where we least expect it—and unhappiness where it surprises us. Just as "to know all, is to forgive all"; so, to know all, is to understand the relativity of satisfaction and happiness. It is said that the "back is always made strong enough to bear the burden"—we do not assert this, as a fact, but we feel *that the back gets used to the burden*, and feels it not more than other backs feel lesser burdens. And while the proverb that "God tempers the wind to the shorn lamb" may not be scientifically correct, still it is true that *the shorn lamb becomes tempered to the wind*, and "gets used to it."

Clodd says: "The simplicity of the simplest forms has been their salvation. A high organization brings with it many disadvantages, for the more complex the structure the more liable is it to get out of gear. We cannot have highly convoluted brains and at the same time digestive organs simple and renew-

able like those of the sea-cucumber. Death is the price paid for complexity." And pain is the natural consequence and counterbalance of complexity in life, knowledge, and possessions.

Each one has his troubles and his joys. Each his pains and his pleasures. If we knew all the inside facts concerned with others' lives we would not be willing to exchange with them, *providing we had to live exactly their same lives*. Who would wish to exchange his personal life with that of another—taking all that goes with the other's, and giving up, completely, *all* that composes his own? Each man's "cross" is fitted exactly to his particular shoulders—and each man's "crown" is adjusted nicely upon his particular brow. It takes a philosophical mind to realize this—the tendency is to consider one's own lot the very worst of all—and the other man's lot much the better. The other man is probably thinking the same about your's. *Neither would exchange, if he knew the full facts of the case*—all the counterbalances and counterchecks. Each has his own "character," *and all that goes with it*. Each has his own arc of happiness and satisfaction—with their opposite poles. As the old

Egyptian proverb ran: " 'What will you have?' said the gods to man. *'Take it, and pay for it!'*"

And now, let us consider the third phase of the Law of Balance—the phase of Poise. Listen to the Aphorism:

APHORISM XXIII. Poise is Power. Poise results from Balance. Balance is secured by adjusting and maintaining the Centre between the Poles of the Pairs of Opposites. By Balanced Poise the Master neutralizes Polarity and Rhythm, by resolving them into Unity. In the Heart of the Storm is Peace. In the Centre of Life there is Poise and Power. Seek it ever, O Neophyte—for in it thou shalt find thy Self.

In this Aphorism is contained the seed-thought generated in the centuries of thought and experience of the Arcane Teachers. Do not pass it by because of its simplicity. Poised Balance is the aim and goal of the Arcane Initiates. It is the Secret of Mastery. There is always a Center of Everything. But the Center exists only because of the existence of the Circumference. There is always a Point or Poise between the Poles of every Pair of Opposites. But that Point exists only because the Extremes exist. And in the Central Point is always

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found the Power of the Whole Event or Thing. In the Center of Gravity of the Earth, one would be able to remain in a position of Perfect Poise, unsupported except by the Concentrated Gravity of the Whole Earth. So nicely Poised that a mere effort of the Will would exert sufficient energy to propel him in any desired direction. The Power of the Opposites are concentrated at the Central Point. There is all Power to be found—and *there* only. The axiom: "Action and Reaction are Equal" indicates a Central Point in which exists the True Lever which will move the Whole. At the Center one is enabled to *use* Action and Reaction without being subject to either. The Arcane Initiate strives to attain this state of Equilibrium and Absolute Poise. He yearns to master the art of traversing the Razor-edge Wire of Life, balancing himself perfectly, like the trained mental athlete that he is, by the Balancing Pole of the Opposites which he has firmly grasped. Pitting the Opposites against each other—neutralizing Pole by Pole—balancing Law by Law—the Master traverses the slender thread which separates the World of Desire from the World of Will.

Oh, Neophyte, in the Center of Life shalt thou indeed find Poise and Power. In the Heart of the Storm shalt thou find Peace. In the Center of the Cosmos shalt thou find THYSELF. He who finds the Center of Himself, finds the Center of the Cosmos. For, at the last, they are ONE.

VALE!