

THE SCIENCE OF THE SOUL

The Art and Science of Building a Soul

Authorized Text Book of the Church and
Temple of Illumination.

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Introductory

The sole object of this book is the announcement of the coming of the Christ—to the individual.

How will we know the Christ when he comes?

If the Christ has been conceived, nurtured and resurrected within us *then we will know*. We have the absolute proofs constantly before our vision. We speak with authority. There is no necessity for guess-work. Theory has given way to knowledge and understanding. Whereas before we merely believed—saw as through a glass darkly, now we know.

Just as man waking from a night of good normal sleep regains consciousness and *knows* that he is conscious, in like manner does the soul of man, when aroused from its sleep, in the temple of flesh and carnality, *know that it has regained consciousness*. The conscious Individuality—the personality transmuted into the individuality—this is the Christ newly arisen.

“We have also a more sure word of prophecy; whereunto, ye do well that ye take heed as unto a light shining in a dark place (the awakening soul in the human body), until the day dawns, *and the day star arises in your hearts*.

“Knowing the prophecy came not in olden time by the will of man; but Holy (Illuminated) men of God spake as they were moved by the Holy Ghost (the soul baptized by the Fires from heaven).”

Had Peter never spoken another word herein would men find indicated the “Way, the Truth, and the Life.” When the

heart conceives that it is encased in a vault of error and through its longings arouses the mind to constructive action then is born the Christ child, and as this new born babe grows into manhood the "day star" commences to arise in the soul.

The prophecy of the second coming is now being fulfilled: "the time is at hand," and "ye do well to take heed."

We do not teach the return of Jesus in the flesh to set up a kingdom here on earth, nor to gather a certain few, erroneously believed to be pre-destined for heaven. We are proclaiming the advent of the Christos, the Individualization and Illumination of the Soul; the Conception of God, and the At-one-ment of man with the *All Father*. *Not* the advent of a self-righteous few, but of *All* men who will take heed and live the godly life.

"Verily, verily, I say unto you, the hour is coming, and *now* is, when the dead (those living in sin and carnality) shall hear the voice of the son of God (the inner conscience); and they that hear shall live."

This promise was not made to man who should live many centuries after the time of the prophecy, but to each and every human soul, commencing at the moment it was made (*now*) and to all in the coming time. It was a promise potent to all who would listen to the voice of God within themselves; who would obey the law, live the life and so reap the reward.

The world has been foolishly looking forward to the coming of a Christ who would take upon himself their weakness and crimes and who would have the authority to absolve their unworthy souls from the just penalty of their wrongdoings. Many so-called teachers, for personal reasons of their own, have proclaimed such a Messiah; despite the fact that it is written Jesus said: "Many shall come in my name saying, I

am Christ, and shall deceive many." Jesus did more, he explained the signs preceding the coming of the Christos:

"As the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the son of man be."

Interpreted this would indicate that as the lightning comes from one part of the earth and dispels the darkness in other parts, so does the awakened mind, the electrical or building forces of the mind, send the constructive energies through the body—or little world—and arouses the soul, bringing it to consciousness.

Strange that prophets, priests and sages have given so little thought to the meaning of the several verses quoted. Words could hardly be plainer, though sheathed in the symbolism of heaven.

"Lightning which cometh out of the East." The East has always been considered the Center of Wisdom. In all true Initiation men look to the East for wisdom—they *travel East*. Lightning is symbolic of dispelling the darkness, thus wisdom frees the mind from ignorance. Wisdom is the electrical, or constructive, vibration from heaven. Mind is the supreme creator of the universe. The thoughts, which for ages lived in the great souls of prophets, priests and sages, the desires and prayers of the Ancient Mystics, have penetrated into the innermost recesses of the Western World. The Soul of the Christos—the Son of God—has spread its wings over the entire world and the hour of acceptance is at hand.

"The dead shall hear the voice of the Son of God; and they that hear shall live."

Those who have wasted their lives seeking among the illusions and snares of the earth—those who are dead to the

saving wisdom; not having accepted the words of truth and freedom, and failing to build the soul on the Rock of Truth, shall yet live if they will hear the voice of Conscience and work in harmony with it.

“Out of the Throne proceeded lightnings and thunderings and voices; and there were seven lamps of *fire* burning before the Throne, which were the spirits of God.”

Soul Science is the Baptism of Fire—it is the forerunner of the baptism of the Soul by the Holy Ghost. The second coming of the Christos—the attainment of Sonship and At-onement, was promised unto all men who would listen to the voice of the Conscience and so awaken the soul. The Soul itself is the Great White Throne in the Temple and it is God who will pour the seven spirits or gifts upon the Altar near the throne.

Before Jesus, and in the age of Apollonius of Tyana, came John the Baptist. He came crying in the wilderness of error. “Prepare ye the way of the Lord, make his paths straight.”

He came preparing the people for the acceptance of the Truth. He said: “I am come baptising with water (mental awakening), but one mightier than I cometh, the latchets of whose shoes I am not worthy to unloose; he shall baptise you with fire (the Holy Ghost).”

Water is the symbol of mind because it is never quiet, ever changing,—never the same. It is the *cleanser*, as also the *awakener*. We are told that John instructed and healed many. He was the mind, or mental healer. The world had waited long in a wilderness of darkness and error before it accepted the power and work of the mind, or mental healers—the temple cleansers.

As John the Baptist looked forward to the greater demon-

stration of power and glory from above, so did other great prophets look forward to a greater manifestation of power. It did not appear as they had expected; but the advent of the son of man is here as announced by John. The material age, the period of false beliefs and delusions, the time of darkness represented by the word Egypt, is fast passing. Egypt has long been synonymous with darkness, unenlightenment; yet out of the darkness comes light, as out of the flesh comes the Fire. "And the earth was without form and void, and darkness (ignorance) was upon the face of the water (mind), and God said: "Let there be light (understanding), and there was light."

Egypt once was the repository of all the teachings and mysteries of the ancients. It was the Sublime Hierophant of the true Light. From it were handed down all the esoteric inculcations of the philosophers and Wise men. Over the tombs of the Pharaohs, within the pyramids and obelisks still live as in letters of Fire the symbolism of the One True God, the great Unknown, but *Knowable* One, who was then, is now, and ever shall be, the Light of the world.

Moses gave these Truths to the Jews. Jesus brought it once again from the crypts and secret places to both Jew and Gentile, and "as the lightning flashes from the East and shineth even unto the West," so have these Words of Wisdom of the Living God, the Osiris of the Egyptians, the God of Moses, and the Saviors of the world, broken the darkened clouds of materialism and dead faiths, and spread the life-giving Light deep into the hearts of those who are seeking to *know*.

Now the day of the great Awakening is at hand. He that baptizes with Fire (the Holy Ghost) is here. The same Fire

which found a voice and spoke to Moses in the Burning Bush, is awaiting awakening in each human soul. It is the Fire which lighted the darkness for the children of Israel after the Initiate-Kings had been deposed in Egypt and the usurpers had taken their place and Egypt truly had become the land of darkness. It is the Fire that descended in the "form of a dove from heaven," and the tongue of fire which sat upon the Apostles on the day of Pentacost. It is *in* the Soul, in the Illuminated Soul of man, and without this Illumination no man may enter the kingdom of heaven.

"He Who Knows" has given the command to send forth the "saving truths" to the children of men that they all might be fully informed despite the inculcation of the debasing doctrines of "justification by faith" and "vicarious atonement." The Baptism of the Fire is at hand. That which is of the soul must take the place of that which is of the mind only. The Soul is greater than the mind. It is the living, eternal life of the spirit. It is the Light of men; the Living Fire which came from God. We may accept and be saved (become Soul Conscious), or we may refuse and be damned (enter the sleep of death).

Throughout the Gospels and the writings of the apostles and prophets; in all the inspired and authorized teachings, men are warned to awaken from their sleep and to develop the Soul—to bring it into the knowledge and oneness with the One God.

It is written that Paul said: "To be carnally minded is death, but to be spiritually minded is life and peace."

The mind builds the Soul, and a spiritualized mind builds unto life and peace. There is no mention here of mere faith.

The wickedly minded build unto death. The spiritually or exalted minded build unto life and eternity.

"The God of peace sanctify you wholly (in whole); and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

And again: "We are laborers (builders) together with God. Ye are God's husbandry. Ye are God's building. According to the grace of God which is given unto me; as a wise master thereon, but let every man take heed how he buildeth thereon.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by Fire (the Soul manifesting through the body); and the Fire shall try every man's work what sort it is.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

"If any man defile the temple (his body) of God, him shall God destroy, for the temple of God is holy (whole, complete), which temple ye are."

God will destroy the unholy. The Fire that is within you, being from God, therefore part of God, will burn up,—consume—all that is dross. All is dross that has not become purified. If the temple is filled with filth (disease), and with merchants (profiteers), and with money changers (thoughts and desires of self-profit), then the Fire will certainly destroy it and no amount of faith in a personality, however, sublime, can save it; for "God is a consuming fire."

The work of the New Church is to establish in men the conception of the ever-living Christ, to help men comprehend that man is the temple of the living God, and that unless he

accepts this as a truth and builds accordingly, he builds unto destruction.

The soul is the man. You are the manifestation of the soul "know ye not that ye are the temple of God," therefore you are the son of the living God.

The effort of the New Church is to establish the Soul's relationship to God after the manner of Christ.

The mind is the master builder. The foundation stones are Love, Truth, Virtue, Patience, Gentleness, Forbearance, Longsuffering and Constancy.

Soul Science does not criticise nor antagonize the Bible. Its mission is to lift the veil from the hidden Faith and to interpret the mysteries so that all may understand.

Few know the mysteries of the Soul—where and what it is.

Soul Science opens the portals of understanding so that the soul may be awakened, that it may manifest through the earthly vehicle: "Every man's work shall be manifest; for the day shall declare it, because it shall be revealed by Fire (the Soul)."

Soul Science announces the advent of the Christic principle through the awakening of the mind of man and the building of his soul to manifest the Father.

It is to teach the whole world the coming of the Christos—Individualized Soul—to *every* man; that he may be truly at-one with, and the son of God.

It will "gather together the elect from the four winds of heaven, lift up the fallen, open the eyes of the blind, heal the broken-hearted, and inculcate the saving truths to the poor; setting at liberty them that are bruised."

The time is now when the man of evil, those strong in the desires and longings of the flesh, shall say: "peace and safety,

then suddenly destruction cometh upon them, as travail upon the woman with child; and they shall not escape," for when the Light of salvation dawns upon the mind of men all evil shall be consumed and if the body and the soul are evil, these shall be consumed and be no more.

Soul Science teaches all that can be openly revealed. Those who obey—who awaken the mind and develop the soul;—shall be baptized by Fire or the Holy Ghost.

They shall become as of one mind, knowing good from evil. "The double-minded man is unstable in all his ways;" he knows not how to judge good from evil, false from true. He is floating here and flitting there. His forces are scattered. He comprehends not the law of concentration. One says "here" and he follows; another says "there" and he obeys. His life is like the will o' the wisp;—now here, now there; lastly nowhere—such diffusion is death.

"Seek ye the things of the Soul and the Holy Ghost shall descend upon thee, and thou shalt become *At-one* with the Father, the son of the Living God."

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R. SWINBURNE CLYMER.

Annunciation ~~~ Conception

Every mortal earnestly and sincerely seeking the path leading to immortality finds it essential to begin work upon a certain, reliable foundation. He must first of all have a sensible idea of what he desires to accomplish; a sincere aspiration for absolute, tenable truth; together with a willingness to accept the truth and the law irrespective of conceptions previously harbored, and likewise a readiness to sacrifice all preconceived ideas, substituting willingly the new and constructive doctrine.

An uncountable multitude fail in the very beginning due to a lack of penetration. No sooner does the seeker commence to inquire into the greater knowledge when he is immediately surrounded by many and divers opinions and influences. First he attempts to follow one doctrine or philosophy, then another; until at last he finds himself far from the right path. This is mostly his own fault; he alone is guilty; and until he learns the first law, that of *concentration*—the acceptance of *one* system to the exclusion of *all* others—will he be certain to flounder around in darkness, misunderstanding, and discouragement.

Many of those starting out with the most sincere longing for the truth and the greater life, because of ill-advised dabbling in various systems of thought, become either disgusted or discouraged; returning to their former mode of living, and becoming bitter doubters of all religion and philosophy; when as a fact, they might have found their own individuality *within* and peace of heart and mind, had they accepted one path, and one only.

Desire, a restlessness, a longing, for the as yet unknown, does not begin to trouble the conscience until there is a way to attainment; a method to perfection; the possibility of obtaining

knowledge. This is the Annunciation—the message of something better coming.

The former life, the old religious practices, worn to threads by its “worm of the dust” and “Predestination” doctrines, no longer satisfy the hunger and craving of the, as yet, sleeping soul—for unawakened souls can know desire and hunger even as man’s physical being can be aware of these emotions in dreams.

Life up to the present has been of the mind. Even the religious practices have been purely mental. The soul has had nothing to do with the thoughts, the desires, or the devotions. The soul is as yet asleep though it may be showing a restlessness which cannot long be denied.

The mind, however, is not the soul, neither is intellect to be considered as either spiritual or soulful.

The mind is merely the forerunner of him who is to come. It is the John the Baptist crying in the wilderness and foreshadowing an awakening; but this mind, now awakened, unless properly guided and guarded, is certain to starve the soul, or bring it unto destruction, because of its inherent inability to detect false from true, or if it is not sufficiently militant to arouse the soul from its lethargic state of inertia.

The intellectual mind, though highly desirable as a world builder and inventor of things new, is seldom the spiritually understanding mind, but is often self-satisfied and vainglorious; and this to the degree of its intellectuality.

It requires the *enlightened*, or *guided* mind, the *obedient* mind, to awaken the divine spark sleeping within, and to build of it a Conscious Soul.

Lack of education, of great intellectual attainment, or brilliancy of mind, though these are always highly desirable, need not in the least deter one from building a Soul that is radiant and full of wisdom.

The seeking, trusting, sincere soul will labor on towards Conscious Individuality—the attainment of Christhood—despite

all obstacles and every material condition; and every force attempting to retard its progress gives added zest to overcome and master all conditions and circumstances.

Not for a moment would I be guilty of inculcating against intellectual development and attainment; I merely wish to indicate and assure those who oftentimes become discouraged, retarding much that is great within them, because of timidity due to their lack of education; that the mind and intellect are not all, that they are not the soul.

To the embryonically great soul—the soul which is evolving Consciousward (Godward), obstacles, even those of undesirable parentage, or the densest and grossest of materiality, cannot long act as retarding forces.

The mind must be the builder of the soul, just as the architect is the designer and builder of the palace, though it is regrettable that the educated mind does not always build a soul, or bring the soul to Conscious Individuality. We often see great, brilliant minds about us absolutely incapable of understanding the possibility of Immortality.

If the acquirement of truth and understanding of things spiritual depended entirely on intellect, then the world would long since have passed into the age of Light and continuous life. Master-minds who have lived and labored for physical benefits continually, have given little thought to things of the Soul.

The inner wisdom comes only from the soul; though this wisdom once attained will then illuminate the intellect.

The mind is the builder of the soul, but the soul must first be awakened to its possibilities.

John the Baptist said: "I am come baptizing with water (water is the symbol of mind), but one mightier than I cometh, the latchets of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with Fire."

According to the ancients and their doctrines, water always represented mind, while the Holy Ghost is the Fire descending

from heaven, and it is this Fire which illuminates the awakened Soul. When the mind, John the Baptist, has been successful in awakening the Divine Spark,—the soul within us, and when the inner being accepts the truth and lives accordingly, then can the influx of the Holy Ghost take place and Conscious Individuality results.

The enlightened mind becomes the great Soul builder.

All necessary knowledge, all the essential mental acquirements are at the command of the awakened soul, the one having evolved toward Conscious Individuality—which is Immortality.

Napoleon possessed one of the most remarkable minds of his age, but through selfishness he builded an egotistical soul which ultimately destroyed every possibility of success in the very hour of his triumph. The soul is built according to the *desires* of the mind. If these have become purified, enlightened, exalted and are under the domain of wisdom, then so will be the soul. If selfishness, self-seeking, and various evil emotions govern, then will be created the shell of a soul, unbaptized by the Fire of God, and this ultimately brings about its own destruction. This is God's, the Creator's own Law, it cannot be set aside, cannot be repudiated. *It is the law of Compensation.*

The mind of Oscar Wilde's was undoubtedly one of the most brilliant of his day, but it was so at the expense of the body and soul, its brilliancy being resultant of the consuming of the soul itself through the medium of degrading sex practices—practices which *always* destroy.

The first glimpse of truth, the first intuitional conception that there exists a something—a science, a religion, a wisdom unknown to theologians, is the Annunciation from God on high to our individual selves—*it is the Conception of the Christ within us.*

When this understanding first dawned on the Neophyte Mary, she wondered within herself: "How can this thing be?"

The Angel—her spiritual monitor, answered her: "The

Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son (Incarnation) of God."

This re-birth *must* take place in *every* human being desiring to attain Conscious Individuality,—the inheritance of Immortality. The annunciation must reach us direct; within us must be born the thought of our kinship with the Creator; the realization must come upon us that the soul within must be awakened, must be brought into conscious life, and that the Fire from heaven must descend upon us, thus giving conscious birth to the living, eternal, Conscious Soul.

We then have conceived the word. It is made flesh, is become holy, because it is born of the highest, the Holy Ghost, it is baptized with the Fire from heaven.

The appellation fire used in the Scripture has been the cause of much conjecture among teachers of Christian lore as to its true meaning, and has been interpreted to signify many different things.

At the time of Jesus (believed by many to have actually been Apollonius of Tyana), when the self-righteous Pharisees—the intellectual giants of the age—were masters of the religious rites and ceremonies, few had any comprehension whatever of the word "soul." Few men had the knowledge as to whether man possessed a soul, and a still less number could comprehend what it was and where it was domiciled. Countless teachers of the present, though inculcating many beautiful truths, have little understanding of the soul, and certainly are incompetent to instruct in Soul-development; thus, it is a continuous repetition of dogmas and creeds, with no practical instructions for the development of Conscious Individuality—the one essential to immortality.

God is the Creator; from him does man receive a spark of the Divine Fire; this Spark is dormant within man, seldom brought into manifestation. This Spark is the embryonic soul;

it must be awakened, fanned into life, brought into Conscious manifestation,—this is Salvation; not by faith, not through the forgiveness of sins, but by continued labor, by works, by the knowledge which is divine.

Man is then baptized in Christ—by the Holy Ghost with Fire; and “arises and walks in newness of life,” for he has been drinking of the waters of eternity.

What is soul? It is the Fire which dwells within man brought into Consciousness.

Where is the soul? It is within man, “in the secret place,” and no man may know unless he travels the Path, awakens the Fire into a Flame, and when the Fire burns, traces it to its source, and then listens to Its voice as did Moses to the voice in the “burning bush.”

Have you a soul? This you cannot truthfully answer until you so live and practice as to bring it into manifestation.

In these three questions we find the foundation for the building of soul. When we wish to build a house we must first know what a house is, what it looks like, and what material enters into the building and in what manner this material is to be employed.

Undoubtedly we should feel extremely foolish were some one to ask us if we owned a house and be forced to confess we did not know. Moreover, we would be considered very stupid if we claimed to own a house but were unable to describe it or state where it was located.

Man continually strives to understand all things material, but without shame or regret, allows himself to continue stupidly blind spiritually, despite the fact that spirituality is the most essential part of life.

Spirituality—Conscious Individuality—is life, it is life eternal, but the materialist continues to grope in his darkness, unmindful of this great truth.

John tried to teach that the “Word was made flesh and dwelt among us,” thereby indicating that the Soul entered man

and dwelt there, but that few were aware of its presence; this ignorance is as marked today as then. The Word is with man, but man living in darkness, fails to comprehend; thus he is like unto the pauper, who, begging his bread, is unaware that unnameable wealth is at his disposal.

The Word which John had in mind was the Soul, for he that was to come was to baptize with Fire, and Fire is the Soul.

"In the beginning was the Word, and the Word was with God, and the Word was God." If the Soul is from God, and a part of God, then it must be God. Man, overshadowed by countless centuries of ignorance and self-seeking, is totally ignorant that within his vault—himself—is deposited untold wealth—a part of God.

"All things were made by Him; and without Him (God) was not anything made."

"In Him was life, and the life (here meant the soul) was the Light (Fire) of man."

The soul is "the light that shineth in darkness; and the darkness (the flesh) comprehends it not." But the soul, once awakened and baptized by the Fire, is "the Light that shineth in darkness, and the darkness, the flesh is then illuminated by it.

"There was a man sent from God whose name was John. The same came for a witness, to bear witness (testimony) of the Light; that all men through him might believe."

John represents mind; he is the annunciator. The mind, becoming dissatisfied with the ordinary, with the say-so of others, begins to seek, to grope in darkness; it is the awakener of the conscience; a reaching forth for something greater. This reaching forth is the baptism of water, and if the search continues then will come he who baptizes by Fire, or the Holy Ghost.

The mind is the witness of the soul; with the mind we believe, through the reasoning of the mind we come to faith. The consciousness of the mind to the ideal is the witness of

the soul. The mind conveys the fact that we have a soul, this is the annunciation.

John, or mind, was not the Light (Christ or Soul), but was sent to bear witness of that Light which follows in the process of Soul development. This coming to Conscious Individuality is "the true Light, which lighteth every man that cometh into the world;" but the multitudes allow the light to burn dim and to finally die out.

Every sane man born into the world is endowed with an embryonic soul and this soul may become a light that shall light the way.

The mind is the witness, testifying whether he is in darkness or following the Light.

"He (the soul) that cometh after me (the mind) is preferred before me (mind); he (the soul) was (in eternity) before me."

In this sphere of action, in this mundane plane, soul comes after mind, but should be preferred before mind, for souls were ages before minds. Souls existed before they entered into the flesh where is the dwelling place of mind.

"No man (the flesh) hath seen God at any time; the only begotten Son (man reborn and become a Conscious Individuality), which is in the bosom of the Father (the awakened and Fire-baptized Soul in man), he hath declared him." All men shall come to *know* and *see* God, through the Fire becoming visible and declaring Him, who, accepting the offer will live in such manner as to bring the soul into manifestation, so becoming baptized by the Fire—the Holy Ghost.

The Confession

Confession signifies acknowledgement.

To confess is to admit the truth of a statement, a proposition, or a dictum. To confess having committed an error of thought, word or deed, is to admit it.

Confession may be made to our own conscience, to the All Father in prayer or meditation, or to a second party. However, before we can acknowledge to either God or a second party, we must first have awakened to the error and have admitted it, or confessed to the conscience.

The confession voiced by Jesus was an acknowledgement of his conversion and immersion in the Spirit of Fire—of his Oneness, through having become Consciously Individualized with God.

Confession, or the acknowledgement of having been in error, is but one phase of confession. It is merely the beginning. True confession is to see one's mistake and then *correct* it. It is in fact, the discontinuance of the wrong and a commencement of the right.

Multitudes, uncountable, err in believing that confession is demanded of them in any other way except in constructively thinking and right living.

To confess that we believe Jesus had become the Christ, the Son of God, is not altogether necessary. Jesus did not command a verbal acknowledgement of his Christhood from his disciples; for, did He not ask: "Whom do ye say that I am?" He desired the confession in the heart, the *turning away from false doctrines to an adherence to duty and development of the soul, so bringing it into Conscious Individuality*. Jesus clearly taught them: "Whosoever will come after (follow) me, let him deny himself, and take up his cross and follow me."

This does not demand, as so many erroneously believe, that we must cast aside all desirable things in life, become narrow and bitter, with a holier-than-thou expression, and a contempt for all that is beautiful and pleasure-giving. It demands of us that we cleanse the heart, that we pass through the bitter struggle of freeing the mind from pre-judgment of others; that we cast out, or crucify all the passions, and that we think and live cleanly and purely. This crucifixion is the cross we must carry; crucifixion always presupposing the Cross as part of the labor.

When we would accept the Christhood, which is no less and no more than becoming Consciously Individualized, the lustfulness and desires and pleasures of the earth or the flesh which tear down or destroy, must be thrust from us. This is the true denial of the self. The psychology of the mind is such that we almost always believe those things most desirable which bring pain and sorrow. Self must be cast out. Jesus had no intention of inculcating the idea or the belief, that we should hate the self or the world. Self is so strong within us and it is so hard for us to distinguish between a rightful demand of the self and the selfishness which is destructive, that we must continually "watch and pray" until we have found the key that frees us from error.

Self-absorption is but another form of selfishness, parallel and equal with it. A self-centered person oftentimes excuses his selfishness in the juggling of appellations. We may become so engrossed with our own plans, ideas, labors or desires as to be utterly selfish. Many selfish people are pure minded and liberal in many ways, yet lose sight of the requirements of those about them; entirely forgetful of their duties to others, or of the fact that no man is sufficient unto himself, and that his life is interwoven with those about him.

Self is one of the greatest tempters to wrong, and must be constantly guarded against. It is the most subtle, the most alluring devil of the ages, always offering the glittering cup,

drawing us farther and farther away from the lasting, the real and the immortal.

Seldom is the self as it appears, nor as we think it is, nor as we would like it to be. We have surrounded ourselves with a beautiful mental picture, not as we really are, but as we have idealized ourselves to be.

It is a picture touched up with master strokes. All the blemishes, all physical and mental sores are carefully covered, while the true likeness is barely traceable. We go on blindly worshipping this beautiful idea we call self, the while we are building a soul whose image would startle us with shame and disgust could our eyes really be opened for a moment so that we might see ourselves as we truly appear to those who *know*.

All this must be changed if we would build the soul. We must be willing to face the truth. This is the cross. This it is to *deny* ourselves. Standing face to face with the ego itself we must confess our errors, our weaknesses, and our petty selfishness. We must be willing to accept the analysis and verdict of those who can read us as we read a book, then set about to build anew, and with the reconstruction bring the soul to Conscious Individuality.

"Let him deny himself." Jesus knew, as did all great masters before him, and as have all since his time, that this would prove to be the cross, the stumbling-block. No man ever denied self (selfish instincts and desires) without crucifixion. The most difficult task before us is to analyze the intricate problems of self and its desires and learn what these really are, not what they appear to be. *This is the one thing necessary.* It is the demand of the soul itself. It is essential to the Universal Christ; that Holy Spirit which has ever existed and must continue to exist as long as one human being remains who has not attained Conscious Individuality. To follow the Soul of the universe, termed Christ by the Christian nations, we must learn to *know* ourselves, the innermost being, and to reach an understanding of its needs; thence walking in truthfulness and

righteousness, ever ready to learn the truth and the right, irrespective of the wounds resulting.

The soul of man is not responsible for the errors and misdeeds of man, though upon it falls the penalty. The soul is plastic, it receives the impressions of the lies and the deceits we practice, and there they remain, weighing it down until such time as we eradicate them by awakening to the truth and practicing the constructive life.

When we confess Christ, we actually profess the Savior of the race, but neither confession or profession, when voiced in words, however solemn, will save the soul from its just fate. Jesus is said to have daily confessed his Sonship with God, *not by words alone—but by living and demonstrating works that did not belie his declarations.* Man may do no less; nor can man be saved otherwise than as Jesus saved himself—by living the life and becoming Consciously Individualized.

The works of Jesus, even if we take him merely as an exemplar,—an historical character, were the works of the Soul—a Soul that had become awakened, individualized, and brought into conscious manifestation,—into Oneness with the All Father. All of his work confessed the universal Creator, showing forth faith in both himself and the great, *undeniable* Law of cause and effect. Jesus confessed himself through his works, words were not necessary. The soul always shadows itself by its acts and deeds so that all who know may see and understand.

How many of us actually realize that we are daily confessing our own true selves so that all may see?

Possibly we are well fed, clothed and warm, and we profess to have pity for those out in the cold, starving and wandering about without comfort, yet we make no effort to relieve the sufferings of the needy, nor to open their eyes to the cause of their sorrows, or to a realization that there is a way whereby they may enjoy all the blessings of life if they will but learn to obey the Law of Compensation.

We are self-righteous. Because fortune has favored us,

despite our unworthiness, we feel "holier-than-thou," and set ourselves up as examples, when as a fact, we might deserve to be in worse circumstances than the beggar of the street.

We find it difficult to *forgive* those who have wronged us, all ignorant of the fact that we cannot truly and acceptably confess Christhood until we learn to *forgive* all those who have ill-used us and who hate us. This does not indicate an imbecile negativeness which refuses to punish the one guilty of wrongdoing, thereby inculcating the idea, because of our acts, that such were justified in what they did; it signifies the one uncontradictable fact that we should not punish with hatred or malice, but solely that justice may be upheld.

To confess is to obey. If we would confess the Law which is absolute, we must obey that Law. To obey brings us the cross; it forces us to look within ourselves, to analyze every motive and every act, and prohibits us from placing the blame upon any but ourselves.

Why should the cross cause suffering when it brings eternal life? All birth is in suffering? There is no other way to *attain* it—no other path to follow. No man or woman ever attained Conscious Individuality—the boon of Immortality, except by way of the Cross; giving up those things we foolishly believe are necessities, when as a fact, they are as millstones about our necks. As we awaken to the real life we see this to be true and we smile at our former foolish fears and sorrows. We know that our suffering was the result of delusions.

As we gain strength and the light of understanding comes to us, as the beauty and desirability of an awakened soul dawns upon us, the cross loses its heaviness and its terrors and we go onward and upward in joy and peace and thanksgiving. Self is then no longer the earth chained thief claiming Sonship with God, while daily confessing by acts, indifference to duty, and fellowship with the evils and lustfulness of the world. On the contrary, it has become glorified, self-filled with righteousness and love.

Self is in reality the soul. The soul is builded of our "accumulated experiences." The personality, that which we are to-day and to-morrow, is the soul. It is as yet the unawakened soul. The individuality is unformed, undeveloped, non-existent. We build the self in the same manner that we must build the soul. This self which you and I, and almost all the units composing humanity are, is constructed out of the thoughts and ideas of the mind. Being unenlightened it is the personality. Once we awaken to a higher life we have accepted the Annunciation, the John the Baptist; we commence to build the new being; we discontinue constructing the personality, and commence with the individuality. The one, the personality, is builded unconsciously by our daily unconscious acts. The other, the individuality, is the result of the conscious effort.

We are what we think, not as we think we are.

There is but one mind in so far as we are concerned, and this mind is the creator of our self (the personality), as well as our soul (the individuality).

The sub-conscious mind is in reality the dormant mind of the soul. It is the outer shell, or house, of the soul whereon is impressed all that we think, desire, and do.

Unless the soul itself is awakened, this subconscious being passes into the Beyond at death as an unconscious entity, to again commence the journey when the time is propitious. The mind will die as does the body. Only the subconscious with its many impressions, continues to exist.

We are told the subconscious mind is a storage-house; a place or plane wherein all our thoughts and ideas are stored.

This is not a correct statement. Let us liken the sub-conscious to a ball or a globe. In this ball or globe dwells the as yet unconscious soul. While the mind is unawakened, not having accepted John the Baptist, all our thoughts, desires, and acts are impressed upon this globe or ball on its external surface. When we awaken to the greater reality, an opening is made in this globe or ball, and our thoughts, desires, and

acts are impressed upon the awakening soul; the subconscious gives way to the awakening soul and if the process continues, Conscious Individuality, or the awakened, Illuminated Soul results.

The thoughts, ideas and acts are received, retained and remoulded by the soul and the soul is fashioned, moulded, and formed by the vibrations from the mind.

The mind is the operator. It is likened to the architect who prepares plans for a house and looks after the building of it until it is completed. The soul, *until such time as it has reached complete consciousness or illumination*, is the subject. It is subservient to the will and action of the mind.

Mind creates health by constantly thinking health; for the soul receives the thoughts of health from the mind, and manifests it throughout the body. Mind creates success by thinking success; the soul receiving the thoughts of plenty and manifesting it through the vibrations of the body. Mind commences to build immortality by thinking the pure, exalted thoughts necessary, by inducing conscious effort. The soul receives these exalted thoughts and desires and manifests them through a gradual consuming of the dross of mortality, thus giving place to a flame which, in due time, bursts forth as the Living Fire, and the baptism by the Holy Ghost results.

When the body loses its heat and activity by what we know as death, the mind, having depended upon it for life, also dies, but that which was created by the mind while in the body, continues to exist. This may be nothing more than the ball or globe whereon are the impressions of the thoughts, desires, and acts of the unconscious personality, or it may be the Winged Globe, the Illuminated Soul, which resulted from the conscious efforts of the personality wherein it dwelt. Existence beyond the grave *is a continuation of life as discontinued on the earth plane.*

The exalted life commences in faith. Unless we have faith in something greater than existence as generally known and

lived by the multitude, we will make no effort to reach beyond the ordinary.

Faith is intensified thought and desire. Paul tells us that: "Faith is the substance of things hoped for, the evidence of things not seen." We may not accept any statement in the Bible as being the word of God, or as inspired. We may refuse to believe Paul to have been an apostle of a Divine Soul. All this is immaterial. We need but accept Paul as a philosopher; his statements as those coming from a trained psychologist;—the results, if we obey his inculcations, will be absolute.

According to our faith, if we follow faith by activity, will it be unto us.

According to our thoughts we will impress the Soul.

If our desires will be virile we will act accordingly.

Desires, when of active strength, will create concentration on the object to be achieved.

Concentration in itself is neither more nor less than focussed attention. This acts in like manner as would the holding of a glass so that the rays of the sun would be concentrated on a given spot.

The focussed attention will create a condensed image, and this image will give birth to a created being. Therefore, according to our faith will be our thought; desire awakens in harmony with the thought; our acts will be governed by the desires; our desires will focus our thoughts in concentration on a given object; this longing in turn will create an image of that which we wish to accomplish; and in harmony with this image will we make repeated, concentrated systematic effort for the achievement of our object.

Thought is therefore the substance of things hoped for; it is also the evidence of things not seen but which do exist. Man cannot think of that which has no existence, he has, however, attained to the power to give evidence of his thoughts; he has the key to production. Hoping for a thing causes us to think of it; faith induces us to work for it; by having faith, and

working for an object in view, we are enabled to create it.

Thoughts are in reality faith; we could have no faith if we had no thought. "According to thy thoughts be it" is as certainly true as is "according to thy faith be it unto you."

We manifest our faith in our thoughts, for we act according to the thoughts and desires of the mind. Thus it is that we have faith in the possession of an embryonic soul, when we commence to think, desire, and make effort to bring it into manifestation.

When we confess our faith we confess our thoughts; manifesting our thoughts in words. In confessing the Christ or Conscious Individuality, we commence to manifest this inner being. We produce Christic thoughts and desires. These are substance for they begin to build the Soul-being, just as the carpenter builds the house the moment he takes up his lumber and other materials and commences to construct in harmony with previously prepared plans.

Our body continually confesses our inner life, our thoughts and desires. Whatever may be the acts of the body they are indicative of the thoughts and desires of the mind. Almost universally the acts of men symbolize an inner confusion.

The body is merely the vehicle through which the mind manifests its thoughts and desires; it is likewise the medium through which the soul may work, illuminating a world.

If there were no material substance moulded in the form of the body there could be neither mind nor soul.

Every mind either creates or destroys a soul, since the embryonic soul is born into each body and must be awakened and illuminated, or returns to the Creator as an unconscious, impersonal entity.

The mind is the architect which is to work through the body; the thoughts and desires are the materials with which to work, the conscious soul will be the result.

The mind, capable of building a soul, is also potent to destroy a soul when built; just as an architect or carpenter can

tear down the house previously constructed. Men no longer possessing a soul, or the spark which might become one, has destroyed it by continual evil, sensual, selfish, degrading thoughts, desires, and acts.

Have *you* ever given thought to the fact that all of us have been taught that Jesus was a carpenter?

Have *you* ever considered the potency of the synonym for the word carpenter—builder?

Jesus was called the carpenter, because He, like every one of us, had to build—construct—his own soul. He was given free will, even as you and I, to build the kind of a Soul he desired throughout the coming ages. He chose the Consciously Individualized Soul—that which Scripture terms the Christ.

Matter, or the body, is merely the house for the Soul. The Soul must have a place wherein to dwell, a vehicle through which it may manifest. The body confesses the indwelling soul, or the lack of one.

The body acknowledges either a Conscious Soul, or the possession of a demon. If the body continually manifests disease, sin, anger, malice, conceit, selfishness, pride, then pity the soul; it is condemned, confessing, through the manifestation of these destructive passions its true self. On the contrary, if there is exhibited strength and fearlessness in the establishment of justice, continual effort for the attainment of health and success, a willingness to forgive, and a desire to help others, then the soul indicates that it is working toward the final goal of attaining Conscious Individuality.

What is it that awakens and builds soul?

Thoughts, desires, action, concentration, breathing, and right living; eternal effort to achieve; an object in view, the accomplishment which nothing can stay; a non-interference with the activities of others so long as these do not conflict with our well-being.

One of the first lessons to master is the absolute impossibility of bringing greater harm to others than to ourselves. All

thoughts sent out to others, every attempt to bring sorrow or loss to them, react upon the one attempting it, and are registered upon the Soul of the one making the effort.

All that we can wish, desire and will, to come to another makes its indelible impress upon the soul within and is an eternal testimonial or confessor for, or against, our own self.

It is impossible to attempt the destruction of another's soul without doing just that much to our own; and the soul cannot and will not lie to save itself. It is helpless to defend itself. It eternally must be what we are making it. It is impossible for us to make conscious efforts to purify our thoughts, free our actions from harmful results, and work toward spiritual growth and Illumination, without impressing all these on the soul and thus elevating it to that extent. *The Law Is*. Its action either one way or the other *is absolute*.

The soul once awakened is powerful, eternal, and self-existing. No force in heaven or hell, no being, human or otherwise, on earth, in heaven or hades, can long keep it in bondage.

Once Conscious Individuality is but partly attained, the soul evolves onward despite all trials and tribulations, all obstacles, all impediments. When it is awakened to an understanding of its divine inheritance, and lives in the thought of truth and righteousness,—the food received from the mind,—it continually gains in power, ultimately attaining mastership and inheriting the promise: "Where I am there ye may be also."

Ultimately the soul will give expression of itself.

Even the dwarfed, the blind, the deaf, the dumb, and the crippled, if they possess a conscious soul, are not helpless but may be masters of men.

Every soul possessed by man or woman in any stage of development, exists as long as there is some good in it. When it becomes entirely negative and yields time and again to positive forces of destructive tendency, it will finally become totally irresponsible for itself and eventually have no power of its own to resist the evil.

It has then destroyed itself. It has thrust itself asunder, thus fulfilling the prophecy of a second (and final) death as foretold by the master teacher in his edict: "The last state of that man is worse than the first."

God Himself cast into space the fiat: "The soul that sinneth it shall die." No man, however great may be his claim to wisdom and accomplishment, can set aside the creative laws; these are interwoven with creation, and all that is created.

Man's life is a daily, hourly confession of what he is, of the state of his soul. All that he thinks, desires, and commits, is burned into his innermost self as with fire, and manifests through every action of the physical being.

There can be no erasure. Those who know may read.

Only the regenerating life; the thinking of exalted thoughts, the holding of refined desires, and constructive acts can finally eradicate, by means of transmutation, the evils previously thought, desired, and acted.

"Wherefore let them that suffer, according to the will of God (suffering because of a defiance of God's laws), commit the keeping of their souls to Him in *well doing* (when we act righteously we commit our soul to God) as unto a faithful Creator."

The Second Birth

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

"The same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."

Jesus answered him and said: "Verily, verily I say unto you, except a man be born again he cannot see the kingdom of God." Nicodemus said unto him: "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

Jesus answered: "Except a man be born of water *and of the spirit*, he cannot enter the kingdom of God. That which is born of the flesh is flesh and that which is born of the spirit is spirit." And Nicodemus again said: "How can these things be?"

Jesus explained to him that the second birth must be of the Soul. The flesh born of flesh is flesh, and all men have an understanding of this birth; but the soul must be conceived and born through the efforts of an awakened mind, one comprehending the truth at least in part, and through the application of thought, desire and work bring about the new birth.

Nicodemus was undoubtedly a master in his own sphere of action. He was a great man among the Jews; a leader even in religious affairs. He understood many things pertaining to the world and government, but spiritually he was in darkness and came to the master of Light; and though the great teacher uttered words of the most sublime significance, yet to him, they were phrases of mystery.

He readily comprehended that it was impossible for the grown physical man to again enter the mother's womb and be reborn in the flesh; but he could not understand the spiritual birth, therefore asked again: "How can these things be?"

And Jesus went on to explain to him that, "as Moses lifted up the serpent in the wilderness, * even so must the son of man be lifted up."

The master teacher explained to Nicodemus that men lived in darkness because they had no conception of the Light; that the not good which is representative of darkness, hates the light and will not come into it because light would destroy it. He expounded the doctrine that the possession of the light is the realization that there is no real and lasting enjoyment or pleasure in evil deeds, though men are deluded in the idea that their advantage over others is in the methods of craft and the shady side of transactions. He elucidated on the mystery that evil loses its power over man when man understands its illusions and snares; that all evil is of the night and its darkness; that the desires and lusts of the flesh are governed by the passions represented by the night of life, and that truth never comes to man as long as he clings to his sensual fleshly desires.

Jesus was explicit in his statements to Nicodemus, clearly indicating to him that many, like him, came seeking while they were still held in the thralldom to earthly desires; loath to give up that which held them in bondage; but that no man can comprehend the truth until he has experienced the rebirth—the birth into the newer and fuller life—that of Conscious Individuality.

"How can these things be?"

This has been the cry of the ages, but the multitude have consistently refused to accept the answer. Forever are the

*It is not our desire to bear on the sex mystery in the present treatise, and would therefore refer the reader to the text book "Race Regeneration; The Mystery of Sex." Humanitarian Society, Quakertown, Penna.

masses turning away from the expounder of the saving truth and seeking the mountebank who offers salvation by faith, the forgiveness of sins, and the doctrine of substantiation.

“How can these things be?”

Jesus said: “As the son of man (man born of the flesh) is lifted up,” that is to say, man must first awaken to the fact that the life he has been living was actually an existence of death. Appreciation of this truth is the *annunciation*, it is John crying in the wilderness. Having come into this much truth, he must seek to learn the method of regeneration; must give up his life of sin, malice, hatred, deceit, and licentiousness; must begin to transmute hatred into forgiveness, deceit into honesty, license into love and fair dealing. This is the *passover*,—the passing from one state to another. Having travelled thus far he must then make *conscious* effort to regenerate and rejuvenate his entire being. As he does this he will gradually arouse within himself the divine spark so long lying dormant. This spark will ultimately burst forth into a flame and when its full development has taken place, when man’s estate (within) has been attained, the Fires from heaven, the baptism of the Holy Ghost, will descend and bathe it. This is the rebirth. *Man has been lifted up*—synonymous in every respect with the first fall of the soul into matter—man has reached Conscious Individuality. This is Immortality.

“Verily, verily I say unto you, except a man be born again he *cannot* see the kingdom of God.” There is no offer here of the forgiveness of sin, of salvation by faith, or the doctrine of substantiation. “*Unless a man be born again he cannot see (enter) the kingdom of heaven.*” Surely this is explicit enough.

Man must be lifted up, that is he must change from his life of evil to that of goodness. The thoughts must be changed. With the reversal of thought will come other desires, and with these aspirations will result ennobled action. Jesus did nowhere claim to be the *only* son of God. On the contrary, he

repeatedly tells us that we are *all* (or may be) the sons of God. We are part of Him. We came from Him. He is our creator. We are His representatives, His messengers. In truth we are more often prototypic of the *trusted* messengers in the army, who, sent forth with confidential messages to be delivered to friendly powers, betray the trust and place the information into the hands of the enemy. We are traitors to ourselves as we are to Him who gave us life and opportunity.

Each one of us has a message if we will but deliver it. This is the message of good-will, of love, of fellowship, of service. It is the message of opportunity, the privilege of pointing out to our fellow-men the path to a more exalted life. How many of us even partially prove true to the trust placed in us? Let each one in his own heart answer the question.

When we transmute hatred and jealousy into forgiveness and good-will, when we have a kind word and encouraging recommendation for our fellow man instead of the usual fault-finding and destructive gossip, we have entered the path that leads to the new birth, the awakening and immortalizing of the soul. On the contrary, it is immaterial how exalted our opinion of ourselves, of our powers, our wisdom or our advancement, as long as we are ready to pass the damning word of our fellow creatures and thereby push them farther in the rear, making their path more difficult. *We have as yet not taken the first step toward the rebirth, the boon of Conscious Individuality.*

The rebirth begins by a change of mind—a reversal of the mentality. If you are in the habit of allowing your mind to drift into thoughts you would not care to give utterance to before others, you are departing from the truth, from the center of salvation. The mind is the creator. It is the builder; the son of Joseph the carpenter. The mind is the dynamo of the good and of the destructive. The mind must be changed so that it will think ennoblingly and constructively. Mind first awakens by its desires, then builds the soul through the thoughts, the long-

ings, and the acts following in the wake of thought and aspiration.

The soul is in reality likened unto a huge vessel filled with divers cargo. Some truly beautiful things may be stored in its hold, but predominating is grossest rubbish. The soul, whatever its freight, is doomed to carry it into port. There are but two ports to reach—one is *continued life*, the other is death. Man's rebirth begins within himself. He alone is able to effect it. Others can help him by pointing the way, by *guiding* and encouraging him, but he dare not depend upon another than himself for the actual accomplishment of the work. We were all thrown into space by the Universal Creator (Jehovah), or call him God if you will. We all may be the sons of God, and when Christ appears to us, which is only when we have prepared the temple, have lighted the Fire on the inner Altar of the soul and are ready for the heavenly baptism, then shall we be "like him, for we shall be as he is" and shall "stand face to face."

Much of the misunderstanding, therefore of the wickedness of mankind to-day, is caused by the false interpretations (often for the purely selfish purposes of men and institutions), of the religious inculcations of those who were undoubtedly Masters, Christs, and Saviors of the race at various stages of its growth, and during the several ages of which we have authentic records.

Man may be possessed of a master intellect yet be without understanding of spiritual things,—and be lacking greatly in wisdom.

We have run away from the real self, hidden ourselves from it, as did Adam and Eve from the face of God while they were yet in the garden. We have allowed the inner self to take care of itself, have starved it and covered it with vast piles of rubbish; not comprehending that in so doing we have actually placed behind us the things we are seeking; just as did the knights of old during King Arthur's time, when, in quest of the

Holy Grail, they sought in every corner of the known world, ignorant of the fact that it was within themselves.

We have faced about, turned our back to the Light and dwell in the darkness, striving to pierce through the veil to find the Sun, when in reality the Sun is within ourselves—for the soul of man is the sun of his body. Thus, instead of having turned to the East for Light and following the sun to the West, we have foolishly turned to the West, continuing to live in darkness, and often in despair.

Jesus was born of the flesh and also born of God, just as we are born of the flesh and *may* be born of God.

All the initiates of the Egyptians understood the conception of Christ as Osiris. This was the name given to their Savior just as we have given the appellation "Christ" to the Divine Essence of the Father dwelling within each real mortal. Osiris, to the Egyptians, was as the Sun or Soul of God; so is Christ the Sun, or Son of the Father. Osiris was to them the *principle* of love, truth, and perfection; thus is the Christ to the moderns. They taught the rebirth in the symbolism of the New Year. The New Year represented the dying of the old (the giving up of the carnal life) and the birth of the New (birth into the spiritual life), the *lifting up* of the flesh and its transmutation into that which is immortal. Their Isis was the mother, the virgin giving birth at midnight to the New Sun (Son) who should rule over them and guide them. This new birth resulted from the death of the flesh (Winter) and was lifted up to the brightness and joyfulness of the new, purified sun.

Jesus taught the same truths and demonstrated them.

He had been instructed and trained by the Egyptians as had Moses before him. He inculcated the saving tenet: "As Moses lifted up the serpent (debased forces) in the wilderness (body), even so must the son of man (mortal being) be lifted up."

This "lifting of the serpent" was merely symbolic—em-

blematical of life as understood and practiced by the Initiate Egyptians and taught by them in their higher initiatory rites, even as now elucidated in the Æth Priesthood.

Osiris is the true conception as one who has become the Son of God, and so is Christ.

We must be born again even as the old year dies and, passing through hades (fires of purification) is born anew. We also may be born of the virgin (purity) and be lifted up as the new sun arises in the heaven after its three days and three nights in the Winter Solstice. This is the immaculate conception.

We must seek for the "Sun" (Soul) or Son (Christos) within ourselves. We cannot find one in another which will save us.

We alone are responsible for what we do, for what we are. None other can harm us or destroy us, any more than we have the power to hurt or destroy another.

If we hate we send out only vibrations that may, or may not, be received by another soul, then reflected back to our own mind, thence be redirected to *our* soul, there making a lasting impression. This gradually, if continued, saturates our real self with the poison created by our own mind; the soul retaining its virulency, ultimately becomes so fully submerged as to be wholly gross and evil.

These thoughts are sometimes so venomous that they produce sickness, insanity, or even death. We have known instances where violent fits of anger have produced paralytic strokes, and these occurring frequently resulted in death.

Through destructive passions the mind inoculates the soul with poison. The soul in turn taints the body with them; the body, through the nervous system, fills the mind with these virulent forces; thus we have a continuous circle of destroying influences.

In the sermon on the Mount, Jesus warned his audience to

beware of hate and revenge. He clearly indicated that even love offerings to God would be unacceptable if the heart held thoughts of hatred or malice toward another. Worship of God with hatred in the heart, does not harmonize.

By allowing the *destructive* passions to remain in the mind and heart we harbor destructive forces which will ultimately destroy the soul, the real self. That is the Law. "Thou shalt by no means come out thence, until thou hast paid the last farthing." No forgiveness of sins here, no vicarious atonement. Thou, and thou alone, must pay, pay even unto the last farthing.

Self, which is the mind, is responsible for all things.

Self creates self and governs self.

No man can force another to love him if that other refuses. He may rule over another; may command obedience and outward reverence, but the heart of the one thus enslaved may be full of hatred and rebellion. The physical man may be ruled by those stronger, but the inner self of the individual cannot be reached or touched except by the self.

That which is hated by the soul will never be acceptable to it. Remember that the soul is the receiver of all thoughts; good, bad, and indifferent. It receives everything sent out by the mind; but if the mind be pure and strong, then all evil thoughts sent out by other minds and readily impressed upon the negative, are rejected.

The power of the hypnotist may destroy mind and soul of another, if that other mind be in harmony with his own, but if the mind be pure it cannot be forced to vibrate in unison with evil, and destructive suggestions will not be accepted. Consequently we are the savior or the destroyer of our own selves. God created no man evil. Man allowed himself to become so.

All is individual responsibility.

When we love the soul (universally termed the "Christ"), we then love our real self. If we reverence that self we will do nothing which may destroy it. When we countenance the not good we destroy the real self. We do not really love the soul.

We always and forever, despite all forces, protect, cherish and reverence that which we truly love, and when we see multitudes flinging themselves away for the mere glitter of gold, in lustful indulgences, and evil practices, we know they desire these more than the salvation of their souls.

There is a presence always with us; one we may not be aware of or see.

It manifests itself in our every movement, in all our actions.

It smiles at us with gentle, caressing tenderness and purity, or it leers at us with bold, unseemly glare.

This is the Soul.

Wherever we go, there it goes also. It is within us, drinking of the cup we drink, eating of the food we eat. This is our *real* self; it is that which continues to exist after mind and body are no more.

The unawakened soul is in the darkness of night; yet no night can be so dark as to prevent the soul from seeking Light.

Though our evil acts may be crimson, they may be made as white as snow. The pure thoughts, lofty desires, and aspirational longings for a purified, ennobled soul will *transmute* all that is evil and ignoble within us.

We owe the world the best that is in us, and not the worst.

Our thoughts as created in the mind will continually portray our attitude toward humanity. If we think love, we will manifest it toward others and will build a soul strong and loving. The philosophy of Christic endeavor is not of external, superficial ceremonies; it is in the mind,—the thoughts; in the heart,—the soul.

To be born again, begin the conception by thinking kindly, generously, liberally and lovingly of everything and everybody you must meet and come into contact with. You are then commencing to conceive—the Christ.

This in nowise countenances wrong or evil. We must be uncompromising with those who are attempting evil, but this

does not indicate that we may not have a kindly thought for even the person who acts destructively. It is not the personality against which we should wage war, but against the evil itself.

All the religions of pretense and hypocrisy cannot make the soul beautiful. True religion brings you face to face with *what you are*. Analyze yourself and thereby learn to know your weaknesses as well as your strength. Transmute the evils into love and power.

The great Tolstoi wrote: "If we begin to live rightly as Christ (Jesus) taught us, we could no longer continue to live wrongly." To begin to live as Jesus taught we must think as he thought, and once we do this we will shortly learn to live right.

The Christ, meaning the Holy Fire, is the illuminator of mind and soul.

Light is always an illuminator.

Darkness, always evil, forever is trying to shadow the light.

Darkness is without form, is void and in chaos until the Spirit of God (the Light), moves upon it and illuminates it. Thus it is with the body and the soul.

Take self to task for every thought and every word spoken. Eliminate the unkindness, the antagonism, and evil from your mentality, and the Divine Fire will illuminate the darkness and you will gain understanding.

The Light is latent within you.

As long as you retain mind to think, the power to attain perfection is in your possession.

You are the thinker, the builder of the Soul.

You can build as beautifully and as perfectly as did Solomon of old. The same plans and specifications are awaiting your acceptance.

You are both the mother and the father of your own soul.

You must impregnate it with thought and desire; you must give it birth through your labors.

It may bring you some pain and sorrow, for you may have become wedded to practices and possessions which are undesirable. All life-giving is painful, but the joy of the offspring brings many rewards for the suffering.

To attain Conscious Individuality may cost many a bitter struggle, but the crown of Illumination (Light) is worth it and will alight all space; it is the spirit upon the waters, and it brings life eternal—it is Immortality.

Mind Creations

Mind creates health by constantly thinking health; for the soul receives the thoughts of health from the mind, and manifests it throughout the body. Mind creates success by thinking success; the soul receiving the thoughts of plenty and manifesting it through the vibrations of the body. Mind commences to build immortality by thinking the pure, exalted thoughts necessary, by inducing conscious effort. The soul receives these exalted thoughts and desires and manifests them through a gradual consuming of the dross of mortality, thus giving place to a flame which, in due time, bursts forth as the Living Fire, and the baptism by the Holy Ghost results.

The Soul

The sublimity of the soul depends entirely upon the exaltedness of the mind. A clean, fair ennobled mind will create a pure, gentle, trusting, God-like soul, and throughout the ages and all eternity, such a Conscious entity will continue to exist.

This soul is our judge. It is our Judas, or it is our savior.

Whatever degree of perfection through goodness and justice we may have attained, will be established in the soul. This cannot be destroyed unless we lay it desolate, by encompassing it as were encircled the walls of Jericho, by the hosts of the Philistine lords of evil. The soul is a picture painted by an artist—it unerringly portrays every thought, desire and deed in bold and undeniable accuracy and stands before us—we are betrayed, the convicted, by our own selves, or we emerge in triumphant victory if we can judge ourselves as righteous. When the soul reveals itself and we are thus able to see and read the scroll aright, we will know ourselves as *we are*, and not as we thought ourselves to be.

As though a veil were lifted, we were allowed to see beyond the far, dim, misty past, where in ages of blindness and egotism, we built the immortal part of us. The record is there. It has been most faithfully kept. It is neither blurred nor broken. It is easily read, is unchanging and true. Far better for a man to lose the whole world than his own soul. When the soul is lost then all is indeed ended.

A corrupt mind builds a perverted soul.

An abnormal mind creates and makes of the soul a monstrosity.

An unnatural mind produces an abnormal soul.

All that the mind is the soul *must* be.

When you think certain thoughts you thereby form or mould a picture of them and this image *lives*. It is filled with life. It is a *living* thing—it is reality itself. It is your creation, and if it is evil it is prepared and ready to condemn you when the hour of judgment comes. If potentized with good it is your Redeemer of whose presence you may have been totally ignorant. When you stand upon the summit of earthly desires, clothed only in the husks of the mortal flesh, without one ray of white light from the soul to hold you back from the deep, dark precipice of death, you are lost. The soul that might have been you, returns to the All-Father unindividualized.

However, it is immaterial how tiny the spark. If one is there, then it may be kindled into life and flame and gradually give you immortality. Oh, Neophyte, turn from the illusions of the senses, the delirium of the flesh, from the earth, the earthly.

God dwells everywhere. He is in *all* that is living. God is never behind a veil. He is not shrouded in darkness and mystery. He is *everywhere*. He seeks to be known. He may be your companion if you gain Inner Consciousness. *We are the ones who wear the veil*, who look through a glass, darkly. We fail to see Him, due to our own blindness.

Because we are blind of soul we say God is in the Beyond, is unknown, or unknowable. But the moment we free ourselves from illusions, carnal senses, and the flesh which degrades, we find that He is both known and knowable. We then see Him as He is, know Him, and find ourselves like Him. We are a reflection, or an emanation, of Him; for did He not create man in His own image?

We must comprehend, that as the sun is the soul of the universe in which we live, so must the Creator be the Father of the Universe.

He is the creator (mind), the sun is the soul, and the universe the body—the mirror of mind and sun.

It has been well said that "mind in itself is a subtle form of static energy, from which arises the activities called thought, which is the dynamic phase of mind. Mind is static energy, thought dynamic energy—two phases of one thing." *Walker*.

The sun is a magnetic force. It draws from the earth,—the universe, the life forces that energize all things. We are but the reflection of the universe. Our minds are potential energies. Our souls are analogous to the sun.

When we harmonize the body, when the mind and the soul are blended as are the earth and the sun, and potentized by God, then we have attained oneness. We have experienced the exchange of mind forces and soul-potencies. This signifies the harmonious adjustment of the two. The body having united the two wings,—the winged globe results. This partakes of the nature of both. We now have an entity that *consciously* utilizes both, and combines them;—thus is Mastership attained.

Thus we have, in a final analysis:

MIND	Electric Energy
	Positive Force
	The Creator
GOD	Centrifugal Energy
	Director
	Creator
SUN	Centripetal Energy
SON	Created
	Negative
CHRIST	Awakened Soul
	Conscious Individuality
	Immortality

	The Christ
THE SOUL	The Son of God
	The Sun of Ra. "The Sons of the Rays of the Cross."

When we mentally break away from the illusions and fascination of the carnal, when we begin to long for a clean heart, a purified and exalted soul, we have planted the seed. This is the conception.

As we commence to grow into goodness, kindness, fairness, and non-judgment of others, we are preparing for the birth, the coming forth of the Christ.

As the three ancient Wise men were led across the deserts and seas, so may our mentality and personal self. come to bow in reverence and thanksgiving before the babe, our newly awakened soul, the Saviour-to-be, not only of ourselves, but of mankind as well. We discern the lowliness of the habitation of flesh—the manger in Bethlehem. At his feet we lay our choicest gifts and return (mind, spirit and body—each to perform its own proper functions) unto our own country, where no illusions of the kings of earthly desires any longer have power to destroy the Holy Child;—the *Christos within* us.

All that Jesus is said to have been, we *can* be. Within him was fostered the seed of the Immortals—within him was born the Son of God; within him, grown into maturity, was the Saviour of the world—his world, and as he "was lifted up, so were other men lifted by (to) him." He was born human. Just as we are thus born. He was a creature of flesh, blood and bone, even as we are. He was conceived under the same law, subject to like temptations, trials, sufferings and sorrows as we are; but he learned that, which few of the many do—that a

Soul dwelt within him and every truly human being. He recognized the Divine Spark within and shortly became cognizant of the fact that this is in every personal entity. Jesus was mortal even as all men are mortal, but he created within himself, the divine counterpart of the Father—his own soul.

It is even written that when the thoughts of his mind turned to things material, he hungered—thereby recognizing that in God exists only the eternal, the immortal; while mortal man must receive material necessities and personal attentions. But he did more than this. When thoughts of power over other kingdoms of earth began to stir within the sphere of his mind, he realized that only, in God, is to be found lasting power. "And the devil (evil desires) leaveth Him, and behold, angels (good and constructive thoughts and longings) came and ministered unto Him."

When all false ideas are cast out, when all illusions of the senses and carnal self are transmuted, then is the illumination of the soul possible. The Christos within man awakens, and Conscious Individuality is thereby attained.

If the Immaculate Conception of an historic Jesus Christ, *as universally interpreted*, were an actual fact, then *only man* would be saved, because such conception would then have occurred only to the male of the human species; while the female, as in ages past, would exist only for the gratification of the male and for the general purpose of reproduction.

The seed of God, the Soul of man, is not sexless. Soul is as truly and as strongly sexed as the body. It is written that when God created humans He created them "both male and female." Each has a part in the great creative plan. As bodies and souls are sexed, so are the minds. There is both a mas-

culine and a feminine mind. The masculine mind builds the positive (creative) soul. The feminine mind builds the negative (receptive) soul. Were the masculine mind to build a feminine soul, or the feminine mind a masculine one, creation would soon become sexless and the natural laws of generation be destroyed; reproduction shortly cease, and where there is no longer generation, there is nothing to regenerate.

It is woman's duty to build her soul according to the feminine principle of God. Mary, like Isis in Egypt, was chosen to represent the begetting power of a Divine principle. Women need not become weaklings, incapable and dependent, because of femininity, for the feminine principle is just as strong, and certainly as necessary, as the masculine.

When woman attempts, of her own free will, to take man's place, she begins to build a masculine mind, and thereby reverses the natural order of God's law. Her body, her features, her voice and manners become coarse and masculine. Her mind becomes negative in its negativity. She is a monstrosity in nature,—a disgrace to her sex and damned of God, thereby losing her birthright—the possibility of salvation of soul. Like unto this are many of our modern female professional politicians and reformers.

A positive, feminine mind, produces positive, feminine thoughts, which are as strong as the masculine, and in thinking thus, she becomes masculine, thereby building and producing forces which effectually subdue (destroy) all that is truly feminine.

She is taking the law into her own hands, is working contrary to the divine law and order, and punishment is certain and assured.

It is hardly necessary to explain at any great length the mortal danger resulting from such misunderstanding or abuse of the divine law. God did not make *man* both male and female; nor did He make *woman* both female and male. What God did not do man cannot be successful in producing. When it is attempted to polarize the mind and soul both masculine and feminine it is the same in result, as when there is an effort made to establish the two opposing principles in the physical being. Now and again individuals are so born. These we designate as hermaphrodites, but they are unnatural. They cannot create, and what is infinitely worse, they cannot build a soul, consequently Immortality is not for them.

Even the Father, contrary to all that has been erroneously taught, is *not* both masculine and feminine. He is the masculine, the earth is the feminine. It is the positive force of God potentizing the mother, that produces creation; for is it not written that until the waters were separated from the earth, and the sun shone thereon, creation of living creatures did not take place?

The Divine Mystery therefore is herein. Mind and soul, in relation to each other, are positive and negative forces—the producer, electric; the receiving, magnetic; but in relation to the *Universal Mind* or Creator, human mind and soul *draws* (attracts) the feminine (love and sympathy) principle.

When the masculine begins to build the feminine, the positive mind becomes negative and the soul thereby is unsexed and inertized. We often meet with such creatures. We term them, in contempt and derision, “Henry Pecks.” Why should we not have an equally applicable term for the inverted and perverted female?

The soul is magnetically poised and draws to itself all that is attuned to it.

If the soul is masculine, then it draws to itself constructive and creative forces. If it is feminine, then it is receptive and productive. Remember always, the masculine is the electrical—the producer; while the feminine is the magnetic—the receptive and reproductive.

The soul cannot become electrical, because it is always to draw to itself, and receive, the thoughts, desires and longings of the mind.

What the soul is, the body reflects. Therefore if the soul could be both male and female, it would reflect this state through the body. The body would necessarily be both. This is impossible, consequently the dual forces would be continually at war within the body; a Dr. Jekyll-Mr. Hyde existence, until death would kindly step in to end the fray.

All teachings, which inculcate the development of both principles in one body, are radically wrong and wholly destructive. They are dangerous not only to the individual who is foolish enough to accept them, but also to the entire race, and totally contrary to the divine law under which man was created;—man, masculine; woman, feminine. Each has a noble sphere of action in the divine plan; to defy the law, is to court destruction.

Jesus during his ministry, did not separate himself as one sanctified, holy and apart from other men. He did not claim for himself more and less for others. It is written that he said: "Thou, Father, in me, and I in thee, *and they in us.*" *They* are all those who have learned to know the Father, who have

awakened the Soul within, who have attained Conscious Individuality.

Jesus never taught a law which men are unable to obey.

The laws established through his ministry were not his own, nor were they enacted by the Father at that specific time. They had always existed. Jesus merely reaffirmed them in language which all men might comprehend, and obey, if they would.

Moreover, it is written that he said: "The works I do are of God and the words which ye hear are not mine, but the Father's, which sent me." All he did, was to instruct the people in the divine law, and to demonstrate it as far as possible.

Jesus was human and he experienced all that the rest of humanity must pass through, during the sojourn on mother earth. He was tempted by the same forces—the lure and attraction of the senses, but understanding the *why* and the *wherefore*, he saw that which we fail to comprehend—that the senses are false gods that lead us to our own destruction. To overcome these senses does not signify that we may not enjoy all that we possess; but to subject the call of these senses to the reason of righteousness and purity, makes us all the more capable of enjoying what is desirable and good. When we are slaves to sensations we are not the master. To become the master we must overcome all that would lead us astray.

We have every right to love, but we must not become ensnared by that which is impure and degrading. We may enjoy, to the full, all that is right and constructive, but we should refuse to be submerged in the desires of carnal senses. These always lead to ultimate destruction of the individuality.

We are our own *saviors*, just as we are the creators of our

own immortal beings. We may have become as a little child and learn the mysteries that have dumbfounded the wisest of philosophers. We may open our blinded eyes to see the secret places of the Most High and may enter the Holy of all Holies. We may open our ears to the wisdom and understanding of the ages. We can make the halting soul walk in lightness of spirit. We can cast out devils of unbelief and selfishness. We can raise the dead soul from the tomb of darkened beliefs and iniquity, and inherit the kingdom of eternal life.

Every man is aware of his own experiences—those of the mind and soul as well as those of the body. We experience pain and pleasure, joy and sorrow, health and sickness. All these are a part, a link, a stage in the making of a soul; and these experiences are woven into truths that make or mar us. All that we place into the living and get out of life, makes us what we are.

The best comes in what we have *extracted* from life's experiences. When we have obtained only the good, as the refiner secures only the gold through his process of extraction, we are through these experiences building up Christic Substances.

It is only necessary to analyze our life, our accumulated experiences, to know what we have produced. If we learn to know as Jesus, or Apollonius knew, we may also be tempted without sinning. The Awakened Soul was the Light that guarded and saved them from darkness and the many pitfalls. This Light is in you, and will light and guide you as it did the various world teachers. It is certain and unfailing and will never lead you astray if you will but follow it.

As your past made your present, so your present thoughts, desires and deeds will make your future. You are now building your own Soul. What will it be?

Building the Soul

We commence to build when we begin to accumulate.

To build a soul we must first choose the nature of the soul desired, just as the architect plans the house he proposes to construct. We must first come to an agreement, with the *all* of ourselves, as to just what we want to become, *not only for the present, but more especially throughout the future*. We must create a mental picture of the structure from the foundation to the attic, and even decide upon the furniture and the decorations.

Harmony must prevail from one end of the structure to the other.

We do not care for the same furniture in every room, but we desire that all that we possess be placed in such a manner as to give the best service and the greatest benefit. If our inclinations are for a palace, it will assuredly require more time and energy to build it, than if we select the plans for a cottage. The more beautiful the structure, the more consideration and labor will be required.

In the building of soul, we plan thus:

The Christic-Principle

.....The foundation.

The Christic-Truths

The Christic-FacultiesThe rooms.

The Christic-ForcesThe decorations.

The Christic-PotencyThe furniture.

First we must plan, and that most carefully, then we must begin to accumulate our material; whatever the kind we have decided upon. We must obtain the necessary tools, and, having gathered all these essentials, *we must commence the work, never giving up until the temple is built.*

We must work understandingly, with a firm determination and with a *will* that nothing can sway; despite all obstacles, losses, sorrows, pains and miseries, or we will never accomplish our undertaking—our house will not be built.

When we build a soul we are indeed building a palace. It is the temple wherein God will become domiciled throughout time and eternity. It is necessary that we most carefully examine, test, and make certain of all that enters into the building thereof. Everything must fit in correctly, must be chiseled and modeled after the design of the best and greatest in us; otherwise it will not stand when the fires and waters sweep by the way.

Man is the temple of the living God. Therein is the Soul; within the Soul must be lighted the sacred and ever-burning flame. It is on this burning altar that the fires of heaven commingle with those of the individualized soul. If this temple is to be acceptable to the Creator, then it must be builded after His immortal pattern.

This is the *only* temple that has *ever* been built, or that *can* ever be built, without "sound of hammer." It is like the temple built by Solomon the wise; he who was blessed of God.

We must begin the building of this temple by first *thinking*,—by the accumulation of these Godly thoughts; our thoughts being the material which we use in the building of the temple.

Desire is the first step. Knowledge is the second. Both

are of utmost importance. With the first constructive thoughts, we commence to build the foundation; therefore, let it be upon the rock; that when we are tempted we may not fall. We must daily think over the plans formulated, then *live* and *act* in harmony with these thoughts. This is concentration. Concentration results in accumulation. It is the cause of effect; cause always producing effect in harmony with itself. Concentration opens the gate to knowledge. Enlightenment is man's greatest inheritance. We live by the wisdom which we possess and we have the right to gain as much as we possibly can. We continually demonstrate our inner understanding by the way we live.

It is not necessary, though highly desirable, to be deeply versed in the text-books of schools and colleges to be able to acquire wisdom. The savage possess a knowledge of nature that few white men have ever attained with all their texts. Man may be educated in the greatest universities of the day, yet possess little wisdom, and still less spirituality—that which makes men like the gods.

Multitudes are groping about the paths of materialism, studying and wondering at the mysteries and forces of nature and of life; totally unable to solve the least problem connected with either; yet may be mighty in their learning, in the so-called materialistic science.

The teachings of this book are directed toward the cultivation of the inner life, and the wisdom of the soul, though in no way condemnatory of material science except where it attempts to make of men machines, mechanisms propelled by every wave of fate.

Limited in number are those who know they are to-day

possessed of the divine inheritance—a soul. Fewer still who know *what*, or *where*, the soul is. Man must earnestly and steadfastly long for a conscious soul before he may possess one; just as we must be in need of, and desire, a house before we will think of securing one. That which man is in need of, and does not desire, he will make little effort to possess. It is therefore, essential to give birth to desire. All that we can aspire to, or crave, we can attain, or obtain, if we are sufficiently sincere in our efforts, never resting our endeavors, until we have succeeded.

The first step is to desire. Until this initial potency has been aroused in us, knowledge of the soul is impossible to man. The desires then awaken the intuitional forces within man, and enable him to plan, to accumulate, to build. Finally, the gaining of the knowledge leads him to certain, though sometimes slow, growth of soul.

Those seeking the knowledge of the mystic—the realms of the spiritual, must come as children, willing to obey and cheerfully follow the instructions receivable from those who have gone the Way before; these having blazed the trail for the guidance of those coming after. If the aspirant is thus willing, he will be able to avoid many of the pitfalls and snares which inevitably fall to the lot of those who attempt alone the way to the highest, the Holy of Holies, Isis, to all that *is*.

These pitfalls and snares are often created by those with an abundance of pseudo-knowledge and creeds for the salvation of men's souls by justification, or those who offer to escort the weary or superficial seeker over the "Threshold" without any preparation or purification, all within the period of a few hours. These ghouls are themselves damned of God, and damn

the souls of almost all those with whom they come in contact and whom they are able to influence to believe in their powers.

These are frequently potent to turn the student aside from the right path and lure him into subtle temptations and materialism; due to the fact that men almost universally desire to possess a halo of glory, without any great self-effort. Seeking to obtain "something for nothing" they but doom their unworthy and deceptive souls.

All who rush into the psychic world, without preparation, are liable to fall into the grossest errors, losing health, strength (mental and moral strength), and often ending in insane asylums or total depravity.

The student must have gained mastery of his selfish self before he may venture with safety far on the path of initiation, and must have the protection of those who know the way thoroughly; who would lead him aright and be in continuous watchfulness. *Initiation is not a matter of ceremonies. The most sublime initiatory rites ever known to man are impotent to make him a spiritual being. Initiation is a growth. Men cannot be initiated into mystics, they must become such.*

Some seek development and wisdom for the self alone, for glory and for power. This is not building soul. It is the employment of soul potency for the creation of a temporary structure that will shortly fall, crumble to earth and be ruined by the first lashes of the wind and tide. The selfish self must be left entirely out. It is the part of the stone and timber that *must* be rehewn—transmuted into desirable material.

We are here on earth as workmen—as *builders*. "In my Father's house are many mansions. I (the Initiator) go to prepare a place for you."

We may all build a mansion which finds a place in the Father's house. This cannot be built by the selfish self and be acceptable to the divine plan. Even if God did not deny it, it would not fit in, because it would be out of harmony with the Great Scheme.

When we have builded the house, when we have cleansed our thoughts, exalted our desires and finished the grand structure; when we have lighted the fires on the Inner Altar, the Holy of Holies, then will the Divine Fire of heaven descend and mingle with the fires within. Thus descends the Holy Ghost and finds an abiding place within.

Evolution and experience, though mighty urgers, are not always potent to develop the seeker elevatingly. Development is through the awakening of the inner consciousness to something better, higher, and more desirable than that generally known and experienced. Experience is an expensive master and those who pass through this school often learn hard and bitter lessons.

Not until we come to a realization of the *cause* of our suffering can we comprehend all that experience is trying to teach us. Then we may extract the good, making it a means to an understanding of that *cause*, and *finally obedience to the law*.

When we fully realize that the defiance of any law brings inevitable punishment; that there is no escape from the penalty until we know the law and learn to obey it, we will take the first step toward development. This leads us to Illumination, the Consciousness of Soul.

Experience *should* be of service to teach us that it is far better to obey the law and reap the reward, than to violate it and bring upon us the penalty.

Neither experience nor evolution can confer upon us *inner* consciousness or Illumination. Evolution governs the material plane of action. In the human consciousness it is knowledge attained through many varied experiences.

Man may have passed through many incarnations and multitudes of experiences yet he may not have come into the realization that he possesses a soul. When the mind becomes negative, and builds up something contrary to the laws of the divine plan, man will suffer and continue to sorrow, and the farther he travels from the source of his being, the greater will be his loss and pain; though the experiences in themselves would never bring about his soul development or Illumination.

Man may pass through the most terrifying experiences, yet these will not enlighten him, regarding the soul, its source, powers or method of growth. On the contrary, the thoughts, desires and acts, though properly termed experience, may actually destroy the soul.

The mind must be made positive, creative, active, constructive, and hold within itself the "I Will."

When man lives contrary to the divine law, he gradually develops into negativism; he becomes effeminate. Regrettable as it is, this is the age of reverses; personalities in the form of the male are becoming effeminate; while other personalities in the shape of the female are developing masculinity.*

Male and female were created according to the divine wis-

*Brockton, Mass., Nov. 28, 1921. When Mrs. E. P. Plauss complained to Judge King yesterday that her husband had become lax in providing for his family the Judge accepted Mrs. Plauss' plan for solving the difficulty.

"This was that she would go out and make a living for the family if her husband would stay at home, keep the house tidy and take care of their three children. The court ordered that

dom, and the Divinity has never declared the order reversed.

Feminine mind is half of creation, and when normal, is the more beautiful part. The masculine is the counterpart. One plus one are two, the two may create in the image of their Creator. When the eternal law is reversed, male becomes plural; likewise does the female; while two can create in the image of the Father, the four in two spawn forth abominations, and this, John the Seer, foresaw and clearly indicated it in Revelations.

Development of the masculine in the female destroys the feminine and ultimately she depraves her creative power, and with it *she loses her soul and the possibility of Conscious Individuality*. The identical law applies to the male.

Woman is not the positive principle in nature nor is she the electrical pole of creation. When she begins to build the masculine mind she reverses the polarity of her being; she becomes antagonistic both to nature and to God.

Because of this her mind becomes magnetic, while the divine spark is electrical and non-receptive. The electric sphere cannot receive the messages and returns them back to the mind; these, being destructive, she builds a masculine monstrosity in her mentality; thus she destroys herself in becoming that which she is not and never can be. None may reverse the divine plan without paying to the "utmost farthing."

As long as we remain peaceable and law abiding citizens

this be done." The North American, Tuesday, November 29, 1921.

When newspapers publish items such as these, without comment, then it is certain the decadence of the race is far advanced. The English language does not contain words sufficiently strong to permit voicing one's protest at such senility. That a community will permit such incidents, and allow the same to be published to the world, in itself clearly indicates the morality and virile manhood of that community. When men allow themselves to become effeminate and women accept manhood's responsibility, the race is rapidly traveling towards its doom.

we do not suffer the penalty of the law; but when we defy the enactments of state, we are made to suffer. We even punish ourselves when we repeatedly defy the laws, for governments do not long permit criminals at large.

Development may be attained, though experience has been able to teach us little. Jesus did not gain greatly through his own experience, but learned much through the experiences of others. When temptations came to him he possessed the knowledge of the law and listened to its behests. He understood that it was unnecessary to experience suffering and disappointment and sorrow whereby to learn to overcome. He comprehended this law before he was tempted. He obeyed the law by his refusal to be victimized. And this is what he taught—to *know the law and keep it*, not to disobey it and suffer.

It is written that Jesus was tempted even as we are, yet was without sinning—that is, he was tempted but he did not accept the temptation. He comprehended that there was no real and lasting joy in sin. He possessed the knowledge, which he learned through his years of study, training and development, even before temptations came his way.

Man, also, may gain knowledge of the law and thus be prepared for temptation; but man is arrogant. He deludes himself with the thought that sin will give him experience and that experience brings wisdom. Admittedly this is true, but the value of the enlightenment thus obtained, in no wise repays the cost in sorrow and suffering.

Jesus did not instruct men to sin and suffer, thereby growing into understanding. He taught men to obey the laws and thus avoid the certain penalty.

He, as other great teachers before him, clearly inculcated the tenet that any infringement of the law brings swift and inevitable punishment. Never did he teach men to defy the law, thereby gaining wisdom.

Jesus did not teach that suffering brought purification. It

does not always do so. On the contrary, he clearly indicated that purification saves man from suffering. It is written that he said: "If you drink of the waters I give you (spiritual wisdom), you shall never thirst." Thus telling us that by thinking, desiring, and acting in purity of thought will we be able to build the soul that shall live eternally.

Some say: Jesus lived a pure life and yet suffered exceedingly. He suffered, but *not* for violated laws. He was in anguish because he was willing to take upon himself the torment of others thereby enabling him to show mankind the *path of service*. There are many degrees of suffering; as many as there are causes for suffering. He often suffered for others, but this was not a loss to him; it was a gain—an investment. He was able to save others, but only as they were willing to obey all that he taught. His material death had nothing to do with their salvation, nor yet with our immortality, save as it points the way to service and obedience. He proved himself immortal; but this soul consciousness would have been impossible had he not obeyed the law and built the Immortal, Individualized Soul. He taught that all men may be sons of God, like unto himself, *if they will obey God's Law, seek the Light, and bring the Soul into conscious manifestation.*

The sufferings undergone by Jesus were not such as many believed, and do now believe. Why? Because his physical being had become purified; his soul exalted. His agony was chiefly mental. He was sorrowful because of the blindness of the many who might have had light but revelled in darkness. He was persecuted, but he suffered not because of it. He accepted it and his reward was great.

In the Garden of Gethsemane he prayed for strength and that the cup of *physical weakness* might pass from him. Many foolishly believe that he prayed to be saved from death. That has no foundation in truth. If we follow the written story we will understand that in that hour he was in a state of *physical*

collapse. He even sweated great drops of blood. This was not because of fear. He was no coward. His ministry nowhere indicates anything of the kind. He suffered from physical weakness. Even in our day men have lived for weeks on the field of battle, subsisting on coarse foods, often on very little of any kind, sleeping in the open and in the storms. They never faltered until the battle was won; neither did they show signs of weakening; yet these mighty ones, when in the social storms, become utterly exhausted. Such an one was Marshall Foch during his visit in America. Social functions devitalized him far more than fighting night and day.

Jesus knew that the approaching ordeal of scourging and confinement, together with the then current "Third Degree" of the jurists, would tax his strength to the utmost, and he prayed for the cup of *physical weakness* to pass that he might have the strength to bear all the maliciousness of self-righteous men, with fortitude. His appeal to high heaven brought him strength.

Righteous men, aye, even criminals, have faced death and torture unflinchingly, therefore, it is utterly foolish for one to believe that Jesus would, for one moment, shrink from the ordeal.

He suffered not through fear nor cowardice. His agony was due to physical weakness.

Much of his suffering was due to the great pity and compassion and love that he felt for the blindly foolish who could comprehend nothing but the material. He taught all, but only those who were ready and willing to accept, derived any benefit from his ministry. Faith is commendable, but obedience brings men Immortality and makes them as one with the gods.

Our Bondage

We cling to the old until we finally realize the utter impossibility of its conformity with the new, with the requirements of the awakened soul. We see, despite all former darkness and misconceptions, that the thoughts of the mind, and the desires, are the moulders, the makers, the end of our destiny. When we comprehend the fact that we must continue in our labors and remain faithful to our new consciousness, if we are to attain illumination, we will find it less difficult to renounce all desires and loves which are destructive to body and soul, irrespective of how desperately we clung to them previously in the delusion that they were necessities.

The Soul's Awakening

As the dawn of morning breaks with the rising of the sun, so will the first faint beams of truth herald the Soul's Illumination.

When the soul is shrouded in the dusky chambers of ignorance and deadening creeds, which lead it deeper and deeper into darkness and night, it is forced to hunger and thirst, groping in blindness of vision, longing and unsatisfied, for something living, real and lasting.

The beclouded, far distant, unknowable God, orthodoxably taught, is not the Father that comes and dwells with us in close kin and companionship, after the soul's awakening.

How is it possible for us to love that with which we may not come in touch—an entity too far distant and too good for us?

Such creeds have given us a great, stern, majestic, purely masculine being, one unable to accept our poor, humble, helpless, blundering love, irrespective of how deep and sincere it may be, because we, "worms of the dust," are unworthy of His notice and undeserving of His consideration. How is it possible to ever attain happiness and perfection under these conditions?

How can we comprehend the heart of humanity—the requirements of the lowly creatures, if we turn our gaze away from the earth whereon dwell our fellow creatures, and keep searching among the clouds, beyond our ken for something that will not, cannot, respond to our woeful cry for help and relief?

Man has been woefully misled. He has been misguided. He has been induced to accept the letter and thereby lost the spirit.

The Father of all is not alone in the far-distant Empyrean spheres. He is *also* with us.

The Creator dwells with his children, loves them and will protect them, but these children, long since, ceased to look for Him where He is to be found.

The love of God for His creation is far greater than all other love and is akin to the parent's love, for God is both the Father and the Mother of all; therefore, as Father and Mother He dwells right with us—in the midst of us, and we shall see Him when the Soul awakens.

We must not look away from the earth and seek among the clouds, to find God. If we do, we are liable to miss Him, for He is here with us, around us, *within* us. He is truly "The word made flesh" and dwelling among us. Only the soul's sleep prevents it from knowing Him.

We all bear more or less His likeness. Some have journeyed so long and among such strange gods and accepted such false beliefs, that they no longer resemble Him, but somewhere within all, it has an abiding place. It is the finer part of us. That which is better and nobler of us bears the likeness of God. It may be dim and very much blurred, possibly almost faded out, but the good and noble that is within, still retains the image of the Father.

The earth is the body of God, just as we are the bodies of our souls. "As above, so below" is the Law of Hermes. The soul within, the spark of God is a living, pulsating, deathless entity when once awakened.

The Illuminated Soul, the soul brought to Conscious Individuality, cannot die. It lives; it is in One-ness with the Father.

At the moment that the soul aspires for something more exalted than it finds in the current dogmas, it has confessed, and conception has occurred; this is the acceptance of the Christ.

As it continues its search for enlightenment it begins to grow—it accumulates—it builds a new life; it is then born anew—again.

The soul awakens, it is the child in the manger; it is at last, possibly after ages of dwelling in darkness, growing toward man's estate,—the Illumination.

Then, as it begins to grow, to learn and to experience, it gradually takes on the likeness of its Creator. The Soul awakened seeks God in all about it; nor does it lose sight of the fact that it is surrounded by many brothers and sisters, all children of the same family, or Brotherhood.

The awakening soul grasps the greater truths as it slowly unfolds to the glory dwelling within itself, and becomes conscious of the Fire,—that Light which is neither “on land nor on sea.”

Unfoldment comes gradually; it is like the blush enveloping the petals of the rose.

Slowly, naturally, serenely the rosebud responds to the warm, subtle, invigorating rays of the sun. Responding, it yields to the sun's influence and the earth's magnetism. Symbolically speaking, within the center of the rose is the white light of purity. Around this, as if to shield it, is a circle of golden glory; while the petals borrow their crimson from the blending of the other colors.

The awakened soul watches the mystery unfold and reads the secrets of nature with unerring accuracy.

The soul, like the rose, courts the rays of light; seeks to bask in the rays of the sun's heat; utilizes the chemic rays to bring about changes, and is guided by the beams of its rays. Truth, aspiration and the love potency are inductive to the transmutation.

Let thy soul unfold gently, slowly, naturally. Hasten not, and thou wilt know the secrets of thy innermost being. The knowledge of the ages is stored within it and the unfolding of

the mystery will be an easy task when you have learned to decipher the scroll.

By far too many attempt to force the unfoldment, thinking they can take the kingdom of heaven by storm. *Impatience retards the growth of the soul, sometimes preventing it entirely, while mistrust is a poison certain to destroy.*

Free the mind of all that is evil, of every sensual thought.

Instil into the mind desires that are pure and holy.

Free the body of weakness and illness; these are the result of an impure, unnatural mode of living.

It is written: "Blessed are the pure in heart for they shall see (know) God."

It is unnecessary to wait for an imaginary, far distant, universal resurrection day;—one terrible and destroying, to see God.

The Soul's awakening is its resurrection day;—while the pure in heart, those living the exalted life, may see God daily. Is it not written that Job said: "In my flesh shall I see God?" Likewise do all see God who are noble of mind and pure in body; even though they yet dwell in the flesh. All flesh is of God, for did not the "Word, which was God, become flesh and dwell among us?" Sorrowful to contemplate that the many look far away beyond themselves and cannot see that glory which is within.

God is in the awakened soul.

God may be in our thoughts, our minds, and in our hearts; and will be there when we purify and exalt our thoughts, making the soul a fitting companion for the presence of the Divine.

In our thought world we associate with the companions most agreeable to us just as we mingle with those we have chosen for friends on the physical plane. We are unable to hold thoughts of hatred and malice toward our fellowmen and be acceptable companions of the Father.

When the individual reads the scroll of his own soul and

has an understanding of all that he owes to himself and the world in general, and when he accepts his responsibilities, then will come peace to him. The Brotherhood of man will be attained when men universally admit their accountability and harmonize their thoughts, desires and actions accordingly.

“Love thine enemy as thyself—love them that hate you,” for “even the hypocrites know enough to love those who love them.”

The most exalted being in the Elysian fields cannot be entirely happy so long as one soul is living in sin and its agonies. Love is the chain that binds together all humanity, though many of these links may be decidedly weak. Man has no right to hate another even though that other would bring him harm; but it is not written that he must make friends with those who live the destructive life.

Man must not hate another though that other may be the very embodiment of carnality. He may be compelled to seek the righteous punishment of the criminal thereby protecting his fellow-men, but all this must be done in justice, and for the welfare of the many, and not with thought of malice or hatred.

It is written that when Jesus told his followers to “Love thy neighbor as thyself,” they questioned: “Who is my neighbor?” The person living next door is not always neighborly, while sometimes friends are far distant, and this thought undoubtedly came to the minds of the disciples when they asked the question.

He who extends the helping hand in the time of need is the neighbor. Friends and neighbors are numerous when one is successful and has little need of favors. It is in the time of great necessity that we learn who is our friend and who is our neighbor.

As with the man traveling Jericho’s road, so with all of us to-day. The compassionate heart is an ever constant need, here and now, and with the soul’s awakening is born the desire to

benefit all mankind far and near, and to forgive others that we, also, may be forgiven.

Man is ever ruled by the secret desires of his heart, and these are often so subtly hidden that they are unrecognized for many days.

Thoughts are invisible only to the sleeping soul. They are frequently the betrayers—the Judas Iscariots—that stealthily come as a thief in the night, manifesting in ways least expected.

The awakened soul shortly comes to know, and watch, its every thought.

Undoubtedly great and constant effort is required to subdue the will and to think only such thoughts as we wish to think.

The awakened soul soon acquires understanding of its needs, and how it may free itself of all that is ignoble and destructive.

Good and evil pass in vast processions before us. We recognize both—know the false from the true, the good from the evil.

Thoughts clamour to be heard. The material has its requirements; the carnal demands attention and satisfaction. Gradually we may gain control of our thought world, casting out all the undesirable and base.

The ear must listen only to that which is fitting for the gods to hear. The eyes see only that which is beautiful and elevating and at which there is no need for angels to blush. The tongue speaks only words of life and power.

Kindness becomes more than being kind; the soul's awakening bringing us full comprehension of the power of kindly acts.

We cease to demand when we once begin to know. We then realize that receiving depends on the giving. If we offer but little how dare we ask for much? If the sun's rays were less strong and penetrating it would draw less moisture and magnetism from the earth. The more we give understandingly

and wisely, the more shall we receive. We draw to us only according to our power and strength to give.

The soul's awakening confers the power to discriminate between good and evil, right and wrong. The awakened soul does not often commit error in giving love, tenderness, goodness, mercy and truth. We give of each, only as we ourselves possess it; and the most difficult of all for us to give is the self with which we have become so infatuated.

Accepting the new and renouncing the old fills us with agony and a great melancholy seizes us as we bid farewell to the many illusions of the flesh that have held us in bondage for so long a time and had us entranced with its glamour.

We cling to the old until we finally realize the utter impossibility of its conformity with the new, with the requirements of the awakened soul. We see, despite all former darkness and misconceptions, that the thoughts of the mind, and the desires, are the moulders, the makers, the end of our destiny. When we comprehend the fact that we must continue in our labors and remain faithful to our new consciousness, if we are to attain illumination, we will find it less difficult to renounce all desires and loves which are destructive to body and soul, irrespective of how desperately we clung to them previously in the delusion that they were necessities.

Pain and suffering are the first warnings of the birth of a new life on the material plane.

This is likewise true of births on the mental and spiritual planes; for we seldom change opinions, long fostered and believed, without a struggle accompanied by sorrow and disappointment. Though we comprehend that we are giving up only that for which we have no further use, it appears to us like a sacrifice, because it has become a part of us.

The re-birth or awakening into new life and understanding, makes its pangs of travail more deeply felt than any physical birth possibly could, because it is difficult to mould our

entire being into new conditions. When the dawn is breaking and the understanding full upon us, when we view old beliefs as we would passing clouds, we will be able to hail the new birth, the soul's awakening, as we do the gloriously colored rainbow in the summer sky.

Peace, the archangel of eternal life, will be ours after accepting the soul's rebirth. We will know how to truly appreciate the peace which follows the struggle. Then we will know what the master teacher tried so often to explain—that every struggle brings its full reward. We are never alone making the great fight. Many others are traveling the weary pathway, to shortly enter into peace and understanding.

With the soul's awakening we cast aside the crown of thorns and accept the halo of light and understanding. We comprehend why men have failed, and we love them more because we know them better.

The awakened soul is an understanding soul.

It comprehends that right here on earth there is a duty for us to perform, *otherwise we would not be here*.

We entered the earth plane for a purpose. We are bound to earth for the accomplishment of a task. There is a divine reason for all that is.

There is God's work here for us to do. It is a duty we owe to our fellowmen, as also to the great *within*.

We must labor daily if we would continue on the way. We dare not turn backward. Once having accepted the responsibility we must overcome all obstacles, otherwise the conscience, that voice within—our own soul, will lash us unmercifully.

With the soul's awakening we will have become able to see the mote within our *own* eye. We will know what we have been and what we are. Gradually, though slowly, the darkness enshrouding us will fade away and the consciousness expand. We will recognize God's likeness in everything, everywhere. God's creature, man, is here creating, fulfilling, and finishing

his destiny; not with sighs and moans, but in sincerity, goodwill and earnestness.

No longer is the soul unworthy of being called the child of a King, for it is the conscious inheritor of all that is truly worth while.

The awakened soul is happy. It is at peace in the midst of loss and sorrow. It speaks joy and happiness to the self-being and journeys onward and upward. Negative morbidness is cast out and the spirit of optimism enters in.

Why should it not be so? Is it not the destiny of man? Why should the awakened soul not advance with a song, the hymn of cheer and good-will, of hope and life eternal? There is no lasting sorrow, pain, and certainly no death, to the awakened, responsive, receptive soul.

The Illuminated Soul

The soul, awakened and illuminated, is a light that leads and guides him safely in the pathways of truth and righteousness. In this day so few care aught for either truth or the right, that it is more desirable to state that the soul attaining Consciousness accumulates for man health, strength and success.

It is necessary to find the soul, to awaken it, and manifest it; to stand face to face with the soul and hear the voice of the spirit before one is truly illuminated with the light and understanding.

Illumination

The son of man must be crucified, that is, the man of flesh must be changed, transmuted—regenerated—before he can attain the illumination of the soul.

Men do not comprehend the mystery of the resurrection—that it is always, in whomsoever it takes place, whether in Jesus of Nazareth, or the humblest aspirant of the present day, *the awakening of the mind and soul into new life and activity.*

Not until men renounce the habit of thinking material, fearful, doubtful, hateful, malicious and otherwise destructive thoughts, and begin to aspire constructively and ideally, can the soul be aroused and built, and thus work toward illumination.

It is written that when Jesus' disciples looked away from earth and toward heaven they were able to see the divine vision and hear the voices proclaiming: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken *from you* into heaven, shall so come, in like manner, as ye have seen him go into heaven."

We must look upwards—elevatingly—before the soul can be raised. We must lift ourselves; that is, we must regenerate our entire being, then will the saviour, the Holy Ghost, come upon us, for is it not written: "for unto them that look for him shall he appear the second time without sin unto salvation."

Salvation can come only through the process of regeneration—this is the "labor of the Christ." It is the one and *only* door into the sheepfold and it is written: "He that entereth by any other way, the same is a thief and a robber."

The children of men, surrounded by illusion and living in delusion, believe that another than themselves can take upon

himself their sins and degradation and, in this manner they, through "salvation by faith" may be saved. They forget that any who attempt to enter the "kingdom of heaven," the kingdom *within*, other than by way of the door—regeneration of the self-being—are as thieves and robbers.

If we seek for the Illumination—in Biblical language,—if we look for the Christ, then he (it) will come. The Fire will descend upon us in clouds of glory, and salvation will be ours.

When we attain Christhood—Soul Consciousness—we do not continue to commit the sins that destroy, and without sin there is salvation.

It is also written: "we have (also) a sure word of prophecy; whereupon ye do well that ye take heed (trust the witness), as unto a light that shineth in a dark place, until the day dawns, and the star arises in *your hearts*."

In this one sentence the writer stated most clearly one of the greatest occult mysteries.

He who is able to read and comprehend the meaning of this passage has solved the mystery of the ages and if he lives as he understands, Soul Consciousness with the consequent Illumination, is assured. It is this *Work* that the Priesthood of Æth helps its neophytes to master. Having attained that "arising of the star in the heart" the aspirant is well on the road toward Mastership.

It is written that Peter taught: "Ye do well that ye take heed." Take heed therefore for it is the *light that shineth in dark places*; and where is there greater darkness than in worldly, sense loving man? It is the light that lighteth every man that cometh into the world provided it cleanseth the vessel wherein it burns so that the rays may penetrate the darkness.

The good housewife, finding the chimney of her lamp darkened by smoke, does not attempt to turn the wick higher that she may have more light and so really create greater darkness; she washes the chimney and trims the wick, and behold, the light penetrates through the glass and lighteth her footsteps.

Thus must man do with himself. Within him is burning a light. The body is so gross and dense that the rays cannot penetrate. Turning higher the wick (believing another will save him) will but create greater density, greater darkness; when he cleanses the vessel (regenerates his being) then will the light shine through.

Illumination follows the awakening of the mind and the building and resurrection of the soul. Its birth, its ascension, and its sonship, or at-one-ment with the Father is analogous with the birth, training and ascension of Jesus. This is true whether we believe or disbelieve that such a personality ever existed.

The soul, awakened and illuminated, is a light that leads and guides him safely in the pathways of truth and righteousness. In this day so few care aught for either truth or the right, that it is more desirable to state that the soul attaining Consciousness accumulates for man health, strength and success.

It is necessary to find the soul, to awaken it, and manifest it; to stand face to face with the soul and hear the voice of the spirit before one is truly illuminated with the light and understanding.

To the enlightened man there is but one lawgiver—it is the Soul having attained Consciousness, for it is then at-one, and in touch, with the creator of all.

In the beginning the soul may be but the tiniest spark, but if man wills he can develop it into a flame, and there will be an aura of great glory; this is in the image and likeness of the Son of man. For this purpose came Jesus into the world, that he might demonstrate for himself and so be as an exemplar, a Light-bearer, to all men.

For this cause was he lifted up that he might draw all men unto him.

Thus came he unto the hour of trial and passed through the tests, that he might himself be illuminated and thereby illustrate to others the method.

Illumination is the light in the dark places; so expelling the darkness.

It leads the soul of man away from the earthly illusions and opens the way to wisdom and understanding.

The desires and lusts of the carnal self do not possess the gift of conferring lasting pleasure. The illuminated soul finally recognizes this and transmutes these desires into constructive ideals; for this reason does illumination confer the power to create—success—upon all who faithfully listen to the voice and who *obey* the law.

Illumination is as a light in a dark room. With it, we can see and read. We are thereby enabled to know what we are about; without it we stumble and grope amid the darkness.

Every man is at liberty to forsake those desires of the flesh which are destructive. He was given free will. He must make the choice.

This will create war—wars in heaven and in earth—in the mind and the body; in the best of us as in the worst of us.

Pure, holy, and ennobling thoughts will quickly come in conflict with evil, lustful thoughts.

The aspirant has the desire to do right, but the flesh wills it otherwise. There is contention and strife.

All men have had these conflicts though they may have had no thought of salvation, no desire for illumination. How oft we desire to do one act while a sense of duty indicated we should do just the contrary. How often have we walked the floor for hours, fighting, continually fighting, until wearied by the fray, finally either desire or duty won. This is symbolic of the conflict of the seeking soul. There is war within, it is war to the death of one or the other. There can be no compromise.

When the aspirant begins to develop, when the tiny spark within commences to awaken and attempts to penetrate the darkness, temptations and trials come thick and fast. The conflict is in progress; who can foretell the outcome? Is there not

weeping, wailing, and gnashing of teeth? Is it Conscious Individuality—the Illumination, or is it death and the grave?

“Ye lust and yet have not?”

What do we fail to have? We fail to attain the illumination; to secure freedom from evil and from strife. It is because of the calls of the flesh, the carnal self, that we fail to receive.

“Ye kill and desire to have, and cannot obtain; ye fight and war, yet have not because ye ask not.”

To be able to ask wisely is to think righteously. We may fight and war, but we fail to reach the illumination because we do not constructively desire.

The thoughts lead us.

The soul seeks, the mind gives or creates.

The mind builds and the soul receives.

The soul cannot receive if the mind does not act and send forth the answers to the prayers of the soul. The mind must be a Positive, Active, Directive Force, otherwise no soul can be built, and Illumination be impossible.

If the mind is lacking the strength to be successful in its wars and contentions with the lustful desires, then it will not build the Soul so that illumination follows the building.

“Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts.”

This is the desire of the selfish self. Whosoever seeks for illumination for self alone, cannot receive it; it is asking amiss.

The selfish self is the creator of sinfulness and wickedness. None may attain Illumination of the soul and continue selfish and in his evil ways.

If we gaze into a mirror we therein see the reflection of ourselves. It is our face, features and form; we recognize it whether it is pleasing to us or not.

The soul, in like manner, reflects itself. It discloses all its secrets, though we foolishly believe we have kept them secure from the eyes of the world.

The soul is much like a garden. A beautiful, elevating,

sublime thought is the seed from which spring beautiful flowers; this may be a rose, it may be a lily or a violet; whatever it is, the seed is capable of producing many more like seeds and soon there will be a garden of great beauty and wonderful fragrance. The one thing to remember is that the soil must previously be carefully prepared, that the best seed must be secured and planted and taken care of. This is to signify that the essence of the soul must be prepared, that the mind must be awakened so as to choose the seed, possess the energy and desire to plant that seed and then take care of it until it has attained growth and blossom.

If but one evil thought be planted in place of the good and constructive, it will produce a weed, a thistle, or a thorn, and these will choke out the flowers and utterly destroy them unless the weed be quickly rooted up and cast out.

Have you ever noticed the strength and vitality of the root of a weed; how hard it is to destroy? It requires much care and great watchfulness to keep the weeds out of the most carefully cultivated garden, and the thoughts of evil are as subtle and determined to find root in the mind and soul as are the weeds in a garden. The peculiarity is, that while the seeds of desirable plants and valuable vegetables require the utmost care to have them germinate and grow, weeds may be thrown broadcast in almost any soil and will readily grow and become strong.

Selfishness is a prolific weed, it is most difficult to get rid of.

It is the most subtle and illusory of all the evils man is heir to, because it holds the "benefit of the self" before its victims.

It will lead us astray whenever we listen to its promptings. Its voice is ever present, telling us "thus wilt thou be benefitted if thou doest thus and so." Learn to respect the self, but avoid becoming selfish.

Keep guard over the tomb and watch for the coming of

day. The morning will bring forth the sun and the sun illuminates the world. It is the life of the world. Without it all creatures, all plants, all living things would sicken and die. The sun gives the warmth and brings the rains.

As is the sun to the world and to all creatures living therein, so is the soul to man. Seek the soul, watch for its awakening, help it by thoughts, desires and acts to attain its illumination.

One by one man may pluck the weeds of evil thoughts from his mind and soul and in their place plant tender flowers of great beauty—of light and love; this is the conception. These seedlings will grow and mature and the whole world will feel the glow and the beauty of their presence.

“God is *light*, and in him there is no darkness at all.”

“If we say that we have fellowship with him, and walk in darkness, we lie and do not know the truth.”

“But if we walk in the Light, *as he is the light*, we have fellowship with one another.”

This does not signify that we shall be entirely free from the struggles with the sins and evils of the world, but it does indicate that if we continue faithful in our desires and live as closely to our ideals as we possibly can, we will gain the wisdom that will lead us into the light, and walking in this light, we attain the Illumination.

Man may attain perfection if he so desires. He builds according to his ideals. As are his ideals so will he be.

The destructive man possesses no ideals. He is steeped in utter selfishness. To such, humanity has no rights, deserves of no pity.

He strives to attain in harmony with the cravings of his soul. He lives in darkness and his acts are the result of darkness. He knows not the light, therefore cannot walk in the light.

No man can hate another and attain to soul illumination.

He is in darkness, comprehends not the light, for “he that

saith he is in the light and hateth his brother (any man), is in darkness even until now."

Hate is unto destruction. Hatred is a creator of evil; the producer of vibrations, and the soul harboring hate is destroying itself. Unless this passion is eliminated from mind and heart, illumination is impossible.

"He that loveth his brother abideth in the light, and there is no occasion for stumbling in him."

Love is the light. Love is God. Love is the creator of the soul and it is its Illumination. Love is the vibration of life. He who loveth most, liveth best.

But "he that hateth his brother is in the darkness, and walketh in darkness, knoweth not whither he goeth, because that darkness hath blinded his eyes."

Hate is blind because it cannot comprehend the relationship between man and man. All men are, in essence, brothers. All spring from the light and love of the Father, therefore all should manifest the light and love that would enshroud them with immortality.

One and all manifest that which is within us. None need betray us, we betray ourselves continually.

All the light we possess shines forth from us in every thought, word and action. Lacking the light we manifest darkness.

We cannot reflect the Light until we learn to love and demonstrate love. Then we have overcome the world and have been born *again*. There will always be struggles; but we will have strength to battle successfully, and our wrestlings with the tempter will keep us from becoming weak.

"All that is in the world, the lusts of the flesh, and the lusts of the ages, as the pride of life,—*it is not of the Father but is of the world.*

"And the world passeth away and the lust thereof; but he that doeth the will of God *abideth forever*."

The world is in transition. He who identifies himself with the world and the lusts of the world, will pass on and be known no more. We become that which we desire. In seeking lustful pleasures we become lust incarnate. The thoughts we harbor will congregate together and become a mass of evil and destruction. As these are but temporal, and as we are composed of them, we die with them.

The mind that awakens and seeks to regenerate itself will think ennobling thoughts, hold exalted ideals, and work for reconstruction. Such a mind will arouse the soul, will implant elevating thoughts, and will attain illumination. It will transmute the evil within and as the process of change is consummated, the Christ—the Conscious Soul, is born.

"The commandment which was ordained to life, I found to be unto death." Through death we live. Through this death, or transmutation of evil, life is born anew. This is the resurrection. A transforming of all evil into transfiguring love.

The grave of the dead is the womb wherein the Illuminated soul arises.

The soul is all that truly is because it is all that will live.

The Soul: The Garden wherein thought is concentrated—is the place of the conception of the seed.

The Soul: The storehouse of all thoughts—and experiences.

The Soul: The place of the accumulated experiences of all lives.

The Soul: The House or Temple which the mind builds.

The Soul: The Lamb's *Book of Life*. The Recording Angel.

The Soul: The Sun of the body ("Rising to one's Consciousness with healing in its wings").

The Soul: The womb wherein the Christ ever was, and ever will be, created.

The Soul: The grave wherein undesirable thoughts are transmuted into goodness and potency.

Oh, Grave, where is thy sting, for thou must give up the dead. Thus is the soul, my soul, as also *your* soul.

The Soul in the Beyond

The world beyond the veil, the soul world, is a continuation of this plane of action.

Some few people find a heaven on earth, having rended the veil while yet in the flesh; but generally, and to the majority, it seems that earth is a Gehenna.

The Center of man's being, the soul, is finer and lighter than the body; it is a continual fire; intense or almost dormant, depending entirely upon its state of awakening. The soul is the sun of the body; the body is therefore the universe of the soul just as the sun that rises in the East and sets in the West is the soul of the universe,—the macrocosm.

This body, this universe or macrocosm, is the temple of the Soul. Man is, in fact, a complete universe within himself and is prototypic of the large universe.

We have known of very wicked people living in palaces. A degenerated soul, black as night, often inhabits a beautiful body. Frequently the dwarfed incarnating soul desires the beautiful body as a veil; so oftentimes we find the body a shadow, a cloud, as it were, to hide the real. Just as frequently, a very holy and devout person is protected by homeliness. Abraham Lincoln was one of the homeliest men of his day but his soul was great, sublime and beautiful. When man caught a glimpse of his soul through his eyes they became his admirers and almost his slaves. He was honored, not for what he appeared to be, but for what he was. The individuality continually manifested through the personality. Had his form and features perfectly reflected the greatness of his soul he might have failed in his mission.

The coarse, brutal soul is not as fine and as light as the developed and enlightened soul; yet there is no separate soul world or sphere for these to inhabit.

The good and the evil are as able to communicate with each other and in the same manner that we converse with our opposites here in the earth life.

At the feast of Job, evil was able to communicate with the good.

The soul world beyond is but a continuation of this; only a veil hides it from our vision; that curtain is our own grossness.

If souls do not change before death, they certainly will not be able to do so immediately after. The mind dies with the body and death therefore destroys the possibility of building that which was neglected when opportunity offered. The soul alone lives. It is just what the mind builded during the earth life, and nothing more. The evil soul, having no mind to guide it and reconstruct it during its term in the soul world, cannot possibly change one whit. The soul, whatever its state, is the "accumulated experience" of its previous existence and if it had not reached consciousness before its departure hence, must depend upon reincarnation to free it from its darkened, servile state.

Man's chance of salvation is not in the life beyond the veil.

It is *here* and *now*. It is written that Jesus said: "Now is the accepted time."

The final judgment is when the soul crosses the threshold, when the curtain is drawn aside, and it stands face to face with itself, with its earth record, and is forced to read in the "Lamb's book of Life."

The exalted, conscious, individualized soul does not attract the evil there any more than it does here. It looks upon the evil ones and would help them, yet is as helpless there as it was here unless the soul actually desires a change, and would be delivered from the hell it had created for itself.

We remember what is written of Lazarus and the rich man—how Dives lifted up his eyes in torment and beheld Lazarus in heaven—in peace and beatitude. The rich man builded according to his thoughts and desires. In his lifetime he had all the good things. He fed his body well, the while he abused his soul. He would refuse even a crumb of bread to the beggar. He was clothed in purple and fine linens. He fared sumptuously every day. He made material things his god. He was selfish and hard hearted. He lacked sympathy for his less fortunate brethren, and as a consequence, instead of building a soul, he starved it.

Lazarus was poor in all the things of the world. He had insufficient to eat. He lacked clothing. With it all he kept his soul free from malice and hatred. He kept burning the fires of love and sympathy. His thoughts were noble. His ideals exalted, and his works in harmony with the creative law. He builded a soul. He attained sonship. He succeeded to Consciousness. His soul became a living entity while yet in the house of clay.

“Why should God torment the rich man, even though he had been utterly selfish, while He blessed the poor?”

God *never* tormented anyone. He never will.

It is the individual soul that must weight itself by its deeds during the earth pilgrimage and is judged accordingly. *Not* by God, but by itself.

The life beyond the sleep of unconsciousness is a continuation of the life here. Evil here is evil there. Construction here is exaltation there. The good blesses. The evil torments. Evil is a corroding force. It eats to the heart of that by which it is accursed.

It is written that Abraham said: “There is a great gulf fixed so that they which would pass from hence to you cannot; neither can they pass to us who would come here.

Does anyone fancy there is a wide, fixed, material gulf dividing the two?

The gulf there, is the same as that here existing, between

the constructive and the destructive. Good here cannot and will not, mix with and accumulate evil; while evil is impotent to benefit by the good and is unable to make that which is exalted a part of itself. Only as it purifies itself and transmutes the degenerating forces can it attain a state of goodness.

The soul is builded, awakened and illuminated in this life; here and now.

If the soul is unable, because of its heaviness, to choose the good from the evil here, it cannot change in the beyond; because it can come into contact only with that which it *itself* is. It cannot there parade until the cover of the body,—“the veil is rent in twain”—the temple (body) is destroyed; the soul, the *real* self is laid bare; it stands exposed; it cannot possibly succeed in pretending to be what it is not.

Dives, bad as he was, desired freedom from his anguish and made one *unselfish* request; thereby indicating that he had not totally destroyed his soul through his selfishness.

Our weaknesses may be considered our strongest points if we but use them for good.

His weakness was the selfish self,—self-absorption and worldly desires. He longed for these material things to the exclusion of everything and everybody. Had his desires been as strong for the good as they were for the material, he might have been an immortal.

Our weakness is in our strongest desire.

Our strength is in our noblest aspiration.

Our most intense desires govern and control us. If these are carnal then we gradually become gross and degenerate.

The rich man had finally learned to understand that as he sowed so must he reap. He at last comprehended that he had not done to others as he would have had others do unto him; but it was too late.

The soul he had builded had to continue *just as* he had built it until the opportunity for reincarnation would give him freedom to *try again*. Even in the soul world, after his awaken-

ing to the undesirability of his then status, he longed for a change. He desired the higher so strongly that he sought to help others; asking Abraham to send Lazarus to his father's house, that his five brothers might be informed of his mistake, of the undesirable soul he had builded for himself. Abraham told him that: "They have Moses and the prophets; let them hear them."

But the rich man was not satisfied, and pleaded: "if one went unto them from the dead they will (surely) repent."

Abraham answered: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Men cannot be forced to believe. Phenomena, though awe-inspiring and soul-stirring, cannot arouse a faith which does not exist within. Men are good, not through fear of consequences, but because of the birth of good within.

The brothers of the rich man were their own creators, just as he before them had been. They were building souls; souls that would judge them at some future day, even as that of Dives had judged him and found him wanting. They were their own saviors, or their own destroyers.

The gulf was fixed. If they sought not to change, then no other soul could help them, irrespective of its torment. The divide between good and evil is forever fixed. Good cannot lift and carry the evil, thereby elevating and saving it, anymore than evil can in any way contaminate the good.

Though the soul in Hades, having awakened to its misery desires a change, it can attain it only through reincarnation. The soul in torment may seek to change, but cannot do so because the mind that built it is no more, therefore, cannot undo that which was done and again rebuild it, any more than the carpenter after building a house and leaving it, could, without being present, dismantle the structure, alter the plans and rebuild it.

Reincarnation is the only relief for the soul which was created by the evil thoughts, desires and acts of life, as it is

also a necessity for all souls who have failed to attain Conscious Individuality. In the soul world no change can be possible—the mind which was the instigator and creator is no longer present. It is among the dead, beyond possibility of resurrection, having died with the body.

In earth life the mind is the giver, the soul is the receiver. The mind is the creator, the soul is the created.

The mind, like the builder of a house, ultimately dies, but the house stands, as the soul lives.

The only possibility of relief for the soul is, that as desires for better conditions are born in itself because of its misery, vibrations of like nature are created, and these vibrations come into touch and harmonize with, minds on earth who are seeking reincarnating beings.

Thus is the soul reborn and given another opportunity. This is symbolic even of the first incarnation when the embryonic soul left its Empyrean spheres above, and descended, “fell” into the earthly life. The soul itself must seek for its rebirth. It has again awakened to a desire for the good, because in the earth life there must have been moments when the longing for consciousness was strong; but the weakness of the flesh overbalanced the spiritual aspiration. *The desire that passed with him beyond the veil was at sometime created by his mind though he may hardly have been conscious of it.* This desire was stowed away in the soul and lived in the soul; was possibly all that saved the soul from total extinction.

The desires of the flesh are seemingly strong because we cannot see the spiritual. When we have awakened sufficiently to have glimpses of the soul fires, then the carnal dies—becomes consumed and transmuted by the fires from heaven—the soul flame.

It is written: “While we are at home in the body, we are absent from the Lord.”

The material claims the attention and the affection of the mind and this takes away from the soul our thoughts and de-

sires. We have more love for the body than we have for the soul, and if someone were to tell us that we could build the body for eternity we would strive to do so. Why? Because the things pertaining to the body give immediate pleasures and desirable sensations.

Ponce De Leon sought many leagues for the Fountain of Youth; ignorant of the fact that he had it at hand. He desired to live. He wanted the body youthful and filled with life.

Like him, many of us labor continually in behalf of the body and allow the soul to starve for want of a little consideration. How is it possible to keep it strong and virile when the mind and soul are gradually decaying and sending out, as well as receiving, currents and vibrations loaded with poisonous and destructive energy?

When the soul is awakened and illuminated it is the beginning of youth.

When the soul is allowed to die, or is destroyed, it is eternal death.

No vibrations of the mind are strong and potent enough to revive a dead soul. It is a soul destroyed in hell—in its lusts and carnal desires. This is the lake of fire and brimstone.

We term electricity a form of fire. Lightning, having power to burn, is a fire. Lightning is electrical. The mind and thoughts are electrical forces; finer than ordinary fire, invisible certainly, yet fire, nevertheless.

The lustful thoughts are *consuming* fires and are the fires of hell. Our thoughts are of fire; and the flames of the fire have colors. Science has demonstrated this.

Pure, happy, elevating and exalted thoughts are the fires of heaven, and these fires burn out the crude and the dross and elevate us to the heavenly planes; heaven being a state of mind and soul, and to be attained only through a process of spiritualization.

Before man can attain to this degree of refinement he must first pass through the other stages of growth.

There is the physical or material plane. This is where men live in the world of sensation; before the awakening of their mentality to anything greater.

The mental plane is where man has moved onward in progress and civilization and attains to great discoveries. Great mentality lifts man above the material and physical, but the soul may yet remain unawakened. Men of strong mentality are as forceful in evil as they may be for good.

Man having passed through the purely physical realm, then through the mental, is ready for the spiritual—for the things of the Soul, of God.

Soul is in reality God—it was sent out as a part of Him to accumulate good and retain it. These are the talents.

The world of God is the world of souls.

We are thoughts of God. Our souls are in part souls of God. The soul of God is the accumulated experience of all good. Our souls are composed of the accumulated experience, good and ill, of our entire existence.

Evil cannot dwell in good or God. God does not receive nor retain evil, therefore evil must be cast out and destroyed—transmuted. As long as man or woman holds a single thought of good they have that much of God within themselves.

When the soul loses all desire for good then it has destroyed itself. As long as there is ever so small an amount of good in us there is hope of casting out evil and ultimately becoming a part of God. "He that is least in the kingdom of heaven is greater than John the Baptist." John the Baptist represents the mental; the soul, however little developed, is yet greater than the greatest mind, for John the Baptist (the mind) passes on, but soul, unless destroyed, continues to live.

Evil is a consuming fire. It not only consumes all with which it comes in touch, but it destroys itself.

As an illustration. Gather a pile of rubbish and set fire to it. It burns. It is consumed. You see the pile become less and less, while the volume of the flames becomes greater. Where

does the flame go? You cannot long see it. It becomes invisible. It becomes less and less distinct. It disappears from the physical sight. Yet it *did* exist.

When the physical organism dies and is buried what becomes of it? It is consumed. It is sometimes closely confined in metal, or in wood. Despite this, dissolution takes place through the chemicalization of gases; and these, like flames, pass through all and come in conflict with the air, and there is a glow. It is the consuming of the body.

Where does the fire go? What becomes of it?

It is *not* the soul. The soul is not consumed unless it "burns up" itself through secret vices.

The soul precedes the corruption of the body. It leaves the body, commencing with the ceasing of the heart-beats and is completed when all bodily warmth has disappeared.

The soul does not see corruption with the body.

The soul is a fire. God also is a fire; He is a "Consuming Fire."

God is *in* all, but all is not God.

God casts out the chaff, the snares, and the tares, at the moment of judgment, when the veil is rent. Very often there is little left of the soul after the undesirable is cast out. We can therefore readily understand the necessity of reincarnation for the imperfect soul.

The soul world is a continuation of the physical world. It is the trial chamber of the souls. It is the clearing house where souls awaken and learn their lack; commencing their search for that which they have missed, or by the Law hurled into space to "try again."

As an example: Here is a young girl who loves music with all her heart. She is endeavoring to become a perfect artist, making every effort to attain the mental and spiritual plane allowing her to express every emotion. For some reason, there is a weakness which cannot be overcome, and which will not permit her to attain the mastery of music in the present

incarnation. She is not dismayed despite the handicap. She has faith in herself and God. Though she cannot become a master, and may possess no knowledge of the beyond, she remains faithful to her ideal and continues the practice as steadfastly as though she were assured of ultimate success. She has decided—concentrated her mind—that she will succeed as far as she can, leaving the rest to God. Thus she continues unto the end.

Time passes. The body is laid aside. Her soul enters the Beyond. There she awakens to the fact that life is merely a continuation, an endless chain. She soon is aware of one change; she has thrown aside the body and many of its impediments. The soul is free. It can hear the music in its perfection. There is much to overcome. Of this the soul is soon made aware. The desire for music becomes strong. The soul investigates. It finds that, not having attained mastery, it must seek a sphere of action. It also learns that other conditions of the personality had not been overcome.

The soul is free. It lives in its desire. All else than music is without charm. What is it to do? The knowledge comes. It learns that it may return to the earth plane. That it may be drawn to those on earth who love music, and who, bearing children, would give them every advantage in the sphere of music.

The soul's love for music creates the vibrations of music. These are the forces attracting it to the lovers of music on earth. It is drawn to them. The time for the birth of a new being arrives. The soul hovers near. With the first breath of the new born child the soul enters. It has found its opportunity—mastery will be attained.

Thus it is with the poet.

The artist is governed by the same law.

All—each and every one of us may attain the mastery if we truly desire.

As we would build now, so will we be in the beyond. We merely continue. If we are lacking in desire, if no great emotion

sways us, then we will be under conflicting forces in the soul world, and reincarnation will be governed by the stronger vibration.

A great work is done when the soul, here and now, has selected its desire and has decided upon it forever beyond the shadow of doubt. Such a soul will reach immortality. It will attain its aspiration.

The strongest desire of the mind will build itself into the soul and become the substance of the soul. This specific quality of the soul becomes the magnetic force that attracts to us in this life and in the next the *means* and *power of realizing this desire*; becoming a propelling force.

Desire one thing and work in harmony with the longing.

This great, irrevocable law governs in all things, whether our desire be for music, art or soul culture. Whether we be lovers of flowers, architecture, sculpture or world dominion. All is controlled by the law of vibratory force.

Were I to desire great beauty and perfection of form, I should hold this constantly in mind. I would work unceasingly with that end in view. I would obey the most perfect rules for development of person and the culture of beauty, and continue until death. This desire would have *charged* the soul with these vibrations. It would govern the soul in the beyond. The magnetic forces thus stored in the soul would draw it to the proper parents, such as could help it in every manner to attain its ends.

The soul in the beyond is only what we make it here. After it reaches the soul-realm it cannot think, cannot plan, cannot build (unless it had reached perfection). It is merely a soul, as yet unilluminated. Its attracting power is that with which it was invested while on earth.

Take the opposite illustration: the ordinary material, carnal man. He lives in a sphere of opportunity but he has no special aim in life except possibly to make money and enjoy himself. He is not totally evil; he is merely more or less selfish, but not

sufficiently so to destroy the soul. He finishes his earth career and passes to the beyond. In earth life he had not sought knowledge of the soul; had made no effort to awaken the spiritual self, or to build a soul. When he awakens beyond the veil, his soul is more material than spiritual; he is in darkness; knows not where to turn: "Behold, their last estate is worse than their first."

The soul is spiritual in its nature even though it is material and has become more or less evil. This soul, weighted down with worldly desires, is actually in the soul world—a spiritual sphere—yet truly it is in hell. It continues groping in darkness, possibly for centuries, until it gradually throws off the earthly vibrations; then flying in space, without the power of direction or selection, it is at last, through its own vibrations, drawn to those through whom it may reincarnate. Necessarily the conditions under which such a darkened soul can incarnate are always gross and undesirable.

The builder of a soul is much like the engineer of a railroad who is constructing under peculiar conditions. Let us consider this engineer as having the contract to build in a circle and covering two States. In the first part of his territory he may lay his rails and run his trains, but in the second, the one which completes his circle, he may merely lay his tracks but must not run for a certain time. After the lapse of time the restriction is removed and he starts his train at a given point. He follows the track, taking a passenger here, discharging one there, until ultimately the train returns to the starting point.

The builder of the soul constructs in a known territory—the mundane plane. If he has *one certain desire*, then while he is laboring here he is actually constructing a track—circular—into the beyond. When the restriction is removed,—when death claims him, the veil is lifted; he finds that his path is prepared for him; that the power is given to his soul—because of the

charging of his soul with a certain desire during life—to proceed. He continues on his way, in a circle, until he again reaches the border line, but now it is on the return from the beyond. He finds his soul still charged with certain vibrations (desires) and the potency of these vibrations is such that he, his soul, will be drawn to parents who can, and will, give him every opportunity to complete the work commenced in the previous incarnation.

You can be that which you want to be, whether it be an artist, a musician, a statesman, a sculptor, an architect, a general, a millionaire or a world savior. Your success even in this life may be wondrously great, and the ultimate attained in the next; aye, possibly even in this for no man may know how much he actually has accomplished in the past.

One Desire—One Love.

We desire that which we love.

The soul—consciousness manifesting the “rhythmic expression of beautiful thoughts.”

The Awakened Soul

The soul, awakened and illuminated, is a light that leads and guides him safely in the pathways of truth and righteousness. In this day so few care aught for either truth or the right, that it is more desirable to state that the soul attaining Consciousness accumulates for man health, strength and success.

It is necessary to find the soul, to awaken it, and manifest it; to stand face to face with the soul and hear the voice of the spirit before one is truly illuminated with the light and understanding.

Coming of Christ

It is written that the disciples said unto Jesus: "What shall be the sign of thy coming?"

The master teacher answered: "Let no man deceive you. For many shall come in my name, saying, I am the Christ; and shall deceive the many."

It must be confusing to the theologian, who is also a thinker, that if Jesus was to have been the only Christ, he should have answered in this manner. "What shall be the sign of thy coming?" He was with them, dwelt among them, what then lead his disciples to thus question him? Consider carefully his answer! If he was the Christ, and if there were to be none other like him, how was it possible for them to have even an idea that he should come again, or any like him should come after him?

The question and its answer, clearly indicate that Jesus was come, not to act as the forgiver of sins, but as the *exemplar*, the one illustrating to all mankind the *Way*. He it was that had been given the task of living the Regenerative life, the while teaching the method to all. To him was allotted the task of transmuting the gross, carnal physical being into the glorious temple manifesting the Christ.

Already during his life and ministry his followers were inculcating the idea that he was come to be temporal ruler of the Jews and also the forgiver of the sins of the people; taking upon himself their evils through a vicarious atonement; and one can readily imagine the people as being only too willing to have him take upon himself their responsibilities, the while showing them the way to a future existence free from all labors and sorrows of life.

"Many of them shall come saying, I am the Christ." Truly his prophecy has been amply fulfilled. This has been possible because of the miscomprehension of all that Christhood truly means.

Leaders in psychological circles have continually predicted that as the world (the people collectively) reach different degrees of growth, experiences, or degradations, a Messiah or great teacher comes forth from the silent nowhere, to demonstrate the truth and the Christ. Unquestionably this has always been so. Some of the self-appointed leaders of the present day have had the arrogance and presumption to select earth born mortals, training, and in many instances, degrading them by *unspeakable practices*, then attempting to palm these off on a gullible people as the reincarnation of Jesus of Nazareth,—of him who had demonstrated Conscious Individuality and Immortality.

Such fraud and pretence would seem to be utterly unacceptable to the people of an advanced, enlightened, so-called civilized age. The fact that millions have actually allowed themselves to be duped and deluded by the mere claim of men and women who had actually confessed their guilt of body and soul destroying vices, clearly indicates how anxious are the denizens of this mundane plane for some one to come and lift from their shoulders individual responsibility, and to set aside for their special benefit the Law of Compensation.

Christ comes to all men just as soon as they begin to live the enlightened, regenerative life. He comes *sans* claim and *sans* profession. He comes as a "thief in the night," but with a willingness to bear all the burdens and responsibilities of every thought and desire ever born in the mind, and every act instigated by the unregenerate mentality.

Christ is the Light. He is as the Fires from heaven. He is *within* every man, but not every man is willing to roll away the stone which imprisons him, thus allowing him to arise.

Christ is made flesh every time a mortal is born, but with each day a heavier weight is rolled upon the grave (center)

wherein he dwells until by the time the mortal attains manhood or womanhood all the debris of the world (carnal thoughts, desires and acts) has been deposited on his abiding place and it is become almost impossible for him to be resurrected.

Creation is of the mind and is conceived by the soul. The soul is the womb, receptive to the acts of the mind. The soul receives all the ideas, the thoughts, and the desires created or produced by the mind. Each thought, idea, desire, or ideal impregnates the soul and is potent either for construction or destruction. The immaculate Conception takes place the moment man awakens to the futility of the carnal life and consecrates his future to the task of attaining Conscious Individuality.

The truths taught and demonstrated by Jesus were not of new ideas he had discovered and claimed as his own by divine right. The tenets taught by him were as old as the world in which he lived and labored. For it is written: "Earth was without form and void; and darkness was upon the face of the deep. And the Spirit (Soul) of God moved upon the face of the waters."

Further: "Before Abraham was, I am." The soul was created before there was even a place for a body to exist. It was one of the same souls which incarnated as Jesus and attained Individual Consciousness, thereby empowering it to teach, and to demonstrate, the everlasting truth which enables men to discontinue the life of carnality and death, and travel the path leading to Immortality.

Reading the Biblical narrative understandingly, we must conclude that Jesus had not attained perfect poise and evolution in his former incarnations. There was a stage of development and power which he required, to complete the soul and it was for this purpose that he elected to return to another incarnation, there to fulfil his destiny in so far as he personally was concerned and at the same time to serve as an exemplar for humankind generally.

Not unlike other seekers of his age and time, he studied.

He was trained by the masters. He became learned in all the laws. He also was tempted and tested, which proves that he was much as were other men.

His last words upon the cross; "It is finished," clearly indicates that he had finally overcome all the desires of the flesh. He had succeeded in purifying the body until it had become a fitting dwelling place for an exalted soul. His soul he had perfected; so purified and cleansed it by the exaltation of his thoughts and desires, that through the medium of his material body he was enabled to demonstrate the power of the illuminated soul.

Like as with him, our bodies reflect the soul within. When the body is maimed or halt or deficient in strength and development, it reveals one of two things, sometimes both; either what our former life had been or what the life now is.

Christ never was a man, nor a person. Right here is where the multitudes fall into serious and benumbing error; failing to grasp the true meaning of the much-abused term. Christ is the Illuminated Soul,—the Consciousness becomes Individualized. Christ is the divine spark within man, having become awakened and conscious, possessing a knowledge of its relationship with God,—*not a belief or faith, but an actual knowledge*. Jesus, born of woman, was an earthly being, even as you and I, but who so lived as to enable him to demonstrate the power, the perfection, and the certainty of this knowledge of his relationship with the Creator of humanity—the All Father.

Undoubtedly there are great souls who come to earth now and again who have attained Conscious Individuality in a past incarnation. These, after their earth labors and final transition to the empyrean spheres, are called the Christs, the Messiahs, the Masters, and Initiates; but these do not come with much noise, nor with the blare of trumpets, nor are they heralded to the world by the vice-steeped, self-appointed leaders of the blind. More often they are, for long years, the lonely, shunned, much-maligned workers who are continually trying to help

humanity to help itself. Their knowledge does not permit them to claim divinity or greatness for themselves and they finally become recognized because of the attainment of a personality and an individuality which withstands all gossip, all hatred, all malice, all attempts to bring ruin and every form of persecution upon them.

These souls are Christs, they have allowed nothing to interfere with their exalted ideals. They did not permit slander to bring them sorrow, nor persecutions to embitter their hours of day and night, and cause them loss. Despite all, they have continued in the path suggested by the inner consciousness and ultimately have brought the Soul to Illumination.

The Jesus of sacred history who had attained Christhood and was thereby enabled to teach and minister to the multitude, had been receptive to and baptized with, the Holy Ghost—the Fire from heaven. Thus may all be surrounded by the halo of divine Light if they have the strength and the courage to rend the veil of the temple, which is but saying; if they will live the life and gradually purify the body, they will thus enable the awakened Soul to manifest through it.

What is the Christ?

The Soul becoming Christic is truly the Son of God. It is also the consciousness, in the mind, of possessing a soul. It is moreover, the absolute knowledge, not mere belief or faith, mind you, of having a soul. Furthermore, it is the knowledge of where that Soul centers within—aye, even of visualizing that soul, seeing it visibly reflected as we see our person in the mirror.

It is written that John said “God is Love.” Then the Soul of God, or the universal Christ, must be love. When we develop the Christos, then we *unfold* the screen of love.

Through the accumulation of good, that is to say, by thinking of all that is good, desiring everything that is good, and trying to do good, we gradually become one with God, and therefore part of Him; thus placing us in sonship with Him;

just as when we commence to deposit money in the bank, continuing to do so until our accumulations therein are equal with those of the heaviest depositors, so we become as one with them, and may even have an equal voice in the management.

It is written that Jesus said: "Take heed that no man deceive you; for many (men—in this man-oglamic age, women also) shall come in my name saying, I am Christ; and shall deceive many.

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that if it were possible, they shall deceive the very elect.

"Wherefore, if they say unto you, Behold, he is in the desert, go not forth; Behold, he is in the secret chambers, believe not.

"For as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the son of man be."

In other words, he who claims to be the Christ, be it man or woman, is a deceiver, not to use a stronger word. Christ is *not* a person, but a power, a potency, a spiritual being which must be awakened and developed in each person who would be saved—Immortalized.

It is all very plain; all very simple, so much so that "a fool cannot err therein." Christ does not appear to man accompanied by great signs and wonders; but as by lightning, because it is the Illumination, the Holy Ghost always being as in Fire. Jesus, centuries since, told his hearers that only the "hypocrites look for a sign." The Soul of God, which is the Christ, comes not with phenomena, nor in wonders which the physical eye can behold, but as the lightning cometh, by illuminating the darkness of the mortal mind.

As the lightning of the storm flashes across the clouded, storm-swept sky and illuminates the vast darkness with positive force and light, *so cometh the illumination of the soul when the mind has been purified and has developed the Christ within the*

Soul-sphere, and none but those who have accomplished this work can be Immortal, for it is written: "Verily, verily I say unto you, except a man be born again he cannot see the kingdom of God."

Lightning illustrates illumination.

There can be no lightning unless there is an intensity and an accumulation of body. In the body there are forces, there is darkness. When the forces are accumulated and purified, then illumination follows.

What is it to see, or enter, the kingdom of heaven?

Heaven is an attitude. It is a state of mind.

It is an ennobled, purified, at-peace with self and the world, condition of the mentality.

There are to-day many self-constituted leaders who claim to know where the Messiah of the ages is in preparation to demonstrate to the world his sonship with God.* Some say he is in the deserts of Arabia, or Persia, while others proclaim him to be in the secret schools of the occult, in India.

However, to contradict all these proclamations, it is written that Jesus said he is the illumination of the darkened interior of man, as also of a darkened world; that finally when the heavens are darkened and without light, when even the pure minds are darkened and shaken by false beliefs, christs and prophets, then "shall appear the sign of the son of Man in the heavens."

"Then shall all the tribes of the earth mourn"—all that is of the earth, the earthly loves and desires, the longings of the flesh, the lusts of the self, shall mourn, for with the illumination, the lustful earthly desires are destroyed, and then "these

*Since the publication of the first edition of this book many of those who arrogantly proclaimed themselves as world saviors, the incarnation of Jesus, or contended they were training the coming Christ, have been exposed as frauds, have admitted themselves as such; notably among these is the young Hindoo then being educated at Oxford.

shall see the Son (Soul) of man coming in the clouds of heaven with power and in great glory."

"And he shall send his angels with a great sound of a trumpet." The understanding and awakening to truth is here symbolized. The trumpet is the spirit of Light. Angels are the awakening of ideas, thoughts, desires, in the Soul. These always come, as would the sound of a trumpet—with a shock. There are no signs of wonders until after illumination. Nothing of the Christ or soul is manifested to the physical or material. With the illumination comes the Christ, for this is the Consciousness of an immortal Individuality. This comes to all alike;—not in the external, but in the innermost being.

No one may be aware when the souls of men are awakened, only the Father and the Son, the Soul within, may know.

"Heaven and earth (mind and flesh) shall pass away, but my word (the plan of soul awakening and immortalization) shall not pass away.

"Therefore, be ye ready, for in such an hour as ye think not, the son of man cometh."

"Watch, therefore, for you know not what hour your Lord shall come."

Prepare the mind, purify the soul. Cleanse the mind so that it will think clean thoughts, hold exalted ideals, and dictate works for the welfare of all. This will build the Soul. Be prepared; none may know when the Soul is to receive its illumination, its baptism by the Holy Ghost—the descending of the Illuminating Fire from Heaven.

In the beginning of time the souls of men were with God and were spiritual. They were unembodied. When souls took upon themselves bodies of flesh they no longer remained all-good. As a consequence all men must now work upwards toward perfection just as they fell downward into imperfection.

The soul, coming to know desire, was made flesh and dwelt among earth beings;—then the flesh no longer knew the soul.

But the soul, though steeped in rubbish and carnality, feels

a lack; knows there is something missing, and that it may find that which was lost. This illustrates the search for the Holy Grail.

The desire of man is the Word, this may be good or evil. A word is a thought. The Word of God was the thought held by Him. The thought of God became flesh. God is in the soul and the soul accumulates all thoughts. Our bodies are the reflection or likeness of the soul. We are the image of our souls. The universe, and all within it, is the accumulated thought of God—His body, image, reflection, and life. A desire is a thought. Thoughts become souls. The thought of God is the Word. The Word is the desire. The desire is soul.

The flesh does not know, cannot recognize the soul. The flesh never knows that the soul overshadows it until soul recognizes itself and commands obedience of the flesh and its desires. No man is in any secret place, in any monastery, or in the desert preparing to become the Christ. This preparation may be undertaken anywhere, in any place. It is the work of becoming ready to receive the illumination and to come into an understanding of Conscious Individuality, which is Immortality or salvation of soul. This is the illumination of the mind, the purification of the body. No man may know the hour when the Holy Ghost descends.

This is the coming of the Christ, the bearer of peace and good-will to all men.

We may not see God (our Soul) at any time unless we are begotten (born again) of God. Development of the Soul enables us to see and know God through the medium of the Fire of the Holy Ghost—this is the Holy Grail which shall appear to all men who obey the Divine Law.

John, the representative, or symbolic expression of water or mind, is the forerunner;—he who goeth before men showing them the way. Mind conveys an idea to the soul and the soul accepts and absorbs the idea just as the carpenter (builder) accepts the stone or the piece of lumber and builds it into place

to help form the structure upon which he is engaged. The idea is transmuted into substance and the substance is one part of the soul;—becoming the greater or lesser part according to the force of the thoughts and desires to follow; all ideas in harmony with it helping to build the Soul.

The first thoughts and ideas for truth (the annunciation) for something tangible and beyond the vague or superstitious, are followed with a desire to know and investigate (conception) laws not heretofore known. In this way we are awakened (born) to the fact that the doctrines and regulations of men seldom explain the truth, except in an intenable way, and in contradiction and antagonism toward all who refuse to accept their materialistic or subjective views.

Conception is the planting and the receiving of the seed. When conception occurs, the germ of a new life, either in the material or spiritual, is sown. The soul is the receiver;—the moulder. It moulds the thought of the mind into spiritual substance whose life is a Fire.

Mary, the mother of Jesus, gave the world a son conceived and born in the knowledge and power of the Holy Ghost, not due to any peculiarity of the conception, but because she had been prepared. Jesus was conceived and born as others before him except that Mary understood the mystery which all may know. Her knowledge and obedience to truth gave her son the opportunity to commence the "Great Work" in his youth; but is the only advantage he possessed over other men of that or this age.

Peace results only from harmony. Peace does not dwell in chaos, contradiction, and antagonism. The conception of the truth, the birth of the Soul, and the attainment of Conscious Individuality brings peace on earth and good-will to all.

Seek the peace that passeth understanding.

Atonement

Atonement betokens reconciliation. It is indicative of a return, a becoming at-one, with the Source of Being.

Because of his ignorance and conceit, man lost touch with the Creator. Man's evil thoughts, desires and degenerative practices made of him a defiled,—an unfit dwelling place and the Father found it undesirable as a residence. Man sought in the flesh to satisfy all his longings, while at the same time he seeks for heaven in a vague, visionary sphere above the clouds.

For ages people had been wandering farther and farther away from the one true knowable, but unknown God. Jesus like other Avatars before him, undertook to turn them from their delusions, and to bring them to an understanding and realization of the Father and His laws.

"Man knew (of) God but glorified him not as God, neither were they thankful; but became vain in their imagination and their foolish heart was darkened. Professing themselves to be wise, they became fools.

"And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things."

Man's mistake was, and yet is, in attempting to make God in the likeness of himself; a personal being filled with anger, jealousy, revenge, and demanding life and blood to appease His anger and His wrath.

Little wonder man strayed far away from the real God, finally losing even the vague image of Him which easily could have been retained in his heart of hearts.

Men frequently take upon themselves what they foolishly believe to be the power and speech of God and demand of those weaker than themselves, obedience and reverence to opinions,

traditions, and theories more illogical and degrading than any heathen, so-called, ever believed or taught. Thus do they claim for themselves equality with God and usurp His throne.

Who, being sane and sensible, could love a God that would consent and encourage mankind to pillage, kill and torture helpless men, women and children? (*) What manner of God

*To-day, December first, 1921, as the above is penned we see illustrated hourly, through the medium of the press, the inconsistency of the age.

On the one hand we have representative men from all countries meeting at Washington in an attempt to reduce the armies and navies, thinking that by so doing future wars may be avoided, irrespective of the fact that no attempt is made to instruct men in the absolute law and so somewhat modify their warlike nature.

On the other hand we find the widely advertised campaign for the relief of the Near East sufferers. No effort is made to find the primary cause for the distress and misfortune of these people. The so-called Christian world, through its missionaries, has converted the nation of Armenians, but in doing this and thus making them legitimate victims, according to the Moslem religion, of the Turks, they have given them no protection. They are being converted to be butchered. To-day, when such outrages have been committed by the Turks, without interference by those who should be, *and must be in the sight of God*, protectors of those whom they exposed, they are collecting millions to feed and bring to maturity the hundreds of thousands of Armenian children whose parents were slaughtered, and for what purpose? That they may be enslaved, degraded and victimized by the Turk as were their parents before them.

If there is a God, and we know there is, then surely He must be sitting upon His throne and weeping at the imbecility of those who think themselves wise, converting millions from one religious faith to another, then allowing those whom they have so converted to be massacred in a manner such as never attempted in the slaughter-houses of animals.

We spend millions in an attempt to disarm, the while nations are decimating other nations in cold blood and without provocation. We collect money and feed millions, that these may become the prey of the hordes of satan, and we claim to be followers of God's vice-gerents.

To make war impossible is a glorious dream. To reduce the burden of taxation now dragging the poor into the dust is a glorious vision, but neither of these are possible so long as men convert other men from one religious belief to another and then allow such to be debauched and victimized; "Professing themselves to be wise, they became fools."

could appear to men as Love, saying: "Worship thou me with all thy heart, and with all thy soul (in thought, desire and deed)," and "thou shalt have no other God before me," and then command them to murder, rape and destroy others of His children because these interpreted His commands differently?

God created and loved all souls, and does not go out to battle against His sons and daughters, distributing favors and blessings on one side regardless of worthiness or wisdom, and torment, carnage and destruction on the other. God neither distributes favors nor does He punish. It is the thought, desire and action of men, which condemn them or bless them; for: "according to thy faith, and works, so be it unto you."

God created souls. He allowed them to "fall" and take upon themselves bodies. He created Laws. If man attempts to evade these absolute and unchangeable fiats he creates a reaction and it is through the rebound that he *is punished*—by himself. God has nothing to do with the punishment.

Is God ever violent and unmerciful?

Never! The hateful, revengeful, malicious God held dangling before us like a Punch, is man-made, "made into an image like unto corruptible man." He is not the Father who was the Creator of all that is, not the God to whom we should become reconciled by making the Atonement.

Man to-day, like the Jews of old, look for a king to rule over them with judgment and wisdom; provided, this agrees with *their own ideas* of what is wisdom and what is *good* judgment. Men want the "other fellow" severely judged, but expect their own weaknesses to be overlooked and entirely forgiven.

"Professing to be wise, they became fools," and their "foolish hearts are still more darkened." They are beclouded and misled, *not by God*, but by their own thoughts, desires and acts; always going farther and farther away from the source of being; making the possibility of their At-one-ment constantly more and more difficult.

The soul of man was made (created) in the image or like-

ness of his Creator—God. After man became dissatisfied, and at the moment he descended into the house of clay, he was given a mind,—the power to reason and to create. The mind of man then became a creator; also a destroyer, and man is now an exact image of—*his own thoughts and desires*.

God is incorruptible. He becomes corruptible only in the thoughts of man. Man has attempted to make God in his own little, deformed, degraded image. He must now commence to create, or rebuild, himself in the glorious image of God; ceasing for all times to endeavor to draw down and fill God with his own desires, lusts and weaknesses.

A carnal, lustful, violent man cannot think of a God greater than his own ideas, thoughts, and desires. People living in an age of passion and degradation must reasonably be expected to believe in a violent and warring God as their Creator, Leader and Savior. In their limited intelligence, God can only attain the height and likeness of themselves.

Above the masses are the selected few, the thinkers. Among these may be, and often are, soldiers who war successfully. These have become conscious of the knowledge of God. They have reached At-one-ment with the Father. They battle, not because they believe that God sanctions destruction, or that He is the Host of their army. They know that to kill is evil, but they are also aware that they are fighting for the right; for the protection of the innocent,—*they choose the lesser of two evils*. In their souls is the understanding that if they did not so fight and subdue the malicious hordes battling against them, these human demons would bring greater destruction and degradation upon the people.

Man continually follows his own ideas, thoughts and desires, foolishly believing that he is obeying the will of God. Through his unenlightened intellect he is led away from the one true source of good.

In every age man has fostered upon future generations his personal conception of God. The Jews looked for a king to free

them from bondage and to rule them. They continue to expect such an one. Their conception of Jesus, as of Osiris before him, was as an earthly king. These failing them, they are hoping of the future to bring them one.

The Christian peoples, so-called, have shown no greater wisdom. They have taken the philosophical Jesus and twisted the Christos which he taught and demonstrated, into an "image like unto corruptible man," giving to the Spiritual Entity the image and personality of man, while attempting to make of this creature the burden bearer of their degradations.

They have compounded a substitute god; cruel, heartless, and unjust, and worship him as the ruler of the universe. They believe him to be living in a far-off sphere where they maintain few will be acceptable; all the multitudes of others being damned and destroyed because these multitudes will not accept their composite creature.

In one breath they inform us that God is Love, Mercy, Truth, Justice and Compassion. In the next, that he will burn-up, totally destroy, all the souls who refuse to bend the knee and "loudly praise before men" this being. They preach lengthily on the fearfulness of a "lake of fire and brimstone" totally ignorant that this is borrowed from the heathens whom they hope to convert.

They worship a being whom they have never seen and whom they should not expect to see, for how can a "worm of the dust" ever hope to stand in the presence of the All-Creator? How can one who undertakes nothing for himself, depending entirely on "salvation by faith" expect to attain Sonship—the At-one-ment with the Father?

Under such conditions it is hardly strange that man has gradually, but steadily, drifted away from God and His wisdom, instead of being drawn toward Him and so become At-one with Him?

The mission of Jesus, as of all teachers before him who had attained Oneness, was to help man restore himself to his

rightful place; to bring him back to knowledge and understanding; to show him how he might *lift* himself from the "worm of the dust" stage into virile manhood, finally into One-ness with the One from whom he had come.

The conception of the Christ is entirely different and distinct from that of the Jesus of the Church. One is the man of flesh and sorrow while the other is the Conscious Individualization of the Divine Spark within the personality.

Christ never was a man,—a personality.

The Christos is not, and never was, nor ever can be, an image like unto corruptible man."

Christ is the awakened soul,—its Conscious Individualization; the becoming At-one of the entire man with the Godhead.

When man begins to comprehend the Christ, he will then have an insight of what it is to become fully conscious; this is the forerunner of the consummation of One-ness.

Instead of continually drifting farther out on the sea of darkness, away from anchorage and safety, he will turn and become reconciled to the Father, his Creator, and thereby reach an At-one-ment with his own soul. He will, through this building of the individuality, become a part of, and one, with the Father, though retaining his personal identity.

The Christ is the true, the living conception of the immortal, Consciously Individualized Soul.

Men exclaim: Organized churchism teaches "the Christ, the truth, and the way."

We have no quarrel with the church, nor with any other organization which has at heart the welfare of men. The church, all churches, are *absolutely necessary* for the *control of men*; but *what* of the Christ?

Have any ever taught that Christ was other than a peculiarly born, especially cared for, divine being? That through belief in him men might be saved at the eleventh hour, irrespective of their mode of living or of the degradation which they might have brought upon many? Have they ever taught—

harmonious with the inculcations voiced by Jesus—that all men may become Christs; that within every true man there is an embryonic Christos waiting to be awakened and to manifest as a savior? Have they ever instructed the masses that their thoughts, desires and consequent actions might awaken and develop a Christ within themselves, so making them potent for good instead of remaining weaklings, leaning upon another for the salvation of their often worthless, and darkened, souls?

Thoughts, ideas and desires, these followed by works, build the soul and bring it to At-one-ment with the Father.

In every chapter of this book is taught and explained that the soul is builded, formed, moulded and created by the thoughts, desires and ideas of the mind. Likewise, every book of the Bible is the story of the creation, the “fall,” and the re-creation of the soul of man through *his own personal efforts*.

Every soul that is to continue its existence must be built by the mind. The soul is invisible to the physical eye until the material self has become regenerated through an exalted life. Every person desiring to know his own soul, aye, even to see it, can do so if he is willing to so live the life that makes this possible. *The Will to do*. This is the key to life as it is to Immortality—the One-ness of the human soul with the Father.

Most of us have believed in a Christ, and to a degree have accepted the conceptions of the many. This is the Christ as we have been taught that he would appear, but “unto them that look for him (seeing) shall he appear the *second time* without sin unto salvation.”

“Without sin unto salvation” because: “it does not yet appear what we shall be; but we know that he shall appear, we shall be like him for we shall *see* him (the soul) as he is.

“And every man that hath the hope in him, *purifieth himself*, even as he is pure.”

This was written by one who was not “saved by faith” but who had lived the life. He had *purified himself*; had not expected another to live, and suffer, and die, for him. It is not

written that we shall see the Christ (the soul) if we believe, but that we shall see him if we *purify* (regenerate) ourselves. This is the true doctrine as promulgated by Jesus. It has nothing in common with the "salvation by faith" theory.

"Even during the time of Jesus, the despised Jews purified themselves before they went into the temple. This they did by fasting and praying; and was termed the atonement before the feast of the Passover. It was emblematical of the labor of regeneration of the whole being, and the sanctification of the soul—the At-one-ment with the Father *after* the soul had reached Illumination."

Through this fasting and praying the Jews attempted to change themselves from an uncleanness to a purification of mind and body, reconciling themselves to Oneness with God.

No one can become one with God until he purifies (regenerates) himself. This "himself" refers primarily to the body, but more especially to the soul.

In reality, man is soul. The body is merely a vehicle; it dies and thus ends its usefulness.

The soul lives. It *is*. The soul is what the mind, through its thoughts, desires and acts has builded. It uses the body merely as an instrument through which to manifest, that it may accomplish its mission on earth.

The first state of man was that of fire, for it was soul, and was from God. It was without form, such as we know form to be; was like the spirit, the wind, and the waters; was unstable because it was *sans* body, *sans* weight. It was a Divine Spark.

This, "the Spirit of God moved long upon the face of the earth," then it entered physical form. The material substance chained it, held it; preventing its further flight, but gave it the means of experience. Because of its "fall" it must "work out its own salvation" for then, through the knowledge, gained by experience, will it emerge as one of the gods.

It is written: "The spirit is of the fire—the life spark—love." This spirit moved over the waters and like the sun, took up the moisture from the waters and the earth, and became possessed of mind. A longing was born, because the mind was thought, and the desire drew it to earth and became encased in flesh.

Man, the physical, was formed of all the elements—fire, water, air, earth. All these entered into his composition; to the four-square was added the *flame*, and man became a sentient being.

He, the Soul, descended in order to ascend.

He was one with God at the beginning, but through his own thoughts and desires, he wandered away from his at-onement, and to again attain atonement he must become reconciled, returning to God as His own—as One—himself purified, cleansed and made perfect.

He must be re-born; must re-create himself in the image and likeness of goodness and purity.

Thus will he become At-one with God.

God is in reality the universal, or Over-soul, and the purified soul of man is one part of the Soul of God.

The universe is the visible body, the manifestation, of God.

When the mind of man plans and creates *constructively*, it is in reality the creation of God. God is the *Source* of all creative ideas and thoughts that build for goodness, truth and virtue.

There are seas of limitless knowledge for the soul that seeks to know. Eternal life, the secrets of nature, of life and of death, may be man's if he is willing to travel the path and *grow* into the Mystery.

The great, almost unsurmountable stumbling block is the selfishness of self. Man greatly erred when he first allowed the selfish entity within himself to dominate his thoughts, desires and acts. This selfish being is the ruler upon the throne and

until dethroned and replaced by the spirit of service little advancement is possible.

Man's mind, and his body, are to him the sole existence of all things, and the comforts and pleasures of the material life fascinate and lead him away from the spirit of the *real*. The more frequently he listens and yields to the demands of the flesh for pleasures and physical comforts not essential to his well-being, the less will he know of the actual and lasting.

It is written: "What will it profit a man to gain the whole world and lose his own soul?"

To turn away from the soul is death.

So long as mind continues to function, a soul of some kind is created. Is it not written: "as a man thinketh in his heart so is he?" Man builds the soul according to his thoughts, his desires, and his labors.

Temptations are ever present. They lead man astray. They induce him to wander in uncertainty and darkness, and the oftener he yields to his sensual and gross desires and appetites, the weaker will become the Divine Spark within.

Ofttimes awakening comes only after the soul has been sapped dry through the fountain of sensual pleasure. Man then finds that he has eaten the apples of Sodom, and drank from the springs of Marah. At-one-ment has then become impossible; "the Soul that sinneth it shall die."

Crucifixion

It is written "there was a darkness over all the earth, and the sun was darkened, and the veil of the temple was rent in the midst."

At that day it was *not* Christ that was crucified. Christ was *never* crucified; though men are continually crucifying the Christ.

Only the flesh suffered. The man, Jesus was nailed to the cross; the Christ within was never touched.

Jesus had prepared himself for the Golgotha test. He understood it was to be the supreme ordeal. The victory over which would lift him far beyond anything that mortal man had ever attained, and through his success would lift other men, with him, by being an everlasting example of what man may be.

The gospels give us the life and ministry of Jesus; what he thought, what his desires were, the ideals he held, and the service he was rendering mankind as a worker and an exemplar. All of his life was as a builder—the architect of a soul that illuminated not only itself, but all eternity.

Some of his disciples recognized the work he was doing; as for instance Peter.

"Whom say ye that I am (the real me, the soul)?"

And Peter answered: "Thou art the Christ, the Son of the living God."

Jesus planned to build the Christic soul. He demonstrated the Christos, the Illuminated being. He manifested the power of a Son of God in every thought, word, deed and act. His ministry was based upon the mystery of the age—the possibility of mortality taking on immortality—of the corruptible becoming the incorruptible.

He understood, even as a child, that he would be about his "Father's business," though the learned men and teachers sitting in the synagogues comprehended not when he referred to his "Father's business."

It is written that only his mother knew. It was she who, herself having been taught part of the mystery, and having her motherly intuitions awakened, kept watch over him and stored within her heart all that he said and did. Pity that mothers of to-day cannot be aroused to their immense possibilities and almost incomprehensible power for good.

Because of his training and the development of his inner perceptions, Jesus understood all men. It is written: "And needed not that any should testify of man; for he knew what was in man."

He understood the mystery of the mind; he could read men as an open book; their thoughts, desires and secret acts were clearly written upon their features for him to read.

Their thoughts and desires were manifested before his eyes through all they did. Peter, with all his boasted loyalty in time of need, knew himself not as thoroughly as did Jesus; though Peter's knowledge and understanding then surpassed that of any other disciple. "When thou are converted (regenerated, having attained Soul Consciousness), Peter, strengthen thy brethren." This signifies clearly that one may possess great powers of healing and teaching, yet be unconverted; still liable to be led astray by the fears and desires of flesh—of the self. The satan of self was Peter's greatest enemy, as it is of all of us. When his master was taken by the forces of evil, the rulers of high places, Peter feared for his own safety. Jesus had long known his weakness; was fully aware that Peter must first rid himself of the selfish self before he could be depended upon to strengthen others. When Peter finally saw himself as he really *was*, when he remembered his great boast of loyalty and love, "I will lay down my life for thy sake," and then recognized his weakness and cowardice in the moment of trial, can we wonder

that he went alone without and wept bitterly? All of us are Peters; some weaker, some stronger.

There was none other among them who proclaimed his loyalty and love as did Peter; therefore, none other was as guilty as Peter; despite this, the great struggle he thereafter had with himself won the victory, for in the hour when Peter saw himself—when he stood face to face with his soul, he was awakened to the truth, the mystery of his real being, and thereafter none ever stood forth so boldly, so utterly and faithfully for the truth, as did this same Peter. *The birth of the soul often is during the hour of greatest trial; just as travail is before, and during, the birth of the material body into the world of matter.*

We believe ourselves strong and steadfast, thinking ourselves willing to die for another, only to find that the frail soul trembles for its own safety when the trial comes.

How can we have the strength to sacrifice for another when we refuse to die (change and deny) for our own soul's sake?

Man will destroy himself, crucify the soul, for the desires of the flesh and for worldly greed and gain; he will cheat and gamble, and barter his soul for money. He will deny the soul continually, but he is too weak to refuse the desires of the flesh. The craving and thirst for the treasures and pleasures of the world are too strong for him; their satisfaction are as nectar to him.

Despite his eternal weakness, he knows that all the carnal desires and gains and pleasures will ultimately come to an end; and, as the immortal Burns wrote: "will leave him naught but pain for promised joys."

He covets the tinsel; the treasures he leaves for others to spoil and abuse. The wine that left the sweet seductive taste, he can secure no more. The lure and temptations of fleeting sensual loves pass from him and he is forced to enter beyond the veil without light to guide him, without hope of help in his greatest hour of need.

The flesh speaks for itself. Its voice is easily understood.

It has a way of making itself felt. We seek bodily ease and comfort because the flesh demands it. The contempt and disdain, the proud exclusiveness of the worldly great wound us. Why?

Can the man who is great in the eyes of the world, but is without soul, have the power to wound those who have attained Soul Consciousness? Then why are we wounded?

Think you Jesus suffered because he was poor, without being honored, and lacking worldly fame?

He fully realized that the power which he possessed was of the gods; that the angels in the spheres were willing to minister unto him; that even his own people were willing to make of him a temporal king; yet he departed from them. The desires of the flesh, the calls of men who could not comprehend the soul within, was not a temptation to him. He suffered not because of these things; his suffering was due to his ability to read the souls of men and to therein see transcribed their destructive selfishness; their desire for self-glory and aggrandizement; their lack of spiritual desire.

Why should we allow the worldly to wound us?

Why should we care for the small places in life, that last for a day and bring responsibilities without just compensation? It is because we, like Peter of old, have not yet come face to face with the soul. Our hour of travail has not yet come; or it has come and found us sadly wanting. Only crucifixion of the selfish self will open our eyes to our opportunities and our possibilities.

It is written that Jesus said: "Of men born of women there is not a greater than John the Baptist, but he that is least in the kingdom of heaven is greater than he."

John, though mentally awakened, and having the gift of prophecy, had not yet passed through the crucifixion; he had not yet built the soul and attained consciousness of his Sonship. He was as a "Voice in the wilderness," the illumination, or Holy Ghost not yet having descended upon him.

"Crucify him," is the voice of the age speaking. "Crucify the flesh,"—do not destroy the flesh, but transmute it, change its desires, elevate the ideals, exalt the entire being. This is the only path to freedom, to life; life here, now, and forever more.

"Put up thy Sword into thy sheath; the cup which my Father hath given me, shall I not drink it?" Why fight against that which must be? Man is on earth that he shall experience. Man is here to learn to know. The crucifixion, or *Great Change*, is one of the experiences he must pass through. It is as absolutely certain as is death; but man, having free will, can pass by (refuse) the crucifixion and enter the Great Unknown unawakened, unenlightened and unconscious. Enter the Unknown *he must*; it were better then that he accepted the crucifixion *before* he entered the *all that is*.

Shall we, dare we, refuse the crucifixion?

The crucifixion—the *transmutation of the gross and carnal into the refined*—leads to the mastery of self and all forces; to the at-one-ment; to Sonship with the Father. Jesus, as all other Initiates before him, understood this fully, and continued in his way when the disciples would have struggled for power and self-glory.

The personal self—the selfish self—must be crucified; that is, must be purified, freed from carnality. The desires—demands of the lower self—must be changed into ideals for the higher and greater.

Jesus had been fully instructed in the Way; he had mastered the process.

He did not pause, did not shrink, nor could anything dismay him.

Long before the final crucifixion, it is written he had said: "I lay down my life that I might take it up again."

"No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it up again."

To lay down the old self, to change it, to transmute it, is to crucify it. This crucifixion brings about the resurrection of the Soul and gives man Immortality. It is the path to power, the road to all that ever was, that is, or ever will be. Men may attempt to destroy us, if they succeed they destroy but the body, the destruction of the body under such conditions results in Immortality to the Soul. No other than the self can either reach, or destroy, the soul.

When the soul is once awakened and has attained Conscious Individuality—a Sonship with the Father, then nothing on earth or in heaven can destroy it. *It is.* It is the mother of all that is—*Isis.*

This is the key to “the kingdom of heaven, and the gates of hell cannot prevail against it.”

There is suffering perhaps for the awakening mind. The process of awakening—the slow disentanglement of the soul—is a birth; but once the consciousness of the soul is attained suffering ceases—the “life has been laid down that it might be taken up again in greater glory.”

There may be many obstacles to overcome in the earth life, and the desires of the flesh will constantly annoy and tempt, but when once the veil of the temple (the flesh) is rent, in its midst, so that the spiritual selfhood behind the veil can be known, suffering counts as naught and is even welcomed.

The body is the temple of the *living* God; however, few are willing to pierce the veil hiding Him within that temple.

When once the veil is rent in the midst, and this takes place at the crucifixion—when the desires and commands of the flesh are transmuted—then we command our spirit into the hands of the Father as did Jesus, and we begin to walk anew in life and peace, in eternal Sonship with the Creator of Souls.

After Jesus rose from the tomb of physical death he suffered no more trials and temptations. The sorrows of the flesh had ended. When we no longer desire a thing, it cannot tempt us. Thus, by overcoming desire, temptation ceases.

Before the final change, brought about through the crucifixion, he was subject to temptation just as we are. He wept at the grave of Lazarus just as others did. Unlike others, he did not weep because of lack of hope, but on account of the blindness and incomprehension of those about him. It is not a weakness to understand the failings of others; but yielding to the temptations of the flesh is indicative of a lack of strength.

Multitudes yield to the demand for the comforts and ambitions of the earthly man, yet count themselves strong. Some of these teach constructive truths yet have not learned to look beyond the veil of self into the temple *within* and thus understand that God dwells there, struggling for freedom, they *believe*, but they have not as yet attained to Conscious Individuality. They have shunned the final crucifixion—have thrust the cup away from themselves so their lips might not touch it.

Jesus possessed great power because he understood and was always willing to take the bitter draught. "Not my will, but thine (the souls), of God." He felt the pangs of flesh *more* strongly than any other man because his spirit had become attuned, sensitized; but he had also been trained to overcome. He knew the thoughts of men *because he could read desires and passions in the expressions of men.*

It is written: "he need not that any should testify of man; for he knew what was in man."

He quickly senses the good from the evil. He was perfectly aware of the strength of the ties of flesh, and could read the impressions made on externals by the internal passions.

The passions of the flesh had tempted and sorely tried him. He saw the same subtle enemy encompass his loved ones. He had compassion for them. Of the many lessons he gave unto men, the greatest of them was that of love and understanding.

When they sought to destroy him he knew that they were unable to comprehend the truth. They had not even attempted to lift the veil of carnality from the soul,

"Why do ye not understand my speech? even because ye cannot hear my word."

"Ye are of your father, the devil (the material and its desires), and the lusts of your father ye will do."

These lusts and evils of the flesh are those of which it is written he said: "..... a murderer from the beginning (a destroyer of truth and the soul) and abode not in truth, because there is no truth in him."

There is no truth in evil, nor life in the pleasures of the senses. They say they will not surely die—that pleasure is life, but the senses and the flesh will surely die, there is no salvation in them.

The material self suffers at the parting of the ways. When the veil is being lifted and before the soul reaches consciousness there is sorrow; this is only temporary.

It is better to die and live again, than to live and be as dead forever, just as it is better to have loved and lost than not to have loved at all. In each instance there is resultant experience.

Awakened mind—John crying in the wilderness, is a subtle, steady builder. It is the river of life to the soul. The awakened mind is the water that can cleanse the soul from all uncleanness.

Mental-Concentration is the bathing of the soul in the waters of truth; the finest quality and highest potency of the regenerative vibrations of life.

It is the kindly light leading through pits and shadows of evil.

Awakened mind as creator is also the transmitter of all vibrations.

These vibrations are absorbed by the soul and employed in its reconstruction; they create a color. These colors emanate from man and by them may his degree of enlightenment or degradation be quickly known. It is thus that Jesus "needed

not that any should testify of man; for he knew what was in man."

The mind creates thought. The mind is ever producing and creating; piling up wheat and tares unto the gleanings—until the crucifixion tears away the veil between body and soul and the Christos is become mature.

During the past ages few men have trod the path willingly.

There is darkness and the sun does not give much light until the Golgotha hour has struck.

There is but one way to go; it is by way of the cross.

It is the cleansing of the old, the elevation of desires, the purification and sanctification of that which is to continue.

"He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

The development of the soul is the door. It leads into the worlds of light; to the planes of goodness and power beyond.

To enter this way we must think constructively; desire elevatingly, and work exaltingly. We must "*work out our own salvation.*" To attempt entering the kingdom of heaven other than by the door, is to be as a thief in the night. Justification by faith, salvation by faith, are hideous nightmares; it is trying to enter the kingdom of heaven as a thief in the night, by stealth instead of by worth.

Service is the key to all power as it is to all greatness. There are many blind among us to whom we are able to teach the truth and thus save. There is no blindness so great as that of a blind soul.

Destroy—transmute—the selfish self and the soul will see.

Self is the veil of the temple, hiding effectually the Holy of Holies, and must be regenerated.

It hides all that is beautiful within the spiritual dome, and allows darkness to reign upon "the face of the deep." '

Would you find rest, have peace? Then live according to the laws of peace.

The human family is beginning to long for peace as it

has never in all the ages before. To find this peace the many causes creating unrest must be transmuted. The vibrations raised from destruction unto construction.

The universe is a sphere of souls, all desiring one life or the other.

The cold, indifferent, though perhaps moral man, who believes in nothing but himself and his environments, is building a soul that is likewise cold and indifferent. As long as there are multitudes of such souls there can be no peace.

To these the cross would prove a blessing and not a curse. Blessed is the man that nails the old, cold, self-loving self to the cross.

Mind is the destroyer or the savior of men.

Mind chooses the cross or the grave for the soul. One or the other must be accepted. There is no middle course.

Elevate the thoughts of the mind, purify the body, and the soul will be cleansed and exalted.

The body that is temperate and clean in all its members, the mind that is ennobled, will be a fit dwelling place for the gods.

There are countless snares to be guided against, and these are ever in the path of those who seek the light.

Among them are avarice, unnatural ambition and the desire to take advantage of our fellow men. These are all the henchmen of self-benefit and appear natural.

The hands, the eyes, the voice, the lips, the feet, every member, and every fibre of the body aid in deceiving us, or in transmuting the baser substances of our being into pure and shining gold. The choice depends entirely upon the mental attitude, the degree of our enlightenment.

If but one member of the body of Jesus had been defiled and impure he could not have lifted it from the state of death into life and light.

Love and its handmaiden, service, gave him the power to cleanse himself from all evil desires and temptations—the cross gave him the potential force to lift the thin veil of the temple, thus entering into eternal Sonship with the Father.

“Unto him that look for him (think, desire and labor as he did) shall he appear the second time without sin unto salvation (Immortality).”

Let none deceive and say: “Jesus is an historical character, no such one ever lived.” Though Jesus, as such, never lived, the way of the cross is the only path leading to the immortal life and all failing to attain Conscious Individuality, are prohibited from entering the temple.

Let no one say: “This exalted life would be worse than death; denying us all desirable things, all the pleasures of life.” This is not true. Nothing that is good, whether it be work, pleasure, profit, or recreation, is denied man.

Judge Not

No man is so truly good that there is no danger of his temporary fall, and the man in whom abides truth and goodness is tempted more frequently than is the evil man. He may fall, but he comes up from these trials and tribulations, and, readjusting himself, becomes stronger than ever. Only he who ceases to try and try again, is lost.

He who possesses the strength to cleanse the soul and build it in the image of goodness, righteousness and love is as truly great as he who never debased the divine image within himself. He can attain to as great a height, become as pure as the most exalted, and overcome his Karma, and thus enter the kingdom of heaven,—he has been reborn and made new.

The Passover

Passover signifies *deliverance from bondage*.

It denotes a change. A *spiritual* transition, a transmutation from a lower to a higher estate. The preparation for the Great Change.

It contemplates purification and the flight of the soul from past errors and tells of identification with God through the awakening and individualization of the personal soul.

This is symbolized by our august Fraternity in the Winged Globe. The body,—the Globe must be made strong by Truth and through purification and exaltation that it may be able to support and poise the wings to carry it from past errors to present and future enlightenment. This is the Illumination—it is the Passover from the crude and carnal to the refined and spiritual.

“Thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hands; and ye shall eat it in haste; it is the Lord’s passover.

“For I will pass through all the land of Egypt this night, and I will smite all the firstborn in the land of Egypt, I will execute judgment, I am the Lord.”

“For I will pass through the land of Egypt this night.”

The spirit, or Light transfusing the darkness or material.

“And will smite all the firstborn in the land of Egypt.”

Firstborn: The birth into the flesh or mortal sphere. Through regeneration the flesh, which is darkness, or Egypt, is smitten, *i. e.* it is changed—passed over.

All, each and everyone striving to attain the At-one-ness

or Christhood must eat (undergo) this passover. There is no other way to Soul Consciousness than this.

The first stage is preparation;—the loins (representative of the carnal, or sex nature) must be girded with strength and a desire for purity.

The entire body—the Globe,—the center column—the Pillar of mildness, must be builded strong and steady—consciously reliant and unwavering.

“With shoes on your feet.”

Determination and a firm will prepares us to cope with the rock-strewn and mountainous roads we must travel. “Thy sandals shall be of iron and of brass, not of velvet slippers.”

“And your staff in your hands.”

The staff * is symbolic of the desires of the mind, heart and soul. Of the longings to pass-over from the material, the night (fleshpots of Egypt) of flesh, into the everlasting day. A freedom from the bondage of darkness (Egypt, or ignorance).

“We must eat in haste.”

There must be no thought of the morrow, nor any allowance of the world to hinder it with its sorrows and pleasures. Delay means loss. “Procrastination is the thief of time—and of opportunity.” This is the “Lord’s passover.” It is the change from carnality and degradation to exaltation of our powers and regeneration of the entire being.

The knowledge, “the Way,” will come to us oftentimes when the night is darkest, “when night is over Egypt.” When the cares and sorrows of life most heavily beset us; and when the Lord *passes through*; when the soul is beginning to awaken from the tomb or grave of ignorance, then all the firstborn (all

*“Take thy staff in thy hand” has a deeply esoteric meaning which may not be given in a book of this nature. This subject is partly covered in the books “Divine Alchemy” and “Exalted Life,” and is the fundamental upon which are based the “Arcanum of Sex” series. Philosophical Publishing Company, Quakertown, Penna.

that is of the carnal) in the land (within ourselves) will die (be changed, transmuted, "passed over").

The "first born" is symbolic of the birth of the soul into the house of clay. This material shell or vehicle, being of the earth earthy, has mundane and carnal desires and drags the soul through degradation, which is darkness. The first born, the material entity—the covering of the soul, must therefore be transmuted, or passed over, it must, in a sense, die—be destroyed. On the day that this process is completed, will the Pass-over from the material to the spiritual or soulful, from the mortal unto the Immortal, have taken place.

The weaknesses, the desires and the thoughts that have enslaved us and turned us away from truth and enlightenment, the evil or destructive things we have loved and clung to the most tenaciously, these are the firstborn within us (Egypt).

"And against all the gods of Egypt I will execute judgment."

These are the gods and idols of the material life which hold the soul in darkness and bondage. The glitter and glamour and illusions of the sense-being, must be judged according to their worth; must be recognized as good or bad, false or true, and must be either strengthened or eliminated from the consciousness.

The gods of desire are the most subtle.

The sensual and material mind loves these thoughts more than any other gods. It glories in the debaucheries. But in the night (evening) of realization they must be slain (transmuted) and the soul then "passed over" from despair and death into illumination and light.

The passover, which was instituted amongst the Jews by Moses, is a symbolization of this inner change which must take place in every human being if salvation of soul—Soul Consciousness, is desired,

The Jews had no comprehension of the one true God, of

the law and man's destiny, until they were enlightened by the instructions given them by Moses.

The Jews, because of centuries of slavery, were a stunted, material, sensual race. They had no conception of the God of Life and Immortality and sought only for freedom from material bondage.

Moses, being of an Egyptian mother and a Jewish father, and trained in all that was Egyptian, was different from all his people. He had the education of the Egyptian while the longings for freedom of the Jews burned deeply in his soul. He had no consciousness of this restlessness within until after his training in the Priesthood had been completed, and Illumination occurred. It was then that he found himself destined not merely to lead the Jews out of the bondage of slavery, but likewise to show them a way to overcome the desires of the flesh.

All the great philosophers and saviors of the world, up to the time of the so-called Christian age, were taken into Egypt and instructed in the mysteries of the reigning Priesthood. Joseph, Moses and Jesus were all commanded to go to the Egyptians for a number of years and there they developed far beyond any other of their own people.

Moses became the leader of all the Jews, and the greatest lawgiver of any that ever lived. Christianity, with all its "heavenly selected" hosts has not been able to formulate one law of greater importance than those given by Moses, the Hebrew-Egyptian, and Egyptian trained, to his people.

Jesus, coming out of Egypt at the age of twelve, astonished the doctors and lawyers of the synagogues with his advanced knowledge.

All this clearly and undeniably points to the fact that Egypt, though symbolizing darkness, was the center of all religious knowledge and enlightenment.

Moses, due to the subterfuge of his Egyptian mother, was accepted as an Egyptian, and was instructed in all the learning, and all the magical (spiritual rites) ceremonies of the Egyptian

Initiates. All that is written of the tests preceding the passover, in the book of Exodus, is symbolic of the esoteric work required of each and every one who desires to attain Conscious Individuality—the Passover from the material to the spiritual.

This passover must be celebrated by the soul as the “Sabbath of the Lord, in all your dwellings.”

It is the worship of the divine in all the temples.

The passover is to be attained by the individual. It is not possible for humanity to “en masse” passover. The red sea must be crossed, which is merely to say that the “passions of the body” must be “dried up” or transmuted so that the soul will be released from its bondage of passion.

When the Israelites ate again of “the old corn of the land,” the day following the passover, when they ate “unleavened bread and corn on the selfsame day,” the manna from heaven ceased.

When they endeavored to practice their unholy indulgences, which was the “old corn,” and at the same time to partake of the spiritual practices “the unleavened bread,” they failed utterly and no longer received enlightenment from heaven.

This is the mistake made by many today.

It is here where the church has failed in its ministry.

Too great a multitude attend church to pray for forgiveness of sins and then on the selfsame day continue to live in darkness—the life of sin.

Spiritual enlightenment will not permit the soul to remain blind to the illusions and material demands of the flesh. Intemperance is not of one thing only. Overindulgence of the desires of the material man, in any form, is intemperance.

The denizens of the world continue blindly striving after the things which satisfy the body for a time, but which are the husks to the soul.

When we drink of the material waters we thirst again and again. There is no lasting satisfaction, no peace or rest. The drunkard returns again and again to his wine; each time be-

coming more thirsty than before. The pleasure seeker is on a constant hunt for variety; gradually finding satisfaction in none and so becoming degenerate in his practices.

Like the butterfly, he flits from flower to flower, drinking here, sipping there, never satisfied.

Worn out and worldly weary, the question may come to him: "Where is peace and rest?"

At last he realizes it cannot be found in the world where he must laugh and be merry if he would be courted, even though, like the Spartan boy, "the fire under his vest is eating out his heart."

The world demands all we have to give, but offers little of value in return. When our smiles fade it bestows its favors elsewhere, and leaves us to starve and thirst until lastly nothing but the dregs are left.

It never pays to starve the soul.

The soul is far more important to you than the body; though the actual requirements of the body are not to be denied, nor is the physical being to be starved or abused.

Spirituality only, is life, but even the Conscious soul requires a vehicle through which to manifest and do its works. "Honor thy father *and* thy mother." Render unto the body (Caesar) that which belongs to the body, and unto the Lord (the Soul) that which belongs to the Lord.

You must carefully mark your dwelling place with the sign of enlightenment and understanding (the body with health and strength, the soul with Light), for the body reflects the soul within it.

Let the Holy Fire (Ghost) enter. Let it find a resting place upon the throne of God within your soul, and all the gods of darkness will be destroyed (transmuted).

Thoughts will change and become purified. Evil vibrations will *pass over* into good and they will dwell (and build) within you. "Before the throne of God, and serve Him (and you) day and night in His temple (your body), and you shall hunger no

more and thirst no more for the lamb which is in the midst of the throne (the Soul) shall feed (satisfy) you and lead you unto living fountains of water (wisdom)."

It is written that Jesus said, when at the well of Sychar: "He that drinketh of these waters that I shall give him shall never thirst."

He who awakens to the desirability of attaining individuality and seeks the soul—the fountain from whence all wisdom issues—will need seek no further, for there is found all that was, that is, or that ever will be. "Seek first the kingdom of heaven and all other things shall be added unto you," is paramount to saying: "Seek the soul, awaken it, build it, attain Conscious Individuality, and then all will be yours."

Jesus kept a perpetual passover. It is written that; Two days before one of the feasts where all his disciples were to partake of food and wine in commemoration of his own inner awakening, he told them: "After two days is the feast of the passover, and the son of man is betrayed to be crucified."

Why was the betrayal to take place at the time of the passover?

Why was the crucifixion to follow the betrayal?

"He took bread and blessed it and brake it, and gave it to the disciples, saying: "Take, eat, this is my body," and he took the cup, and gave thanks, and gave it to them, saying: 'Drink ye all of it!'"

This represents the passing over, *the transmutation*, of the physical, the mortal, into the spiritual, the Immortal.

Jesus taught his followers the mysteries of life. He instructed them in the method for the transmutation of all that is gross, carnal, and temporal into that which is refined, exalted, and continual. He inculcated a life knowing no death. The Doctrine of the passover is the tenet of continual change, everlasting action, for, *action is life*.

There were certain Greeks among them that came to worship at the feast and they requested to see Jesus. It would ap-

pear that these made him some proposition, for it is written that he said: "Now is my soul troubled and what shall I say? Father, save me from this hour (from the weakness that would induce acceptance); but for this cause came I unto this hour." To be tested and have the strength to refuse a proposition that offers great personal benefit at the moment, truly few men are so born.

The Greeks were far in advance of the Jews and had Jesus labored among them they would not have been inclined to crucify him. However, the flesh must be crucified—transmuted or changed—and Jesus was to illustrate this truth to mankind.

The law confronted him as it does all of us. We sidestep the law as long as we can. We are foolish enough to believe that we can, with immunity, defy laws which have existed since before man, and that we can escape punishment through faith in a personality. No man has yet been able to do so, and as long as God lives none will be.

The crucifixion is the preparation for the awakening and indwelling of the Conscious soul within us. The passover is the purification and cleansing of the body, the denial of the senses and their desires. But for the passover there could be no crucifixion, and missing the crucifixion there can be no arising from the dead (freedom from weakness and carnality), and no Illumination.

Paul, the great apostle, explains it thus: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ *our passover*, is sacrificed for us."

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Not with the old thoughts of malice and wickedness. Thoughts build soul. Thoughts are the inducing cause of the

real passover. Desires are the incentive. The purified mind lifts up the body and soul into the everlasting.

The passover must be rigidly kept, not with great pomp and ceremonies, with feasting and killing of helpless animals, but with the transmutation and crucifixion of the desires of the carnal.

Thus is lifted up the soul and passes over into at-one-ment, unity and sonship with the Father.

This is the reason for the command that men keep the passover, and so the promise: "As often as ye do thus ye do it in remembrance of me."

Every moment that we keep ourselves free from harmful, destructive, lustful thoughts and desires, we lift our vibrations that much higher and we eat the passover in remembrance of the Son of God. We are seeking the most exalted; we therefore purge ourselves from evil and from sin.

Men cannot commit that of which they do not think.

Every act is an outer reflection of the mind in action; of the thoughts harbored by the mind. The body is the dwelling place of both mind and soul. What the soul is, depends upon the thoughts of the mind.

Only when we drink the wine of the fruit and partake of the unleavened bread of purification can we pass into the temple beautiful, wherein the Lamb (reborn Soul) sits in the midst of the throne, and in the midst of the host (raised multitude of desire and longing).

The mystery of the ancients becomes a simple problem in the light of the Illuminated soul.

Accepting Our Own

We came into this world because of *our own* longing to descend. We came of our own free will. No one forced us to come. None even indicated to us that we should come. God never made anything, and never placed anything, where it did not belong or where it did not gravitate by its own free action. We were drawn from a plane of purity and justice because we desired it; but with our descension we were forced for the first and final creative fiat, to take the absolute law with us and to abide by its final verdict. It always was a part of us and we part of it. When we dwelt in the soul sphere as divine particles of the Father, before we descended into the flesh, we were part of all that existed and were governed by the creative law. That is why we desired, and took up the flesh; thus were we wrought in the image of the Creator.

The Law of Compensation

“Do unto others as you would that they should do unto you.” *The Golden Rule.*

“As ye sow so shall ye reap.” *The Karmic Law.*

Karma is the Law of exact Justice, and demands in full the payment for all destructive thoughts we think, the desires that we countenance, and the acts that we commit.

Whatever law, whether natural or spiritual, is set at variance by us, that law must be appeased by us. We must pay to the utmost farthing. This is the one universal, all-embracing law taught by the ancients as the Law of Karma, by Jesus as the Golden Rule, and by Emerson as the Law of Compensation.

We suffer because we have been untrue to our own selves. If we commit that which is not constructive, we violate a law; we do that which is either not to our own benefit or is detrimental to another. We interfere with the divine law giving every individual freedom and privileges with which no man has a right to interfere.

When we suffer we are merely undergoing the penalty resulting from personal acts, the pain or sorrow being due to the harmonious reaction of the Karmic Law.

In the Golden Rule we have a restatement of the absolute law known to the ancients as the “Law of Karma.”

Do unto your neighbor, your friend, your enemy, your foe, and even to the unknown, as you would have them do unto you. If you do this you will uphold justice and work out your own freedom.

It is not at all difficult to do thus to those whom we love. The struggle comes when we attempt to be just toward one who

hates us and is constantly trying to bring us loss or possibly ill-repute.

One who gives the law superficial thought might arrive to a contrary conclusion. This does not imply that we should permit such a person to bring us loss or sorrow. This would be becoming equally guilty with them in the committing of wrong. On the contrary, it demands of us that we seek justice, that we attempt to prevent them from doing wrong, but that we pursue methods that are just, such as we ourselves would want others to employ were we trying to deprive them of their belongings, or causing them sorrow, or defaming their character.

Were man without enemies, loving all and beloved of all, there would be no need for the Law of Justice and it would cease functioning. In that case, this would not be a school of experience, wherein all must learn needed lessons; it would then be the haven of the blessed, the sphere of action forseen by John the Revelator.

We reap just what we sow. Jesus did his best by demonstrating the law, through the operation of sowing and reaping.

When we sow thistles and thorns we should not be foolish enough to expect to reap wheat and corn. We should expect thistles and thorns, with interest and compound interest, added.

We came into this world because of *our own* longing to descend. We came of our own free will. No one forced us to come. None even indicated to us that we should come. God never made anything, and never placed anything, where it did not belong or where it did not gravitate by its own free action. We were drawn from a plane of purity and justice because we desired it; but with our descension we were forced for the first and final creative fiat, to take the absolute law with us and to abide by its final verdict. It always was a part of us and we part of it. When we dwelt in the soul sphere as divine particles of the Father, before we descended into the flesh, we were part of all that existed and were governed by the creative law. That

is why we desired, and took up the flesh; thus were we wrought in the image of the Creator.

The soul never suffers because of deeds of kindness and goodness. Only when suffering is wrought is there a reaping of misery. The body may be tortured, and the mind agonized, as a result of effort for the welfare of others, but these afflictions never reach the soul.

Thus it is when we do good unto others and try to help them, and they turn upon us and would destroy and persecute, scourge and defame us. These things bring suffering to the body and agony to the mind, but they are transmuted, and when they finally reach the soul they are become holy Fires which give life to it.

The Law is absolute over all that exists.

Many say: "I have suffered, not because of sins of my own, but through the machinations of others." Jesus passed through mental and physical agonies, not because of his own misdeeds, but due to the ignorance and maliciousness of others. Despite all, his soul never really suffered. In the final analysis he reaped only what he sowed. He lived constructively; in the outward sense he was made to suffer for these, but the cross brought him Immortality. He sowed goodness and kindness; he reaped sonship with the Father.

Some say: "Why did he reap persecution and injustice when he sowed seeds of love, justice and mercy?" He did not actually reap these things—he transmuted them into eternal life. Here, as nowhere else, is exemplified the law that: "things are not always what they seem."

Jesus overcame all enmity and thus became the interpreter of almost the entire white race because he sowed the seeds which bore fruits of life. He lifted his soul to the Godhead by his teachings and his works. It is written that he said: "I, if I be lifted up, will draw all men unto me," and those who thought that they were destroying him were actually helping him in the process of transmutation.

Unenlightened human beings do not love. They are full of hatred and envy. They imagine that they have the power to destroy. *They can destroy none except themselves and others like themselves.*

Ultimately, as we do so is it done unto us. If we are guilty of an unkind thought or a wicked act, we draw unkindness toward ourselves. We surround ourselves with the atmosphere, or aura, of other human minds harmonizing with our own.

"Beware of false prophets, by their fruits shall ye know them."

The words we think and speak, the acts we commit, the desires we harbor, all these compose the human tree.

A pure, kindly thought never produced an evil, destructive act. The clean, exalted mentality cannot accumulate thoughts of envy, hatred, jealousy and malice.

It is therefore easy to see why you reap evil when you (consciously) know you are not always even trying to be good.

He who strikes you for doing him a favor; taking advantage of you, and abusing you, does not actually hurt you. His ungrateful acts will wound your feelings, may cause you loss, but if you accept it without hatred or resentment, the mental forces will transmute the ill-treatment into a living Fire and this Fire the Soul receives and uses in bringing itself into Individualized Consciousness.

No suggestion is here intended that one should calmly accept loss for a favor, persecution for a kindly act, hatred for love. On the contrary, one should demand justice and a "payment to the utmost farthing," but this must be with only the thought of justice in mind and to prevent the mental pervert from becoming pronounced in his thought that he may with immunity take advantage of his fellow men.

If you have been kind and helpful to one and he hates you for so doing, he has not hurt you; he has not been able to

bring condemnation upon you, nor has he destroyed you; he is slowly and surely bringing destruction upon *himself*.

You exclaim: "No one can think and do good all the time."

It is written: "Let the tares and the wheat grow together until the harvest (while you are gradually awakening the mind to its possibilities and the desirability of thinking constructively and acting justly), then gather first the tares (the things you have learned to be of no lasting benefit to you) and bind them into bundles to burn them (transmuting them into building material); but gather the wheat (all that is good) into my barn (the receptacle of the soul)."

One by one we are enabled to find and gather together the tares,—the evil thoughts, desires and acts. We will then separate the good from the not good, storing the desirable and lasting unto the soul; thereby helping toward the creation of the Conscious Individuality within the personality, or self-being.

If we do unto others in as far as we know what is right, we are gathering together the good, the wheat.

The wicked are not always blind. They can differentiate between the good and the evil, the constructive and the destructive. They know within themselves, within their hearts, that they are doing that which is not right, though they may believe that what they are doing is for their own benefit and therefore at least temporarily advantageous.

Have you ever stopped to think, to reason, the possibility of a thought, whether it be envious, hateful, lustful, or malicious, to be a snare to destroy your own soul? All these thoughts are creators of a deadly poison. By permitting them in your mentality, you first create, then drink the poison that stabs you in the back,—that will kill you.

It is written that Jesus demonstrated all the laws of love and kindness; that the multitudes called him "that great serene man." He was serene and calm when all the evil forces in the

world were arrayed against him. He was fully aware that within himself existed no reservoir, no prepared receptacle to receive these forces, and that this being lacking, no harm could come to him.

Every pleasure that usurps duty, honor or truth, is a destroying archangel.

Lustful, sensual pleasures, the keen thrill of delight over the downfall of an enemy, even though well-earned, are delusions that create poisons in the soul.

All evil comes from the mind. It is born in the mind, and given a place of residence there. It is like a destructive tenant in a beautiful palace. If allowed to remain domiciled therein, it will soon demolish the beautiful interior.

Sin is merely defied law. The law is absolute. No man can set it aside, or even attempt to do so, without paying to the "uttermost farthing."

Man consciously disobeys the divine law, foolishly believing he can be lastingly benefitted thereby. Man dies because he continues to set aside the divine fiats. He destroys body and soul.

Whenever we are unkind, we transgress the law of kindness.

Every time we speak falsely we know not the truth. We have violated the law and condemn ourselves as liars.

When hatred enters the heart, even though we have been wronged or reviled, we know not the law of love. We are not love, but we personify hate and acknowledge hate, envy, malice and jealousy as our companions.

We are *what we think*; and each of the thoughts we think is indelibly impressed upon the soul and *becomes a part of it*.

In this manner do we build or destroy the Soul. We are the architect *and the builder* of that which we know as "The temple of Solomon the King."

The one method whereby evil may be destroyed is by giving

up thinking evil thoughts, substituting constructive thoughts, such as planning for business, social and spiritual success.

When destructive thoughts creep into the mind, immediately replace them with those of kindness. In the beginning this requires effort; gradually the process becomes one of second nature.

When we have succeeded in doing this then we face the danger of wanting to force others to our way of thinking and living. This has been the curse of all the ages. We have no *right* to force others to do as we do, or even as we believe. We may persuade men but we cannot obtain the privilege either by natural or divine law, to force them to do as we might wish, even though we actually know it would be to their lasting benefit.

If we are just and amiable toward our fellow-men, if we offer truth and service, *we build these spiritual potencies within our own soul*. If men fail to appreciate our overtures, if they persecute and condemn us, we need have little care. We have done our duty toward them. We are building the immortal soul within ourselves and none other can reach that soul.

This planet is a sphere of souls; each one upon its own plane of growth, and responsible for itself. Because the evil in man hates all that is good, even execrates God, He (God) does not stoop to return hatred; He goes on loving, demonstrating goodness, and offering opportunity to all to grow toward Him and all that is desirable.

When we see a righteous man suffer from the thoughts and deeds of evil minds, it is not always an indication that he is thereby reaping the fruits of former sowing. It may be merely that he is laying up spiritual treasures in heaven (his own soul) for future benefit. His soul may be serene and at peace underneath the agitation resulting from the external persecutions.

His soul is climbing upward toward Conscious Individuality with every thought and act of love. He is lifting himself up and by continuing faithful, will draw others unto him.

Analyze your desires before you give them an abiding place in your mind.

Thoughts are seeds. They ripen into grain and fruit according to the variety sown.

Karma is reaping what *you* have sown and *not* what some one else may have attempted to sow for you.

You are not reaping for another's sowing unless you accept it as your own. You are not justified in hating any one, no matter what they have tried to do to you. Each thought and deed enacted by them is building *their* soul and cannot influence yours unless you sponsor it.

Ignorance cannot excuse us for any thought or act.

There are few so ignorant of the difference between right and wrong, good and evil, that they sin in blindness.

The evil-doers are seldom blind to the wrong, nor totally ignorant. They are violent because they love violence. They dwell in darkness because it is in harmony with their desires. Every living being unconsciously seeks for, and clings to, that which it is within its innermost self. Love seeks love because it is love. Evil seeks the destructive because it vibrates on the same plane of action.

All the rules of life, every law of being, every indication toward right is in written fiats: "Love ye one another." "Bear ye one another's burden." "Do unto others as you would be done by."

Man requires no other laws. If he would but follow the spirit of these, he would accomplish the highest which man can attain. "Love the Lord thy God with all thy heart, with all thy soul, and with all thy strength and with all thy mind," is but a restatement of these others. He who so loves his fellow-man, likewise to that degree does he love God. Furthermore, he, to that degree, builds his own immortal and eternal soul.

It is decidedly easy to love those who love us, who are good, kind and gentle with us, because love easily begets love, and readily responds to love; but it is difficult for us to go to

the outcast, the man deliberately destroying his soul and body, and call him brother, the while offering to help him to re-establish himself upon a normal plane of life. Nevertheless, it is through such efforts when made in the right attitude of mind, that we gain most for ourselves.

Most of us have read the story of the man who went down Jericho's road only to fall among thieves, who, stopping him, stripped him of all he possessed, wounded him, then left him to die. Not many appreciate what this Jericho road means. There are possibly few of us who have not fallen by the wayside of this same Jericho road. We are daily traveling it and thieves are continually waiting to strip us of all the worth-while things we possess. Little does man appreciate that the sinful thoughts and destructive desires of his heart are the thieves and robbers stripping him of all that is of value, leaving him by the wayside denuded of all but the husks of existence.

These destructive agencies are the more cunning because they know the weakness in the strongest. Who ever partook of a sinful pleasure and was satisfied for any length of time? Sin keeps demanding more and more, because it loses taste for the pleasures it enjoyed for the moment. It is like the usurer from whom we borrowed money, demanding interest on interest until very shortly the interest paid, is greater than the sum total first borrowed, yet the principal remains unpaid.

It is restless and ever in quest of a nameless something. Like the wicked spirit written of in the Bible,—“It seeketh rest and findeth none.” Constantly drawing, sapping and self-seeking; taking all from us and returning nothing but pain and sorrow.

These are the thieves we find along Jericho (life's) road.

The priest comes down the way, and seeing the sufferer, passes him by on the other side of the road.

The man is the soul journeying down life's pathway; fighting continually against the desires of the flesh. The priest is the bigoted self-righteous mentality that refuses to see justice

or salvation in other than the accepted, dogmatic, creed-bound, usage-corroded systems. It is your own mind, by the way, which reverences the world and its opinions more than it loves the soul within. The mentality of the worldly-wise is heartless, cold, and unmoved by suffering.

A Levite comes by, but pauses only long enough to look upon the suffering, then like the priest, he passes by. The Levite is the dweller in the proud, haughty, self-righteous mind, seldom stopping longer than to satisfy curiosity and possibly offering an "I told you so."

Then, lastly, approaches the despised Samaritan, The out-cast from the association of all the self-appointed autocrats of goodness—that countless millions of self-righteous personalities who believe themselves saved by faith irrespective of their acts; though their deeds have been such as are damned of God. It is this Samaritan who, unacceptable to the established churches, fraternities and clubs, nevertheless is possessed with a mind filled with love and kindness, will minister to the needs of the suffering and neglected soul; will listen and respond to its cries of distress for freedom and for rest.

This is the mind which thinks and performs righteous acts without even a thought of reward. This is the mentality which ultimately gives birth to an illuminated, individualized Consciousness. It is the one to whom God will say: "This is my beloved Son in whom I am well pleased."

The earnest, aspiring soul is not one seeking reward. It is not expecting glory;—it does its duty because of a longing to fulfil its destiny. It does to others as it would be done by.

Jesus was such a soul. He lived the truth so that others might profit by his experience and his example.

In the very beginning of his study he realized that Man, as a soul, cannot exist on the material breath of life alone. Worldly fame, glory and splendor, while very delightful, will not construct the soul and bring it to Consciousness. It is like building on sands; matter, or material substance, not exist-

ing long in one form. Soul alone is eternal and unchangeable; therefore, we must build on a rock (Soul), if we would find eternity.

There are as many different kinds of souls as there are bodies in which they dwell. The selfish soul, the jealous soul, the envious soul; all these are built on sands. They are for a day, then pass to be no more.

God does not destroy a soul, neither does he condemn or damn a soul. The ones to die have destroyed themselves through their thoughts, desires and acts. God does not punish. Man punishes himself. Man is either his own creator or destroyer: "The soul that sinneth it shall die."

Fire and brimstone will burn up material substance, but the fire and brimstone which destroys the soul is that created in the evil mind and consumes the soul by starving it through non-supply of the constructive material it requires to live.

God does not countenance evil. He does not compromise with evil and walk hand in hand with it. He who compromises is lost. This is the eternal fiat. The good in man's soul either counter-balances the evil and thus saves him; or the evil is greater than the good and destroys him.

The soul may reach a stage where it is momentarily equally good and evil, "weighed in the balance" as it were, but it cannot long remain so; it must either proceed building for eternity or gradually retrograde. Nothing in nature can possibly stand still for any length of time.

In following the dictates of the lowly Nazarene, or of Apollonius of Tyana, we soon learn to over-balance evil and thus build the soul both by the doing of good deeds and by conscious efforts.

"Love ye one another" and "Do unto others as you would have them do unto you," will nullify every Law and every bond that would bind you to the past or work to your destruction.

This is the washing of your robes, making them white as snow, though they may have been as scarlet.

He who writes in Revelation as John, tells us that those who wear the robes of white are such as have overcome many errors. Man does not answer for the sins of others, nor for the hatred and wickedness of those who hate him. He suffers only for the deeds committed by himself or for the service he should have rendered to others and did not. Sins are of commission or of omission.

No man is so truly good that there is no danger of his temporary fall, and the man in whom abides truth and goodness is tempted more frequently than is the evil man. He may fall, but he comes up from these trials and tribulations, and, readjusting himself, becomes stronger than ever. Only he who ceases to try and try again, is lost.

Trials we may have without committing sin, but the man who has sinned deeply and despite his wrongs, has gained strength to triumph over all that besets him is just as worthy as the man or woman who never sinned, were that possible. "Though your sins be as crimson," let that encourage you.

He who possesses the strength to cleanse the soul and build it in the image of goodness, righteousness and love is as truly great as he who never debased the divine image within himself. He can attain to as great a height, become as pure as the most exalted, and overcome his Karma, and thus enter the kingdom of heaven,—he has been reborn and made new.

All the tares he may have sown are gathered together and consumed by the might of the struggle of his own soul's fire; while the wheat is gathered together and bears the fruit of life within his soul.

The law of Karma is absolute and cannot be set aside. Even God has not the might to do so. You reap what you sow; either now or in the distant future. Let none induce you to believe otherwise.

No man can hope to sow evil and reap good, to commit wicked deeds and inherit peace. Karma *reaps*. The Law of Compensation cannot be set aside by faith or by absolution. Service alone can wipe clean the record. "By their fruits shall ye know them."

Self-Condernnation

Unbelief, mistrust, harsh and cruel judgment of others, builds a wall of destruction about the soul and destroys it. No man can fathom the soul of another, therefore, cannot understand the causation of acts, and as a consequence, has no authority to judge another. It is written that "the Father judgeth no man" how then can man be so arrogant as to take judgment of another upon himself? Finite man alone is conceited, self-righteous, presumptive.

Judgment

"The Father (God) judgeth no man but hath committed all judgment unto the Son (soul)."

Who is the Father and who is the Son?

When we have knowledge of the Father then we likewise have knowledge of the Son; the Father and Son being one.

When we are born again—regenerated—the Soul brought to Conscious Individuality, or to Soul Consciousness of its Oneness with the Father, then it, the Soul, is become the Son of God.

The soul purified of all its uncleanness enters into unity with the Father; thereby having attained Sonship or Christhood. It then seeth the things the Father (God) doeth, for understanding is given it and the spiritual * eyes are opened to the perception of spiritual things.

Those who have attained the Sonship will do all in their power to harmonize their thoughts, desires, and acts with the Father's will and so be as nearly like Him as possible, expressing Godliness, tenderness, mercy and compassion in all their thoughts, actions, words and works. As the eyes of the young man of olden times were opened by the prayers of Elisha, even so, *by the desires and prayers of the soul*, are opened the eyes of all born in material and worldly blindness.

When ennobled desires are sent from the mind they charge the soul and our eyes begin to see a glimmer of the truth. Then

*The term "spiritual" is here used for want of a better one. "Soulual" would be a far better appellation. The spirit is the life of man. Man cannot see with spiritual eyes, for the spirit is common to all living forms. Man's immortality is of the soul, not of the spirit.

has commenced the great day of judgment. In those days "Shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." These are the days of trials and tribulations. All may be looking dark and desolate to our newly awakened vision. The material splendor that formerly dazzled us and appeared as the only worth while possession, begins to fade and is covered with darkness. The moon with all glitter and promise of fame and power, loses its desirability. Stars indeed fall; those stars of desire that lured us on in quest of earthly pleasures and dreams, shall fall and the powers of heaven shall tremble; *for the soul itself is shaken on learning of its responsibilities and that by the divine fiat it must pass judgment upon all the thoughts, desires and acts.*

Is it not written: "The Father judgeth no man but hath committed judgment unto the Son (the Soul Consciousness)?"

Every son of God is compelled to bring judgment upon himself. He must weigh in the balance and find impartial judgment upon every thought, act and deed committed by mortal mind and carnal being. Truly the great Creator could not have thought of a more absolute and just Law. A Law that allows *not* one to escape. A Law that grants neither mercy nor forgiveness for wrongs committed.

The Law is Absolute and Inviolable.

When man turns aside from false beliefs, evil and sensual desires, and carnal longings, he has repented of sin and confessed the Christ. Then judgment, cold, stern and severe, sits upon the throne, and the soul pays to the utmost farthing.

Is it not written: "Thou shalt in no means come out from them until thou hast paid the last farthing?"

This is the day when the sign of the Son of Man shall appear in the heavens (our inner Consciousness). It is the sign of the awakening, the Illumination,—that great event which all true humans await with such fear and trembling. It is the day that all cowards and degenerates would hold back or

sidestep, through obtaining the remission of their evil deeds and thereby enter the kingdom of heaven "As a thief in the night."

Upon the soul is written (impressed as committed) every evil thought, word or deed. It is forced, by action of the divine fiat, to be confessor of all wrongs committed through ages past. We are compelled to stand face to face with it, to acknowledge all its accusations, for it can neither withhold from our horrified vision, nor deny one jot or tittle.

We will see all that we built—a useless, crime-infested shell or husk wherein we have dwelt, or a beautiful, durable mansion, a veritable Temple of Solomon, wherein is the Holy of Holies, the fitting abiding place of an Illuminated, Consciously Individualized Soul.

The time for us to stand before the self-accuser may be to-day, it may be to-morrow, but certain it is that we cannot eternally delay the judgment. The judge resides within the soul of each one of us. In his possession is our record, and neither man nor God has the power to erase therefrom one incident. It is *our* record, we alone must face the accusations, nor can there be justification for wrongs.

Despite the ordeal to be faced, the event should be a time for rejoicing, for man thus finds his own soul. He is become himself, with the opportunity to "Cast behind him Satan" and begin the new, deathless life.

Man is in reality soul. The flesh, the body, is only to manifest that soul. Foolishly, mental man thinks that which he sees is himself, when in truth it is but the shell of himself.

The thoughts, the words, the actions, the deeds, these are the soul of man made manifest; for is it not written?

"By the fruits shall ye know the tree," and "By their fruits shall ye know them (the man)."

"Have I done right—was my act constructive?" Ask yourself the question and the soul answers. It reminds you of all you have done, keeps a record of all you have accumulated; for the soul, as a wise philosopher has said, is truly the "accumu-

lated experience of man." These experiences have been what the mind desired, and as man contemplates his past experiences, analyzing the *cause* of action, dividing the good from the evil, the destructive from the constructive; he is *forced*, by the *absolute divine law*, to judge and condemn—*his own soul*. Despite the impossibility to escape from his own consciousness of guilt, it is the good in man, the longing to attain Godhood, that awakens him and confers upon him the power to judge himself. This good (or savior) awakening to life within him, is the infant Christ. It is his ultimate redeemer.

"And then shall all the tribes of the earth mourn."

All the desires and carnal passions of the flesh mourn this awakening and mortal mind does all in its power to delay the day. These inheritances of the earth-being will, for a time, become stronger than ever, tearful, painful and suffering; but this is the agony one must count as joy—it is the deliverance.

At this stage of our growth we are either saved or condemned. We are thrust out into utter darkness or we commence to ascend toward the throne of God; finally to be clothed in the whiteness of spiritual wisdom and the light of Conscious Immortality.

How does man condemn himself and enter the darkness that knows no day?

By refusing to allow the cleansing Fires from the heavens to descend upon him. By accepting unity and sympathy with the lusts of the flesh. By steadfastly wedding himself to the material and worldly splendors of the temporal.

When we finally agree to righteously judge ourselves and turn away from the temporal and unreal, then we shall see the "Son of Man coming in the clouds of heaven with power and great glory. And his angels shall come with a great sound of trumpets, and they shall gather together his elect from the four winds of heaven, from one end of the heaven to the other." This is the symbolic picture of the soul awakened in the likeness of its Creator. It is a perfect representation of the Soul's attain-

ment to Conscious Individuality and all which the term implies.

Man shall "see" the coming of the Son of man.

The Illuminated Soul throws its reflection on the vision of the awakened man. This is not a figure of speech. It is a provable fact. It may be visualized in the great power and glory of its illumination, in its righteousness and purity, in its love and unselfishness, and above all, in its newborn freedom and willingness to pay its Karma, or soul-indebtedness to the "utmost farthing."

Can the seeker comprehend, fully understand, that every thought he thinks, every desire he holds and every word spoken (whether good or ill), every act and every deed, is recorded faithfully and indelibly, upon the Soul itself? If he does, then he is well on the way to Life and Eternity. The soul is in truth the Lamb's Book of Life, and in it are recorded every thought, desire and deed of the soul.

When man has awakened the soul, and brought it to consciousness through elevating and ennobling thoughts, desires and deeds, then will he be able to see (through reflection) the soul. He will know where it dwells (by tracing it to the Center), and comprehend what manner of indestructible Fire it is.

How many and dark are the pages written in the Book of Life of each individual being, that will bring the scalding tears of shame and remorse to the eyes!

Be it so. It is well when these tears come, for then man is beginning to see clearly and is being judged by a righteous judgment.

When the tears refuse to come, when man feels no sorrow, no remorse, over the picture of evil and darkness before him, he is unrepentant. The past belongs to the past, and we should allow the "dead to bury the dead" and we need not dwell upon sins committed, thereby becoming discouraged and hopeless, *but the past is never dead until it has been judged by the soul and restitution made.*

When the soul has arisen and walked over the troubled waters, then must it proceed in the newness of life.

Doing this, the sins of the ages and past experiences belong to us no longer. We have washed our robes and made them white in the blood of the Lamb, for we have been willing to face the righteous judge, have accepted the judgment, offering full restitution, and shown a willingness to pay to the "utmost farthing."

When we have complied with the eternal and unchangeable law, when we have washed (through repentance and grief) the soul in purity and godliness, we then stand "before the throne of God, and serve Him (through thoughts, desires and acts) day and night in the temple (the body which is the temple of the Living God); and "He that sitteth on the throne (the immortalized Soul) shall dwell with us, and we shall hunger no more, neither thirst any more."

"For the Lamb (cleansed and freed soul) which is in the midst of the throne (Center of our being) shall feed us and shall lead us unto living fountains of water and God shall wipe away all tears from our eyes."

It is immaterial how dark the past may have been, nor does it matter if the record of many ages and numerous lives is as an open book before us, for it is written: "Though your sins be as scarlet, they shall be made as white as snow." All that counts is our willingness to face the judge and accept the judgment, and a desire to undo as much of the undesirable as possible, while repaying that which is not to be undone.

All is within one's own self and power.

We may develop soul power and attain Conscious Individuality, thus blotting out the record against us.

The past has no power over us when enlightenment and understanding has been attained. The Fire purifies all. "Let the dead bury their dead," but let us be certain we are not indebted to the dead. The Fire from Heaven, the Holy Ghost, has the potency to free us from all that is base, but it *cannot*

wipe out Karma which we have created. This must be eliminated through service, good deeds, kindness and forgiveness, and Soul attainment.

It is written: "God Himself will be with them, and be their God." There is then no more crying for earthly things, no more hunger for the fruits of the flesh, no more thirst for the waters of illusion and carnal desires, for all these shall have given way, having been transmuted into longings for that which is abiding and satisfying. This is not to be interpreted as indicating that the innocent pleasures and recreations are to be denied oneself.

"He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

To the man who has overcome the desires and longings of the carnal self, no good or necessary thing is forbidden. It is only those who feel they must have certain things, thereby clearly indicating slavery to them, that the law prohibits.

The Law *is*; yet no specific rules can be laid down for man to follow except that of right.

God does not judge right or wrong for us. Judgment is within us. Our sense of right must indicate to us that which we should or should not do. Another cannot judge for us, nor judge us. We alone are the arbiters of our fate.

Desire is strong within us because the flesh is strong.

It is strong because of its visible manifestation. Yet man has not always been governed by the flesh, nor by the desires and appetites of the carnal self.

Our duty is to analyze every thought and desire, and to pass judgment upon it by the light of the soul.

What do you think?

What have been your thoughts?

What are your desires? Are they constructive or destructive?

Remember that the soul is nothing more nor less than *your*.

own "accumulated experiences" and that all your longings and aspirations are thereby governed.

The actions of the mind and body betray the experience of the soul and as "By their fruits ye shall know them" no man need sit in judgment upon us nor render a verdict. We do this daily, hourly, aye, minutely.

Man knows when he has overcome. He is aware when tempted and has successfully resisted. He is able to judge the right from the wrong, the constructive from the destructive. No man has ever been so helpless, so blind, that he could not distinguish between personal desire and indicated duty.

Responsibility rests upon us here, now, in the present life on earth. The God within us cries out for unfoldment, for expression. It struggles continually for freedom, and within us is the only power capable of leading the soul to Conscious Individuality, to perfection and peace.

All conditions surrounding man (his environment), mental, moral and physical, have been builded by *himself*.

Soul is the only reality.

All evil existing in man is really of the soul.

The mind that continually thinks evil thoughts is building the wicked soul, which is shrouded in darkness.

Unbelief, mistrust, harsh and cruel judgment of others, builds a wall of destruction about the soul and destroys it. No man can fathom the soul of another, therefore, cannot understand the causation of acts, and as a consequence, has no authority to judge another. It is written that "the Father judgeth no man" how then can man be so arrogant as to take judgment of another upon himself? Finite man alone is conceited, self-righteous, presumptive.

The soul is ever a living (manifesting) testimonial, for or against every individual. Thus it is written that Jesus said: "Judge not lest ye be judged," by the same judgment.

Blinded eyes cannot see the sun shining in the heavens, and all the beauties of life are as non-existent to them. Thus the deadened soul, the soul living in darkness, cannot see the goodness in others. They judge according to their own uncleanness, for as they are themselves so see they others.

Mind rules the manifesting universe. It governs because all it builds lives in the soul of the individual and manifests in material works, for it is not one soul, but many souls, working more or less in unity. Every man, woman and child is building a world. We witness cities falling and earths torn asunder by upheavals of violence. People shudder and tremble. There are wars and rumors of war. Nations prepare to rise against nations. All because of the thoughts and desires of men who act uncomprehendingly.

Continuously preparations are being made to guard and protect one against the other. All the while minds and thoughts and actions are defiantly hurling vibrations upon vibrations of antagonism and aggression one against the other; and foolish man continues to wonder why there is no peace.

We question why empires fall or cities are destroyed, ever failing to recognize that these happenings are the self-invoked punishment of the souls inhabiting these places. We, our minds, create worlds, we likewise frequently make out of them places of desolation and abomination.

The evil soul is heavier than the pure, just as stagnant, refuse-diluted water is heavier than the clear, pure spring water. A coarse brain is heavier than a finely fibred one; and the thoughts are in harmony with the mind. The coarse and gross of all material whether of mind, matter or merchandise, is heavier than that which is purified and refined. In the making of sugar from cane, we readily understand that the process of refining makes the product lighter, finer and sweeter. A pound of cane will not make a pound of the finished sweetening product. The coarse, crude material must first be eliminated, and the balance refined.

So it is with the soul of man.

The coarse, gross thoughts or vibrations of the mind are heavier than the ennobling and exalting thoughts of love, goodwill and forgiveness. Where many evil souls congregate there is a heaviness, a depression which profoundly influences all who come within its circle. Thus evil nations are destroyed by their own power and force, by their own manifested mental influences.

Babylon was not judged by God, for it is written: "The Father judgeth no man," but was judged by its own lustfulness. The minds of its inhabitants were saturated with lust, their manifestations judged, and brought judgment, upon themselves.

Thus it is written: "He that looketh upon a woman to lust after her is guilty of adultery." He is guilty because his mind is an adulterous, lustful mind.

Such a mind builds an adulterous, lustful soul.

That soul, thus weighted, lives and bears record. Ultimately it is forced to render judgment and to accept the verdict. Souls fall as do nations; not for the reason that God judges and destroys, but because the soul manifests that which it is, life or destruction. Babylon was lustful, due to its lustful individual citizens. Through their thoughts, desires and acts they manifested lust. Passion of this nature is self-limited, and reaching the line of demarkation it "burns out," destroys itself.

Truly it is written: "Blessed are the pure in heart for they shall see God," *not* because God blesses them, but by right of that which their purity builds.

Faith and Works

Faith produces works while works are faith made manifest.

Faith is in reality nothing less than sub-conscious thought. It is what we think within our innermost mental being. To have faith is to believe.

The work we *willingly* do is that in which we have the greatest faith. It is the work of our faith or desire. When a man follows the non-good, he thereby publishes to the world what his thoughts and desires actually are. He indicates by his acts the things in which he has faith to bring him pleasure and profit. He plans and builds and lives in the not-good because he has faith in the powers of evil. Each and every one of us demonstrate daily our faith by the works we do.

We watch men in their planning and building and we see them manifesting their desires and constructing according to their faith. All they produce is the fruit of such faith.

When the engineer builds a bridge it is because he believes (has faith), or is led to believe, that the bridge is a necessity, not alone to himself but to others. He plans and builds it in the firm conviction that it will supply a need. He has faith in both the need and the plan. He first thought of the bridge, then he planned it. He had faith in that which he thought, then worked according to his faith. The thought came to mind with an image of a bridge. The bridge is a thought. This is visualization. He continued to think. The plan followed as part of his thought. The building followed his faith in himself as possessing the capability of constructing the bridge. This is thought, followed by faith, resulting in works.

No man ever yet did any act if he did not believe (have faith) that it would be to his interest, either as bringing him

pleasure or profit, so gaining an advantage for him. We except those deeds resulting from compulsion;—the force of the stronger over the weaker, of necessity over choice.

It is true that multitudes do countless deeds, acts and works, in which they have no faith, but they act because they believe that by so doing it will be to their benefit or advantage. They may not believe in the accomplishment itself, but they have expectation in the results accruing to themselves, of that which they did. *This is destructive selfishness.*

When a man is lazy, shiftless and shirks his duty, it is because he thinks himself happiest when idle. He has faith in just so much as he attempts to accomplish. If he undertakes nothing, it is because he has faith in nothing. His mind is in a state of inertia. He neither thinks deeply, nor believes in much. *This is physical animalism.*

We are—just what our thoughts, or faith, makes us.

We build soul according to our faith. The building is our workmanship. We, alone, can construct our temple. If we have no faith we will not attempt any building. Our souls betray the faith we possess, for they manifest the works we do daily.

It is written that Paul taught: "Faith is the substance of things hoped for." The substance of the soul is faith; it is the thing hoped for. The greater our faith in the ultimate good, the more sublime will be the soul.

When we hope and plan and build for peace we thereby clearly indicate that we have faith in our hope for peace.

If we have faith in the desirability of health, we will think health and work for health. We have faith in the possibility of happiness when we constructively work to that end.

Men may lie to us and deceive us, but if we think them true, that proves our faith in them, as likewise a faith in an ideal. If they deceive us, the loss or hurt to us will be but temporary. *They ultimately pay the debt which they created*

both for themselves and for us. Our faith may be betrayed but it cannot be abused.

Every personality with an idea produces that idea in some form, and according to the strength of the faith in it; will ultimately be the materialization of it in some manifestation.

It is utterly impossible to have an idea or thought for any length of time without its personification in some form. Thoughts make an impression both upon ourselves and the universal whole. According to the strength of the thought will be the result.

The man who does not manifest is inert of thought. He cannot succeed. He is a failure. He is one of those constantly imposed upon. He is thrust aside by the more energetic, active, virile individuals who are demonstrating faith in themselves.

The man who is a failure never concentrates. Thoughts flit through his mind as water pours through a sieve. Thought finds no resting place within his mind. No impression is made on his mentality; lacking concentration, he does not "hold on" to any thought or desire sufficiently long to urge him to manifest.

The efficient man portrays thought-potency in the energy which he displays in his works. He thinks; he has faith in his ideas; he works according to his faith. He is doing that which he thinks—this is faith made manifest—it is the hope of realization.

The individual who stands aside for another, who fails to push ahead despite all obstacles and in the face of great odds, is displaying his lack of faith in the potency of desire—he is impotent. He fails to think constructively. He is not husbanding energy. He lacks virility. He can scarcely be considered a *man*. If he labors for another, is denied freedom of thought and action, he again demonstrates the kind of faith he possesses. When he awakens to his weakness, when he commences to think for himself, and begins to develop faith in his capabilities, he will seek more remunerative employment;—he will demonstrate the growth attained.

Faith is *not* in something outside of ourselves, it is *within* ourselves,—*in* ourselves. It is our thought. It is our desire. It is written that Jesus said: "If ye had faith as the grain of a mustard seed ye could remove mountains." A mustard seed is comparatively small to begin with, but it may grow into vast proportions by a duplication of itself. Jesus did not say: "If you had faith in *me* as the grain of a mustard seed." He made a positive statement, clearly indicating that we must have faith in ourselves and in our power to accomplish.

Faith in its relation to ourselves is much the same as the relation between a bar of steel and electricity. If we correctly prepare the bar and then charge it with electricity, it becomes a magnet. Thus it is with us; if we rightly open ourselves, there will be an influx of faith, and we will retain that faith and work accordingly. Unless we are prepared, we will scoff at man's masterpieces and judge them as worthless.

As the grain of mustard seed may ultimately so duplicate itself as to fill a vast granary, so may our thoughts, many times compounded, become an all-powerful source of energy. A little faith may be developed into a potential energy sufficient to heal the sick, or to raise the dead.

We may think many thoughts and yet not actually believe strongly enough to have faith in any of them. They may appear to us as mere fancies. According to the strength of the thought so is our faith, either strong or weak. We may have the thought of a great accomplishment and set it aside as a day dream. We have no faith in it. Another may have the identical thought, set to work with faith, and accomplish a seeming miracle. Many men have thought as deeply as Edison but discarded their thoughts as being "castles in the air." Edison had faith in his thoughts and imaginings and is a natural miracle worker. "According to thy faith so be it unto you."

Faith is superficial or it is deep and abiding.

When of little potency, it dies. If imbued with life, it continually increases until it becomes mighty with power.

Jesus produced his works by his faith and by living as he believed. He taught in harmony with his thoughts and according to his faith.

His faith in God was harmonious with his thoughts of the Father.

He demonstrated his thoughts, his desires, and his faith by works he did—by the services he rendered mankind.

As Jesus shewed unto men the purity of his desires and the greatness of his faith by his constructive efforts in man's behalf, so Judas Iscariot demonstrated his thoughts and desires by his deceitful, treacherous deeds. Here we have illustrated to us the two opposite poles swaying humanity. On the one side the constructive; on the other side the destructive. According to the final results achieved by these two children of men, should be our own choice. The greatest lesson man can learn is shown by the ultimate end of these examples;—one constructive, the other destructive.

Judas followed the evil path because he thought that by it he might profit. His soul was in harmony with his thoughts and desires, and these urged him to act as he did.

Many, foolishly, picture Judas as one who assisted Jesus in demonstrating truths and eternal life. This is an utterly false and delusive conception and is destructive to all who accept it.

Judas was taught as fully as were the other disciples. To him was demonstrated the power of light and truth. The force of thought was made as plain to him as it was to the others. Judas had given evil domicile within his heart and instead of obtaining valuable lessons from all that Jesus taught and did, he sought only for that which might be criticised.

It is written that Judas even found it in his deceitful soul to criticise the poor woman, who, in the goodness of her heart anointed Jesus complaining: "Why was not this ointment sold for three hundred pence and given to the poor?" Little did Judas care for the poor. All he had in mind was the money

that might have been obtained from the sale of the ointment. There are countless numbers like him. To their minds men never perform unselfish deeds; and in the noblest purpose of such they seek for something to criticise. Destruction has an abiding place in the souls of these ignoble ones. Goodness is unknown to them.

Judas was a betrayer and at heart a thief because he lacked faith in the possibility of good bringing a profit. He believed that only through selfish deeds would it be possible to reap a reward. The sale of honor, or the betrayal of a soul, meant nothing to him if it quickly remunerated him.

Betrayers are not God-sent, nor are they God-ordained. God can manifest the desirability of goodness without the employment of such evil principles and forces. He has no need of using the non-good wherewith to impress us with the eternalness of purity and exaltedness.

Those who are evil at heart are ordained to their destructive ministry by the malignant thoughts of their *own* minds. Righteousness is not betrayable by evil, because, like pure gold, it cannot be destroyed even when thrown into the fiery melting pot.

Neither is it necessary for goodness to be helped in its manifestation, by the forces of the not-good. To admit otherwise would be to place evil on a pedestal with good.

An evil thought never helped a human soul.

An evil deed may be a means of distinguishing good from evil, just as light enables us to comprehend darkness, but it never did and never will help goodness to attain unto its own—that is, righteousness.

It is unnecessary for man to grovel in the dust and the slime in order to awaken his mind and soul to goodness and purity.

Nor is the soul awakened by an endless number of incarnations into evil environments. Evolution helps it but little.

If a man begins his earth journey with a wrong concep-

tion, and continues to cling to the not-good, he ultimately destroys himself or forces his soul to return time and again to suffer the Karmic law.

He does not awaken by continuously committing wrongs, though it is possible that the resultant suffering may arouse him to a quest for the cause.

Evil does not induce suffering of the soul until the conscience awakens. There may be much pain of the flesh; physical ills and bodily sores, but the suffering soul does not commence to question until there is an aroused conscience to accuse. The man who is thoroughly evil cares nothing for the sorrows and miseries of others so long as these do not bring him loss. He is selfish. The soul is asleep or dead. The conscience is so covered with debris that its voice remains unheard.

One intense desire for truth, for something better and nobler than formerly known, awakens the soul, no matter how much evil man may have committed.

When the desire is born, then, and not till then, does the soul commence to suffer for the sins of the personality in whom it finds a temporary abiding place.

Judas was evil. It was his incarnated viciousness that betrayed his master—his teacher. Not all Judases are dead. There are still many among the living. The profiteers of that day, whose business, profession or vocation were affected by the master's teachings, bought Judas with silver. He was not the first, nor yet the last, to barter a soul for love of money. Thousands are committing the same deed daily.

Judas thought to destroy. He destroyed only himself. He demonstrated the kind of mind, heart and soul within himself. After he had betrayed his teacher his conscience was awakened. Then he "went and hanged himself." He at last paid to "the utmost farthing" for all the evil resident within himself. *

*A short time prior to the printing of the foregoing, one who had been a student in the Great School, had been trusted by his teacher, and had then sought to betray and destroy as did Judas, shot himself, so paying the extreme penalty for his attempted treachery. The laws of the past are the laws of the present.

Evil does not suffer.

Good does not suffer.

It is the soul of man that pays the penalty to the "utmost farthing" for any attempted infringement of the law.

The body is made to suffer for the evils of the mind. It is material, and upon it are impressed destroying thoughts, desires and acts.

The body is being filled with disease and weakness from the moment of the first disobedience to the absolute law. The physical manifests all the evils passing through the mentality.

The soul begins to suffer only when it awakens to its responsibility. After the soul attains Conscious Individuality and freely accepts its responsibility, its sufferance ends. It *knows*, it accepts, and it works to free itself.

Jesus suffered no more after he had arisen from the tomb. With the passing of the earth, earthy, he had attained supremacy over the flesh and thereby gained his freedom.

Soul development, the unfoldment of the God-born entity within, is the *only* way of attaining Conscious Individuality. Neither creed nor dogma can help the soul except as an incentive to nobler thought, exalted desire, and greater effort.

Man may reincarnate ten thousand times and yet be no nearer the saving truths at the last one, than at the first one.

Unfoldment, leading to illumination, is the *only* saving power. There is *no* other way.

The world is to be enlightened, not through evolution, for that is only of the material, but through development—the growth of the soul.

Desire begins with thought; development with a longing for that which is higher, nobler and exalted.

A thought is embryonic desire.

Thoughts of evil are desires for carnal pleasure or selfish profit. No man thinks evil long before he desires and longs to commit it.

Thoughts of good frequently coming to the mind, result in

desire for the constructive. No man can often think aspirationally without shortly desiring to attain to greater heights.

Faith in the possibility of obtaining benefits through the non-good, induces evil action. Faith in the good as a desirable quality will ultimately urge the mind to constructive action.

We believe as we inwardly think. A superficial, fleeting thought has little action and less influence. Its impression is light and quickly passing. We consider a rose as beautiful because we think it so. Its name seldom influences our choice.

A man who does not think for himself may live through many stages of evolution without attaining to godly desires.

Another, having gained freedom from mental bondage, and accepting authority, may quickly learn to know much of life, and develop great soul growth within a comparatively short time. Consequently, the old soul is not always the more advanced, ennobled soul. Thus "the last shall be first while the first shall be last."

Many old souls are filled with evil. With these many births count for naught unless the soul is awakened to the saving truths and elects to *follow the dictates of truth*.

"That which is born of the flesh is flesh; while that which is born of the spirit remains spirit."

Though the soul is reincarnated again and again in a house of flesh it is of the flesh until reborn of the spirit.

It is written: "No man hath ascended up to heaven, but that he came down from heaven, even the son of man which is in heaven."

Man's soul is direct from the God-head. It has not risen from the rocks, the herbs, nor the animals, as some would have us believe. "No man ascended but he that comes down from heaven." All souls primarily came from heaven. These souls incarnated into physical bodies so that they might have a vehicle through which to learn and to express. No man is foolish enough to claim that the body was created in the heavens. It is nowhere so written. How man's body developed is of little

moment; being here considered as the *means* of helping the soul to its destined end.

Man's soul is composed of the elements of the Fire, of the Divinity. It is a Spark from the universal Creator. "God became flesh and dwelt among us (the earth)." The mind that awakens and builds the soul is creating an image, a prototype, of the Maker. It is thus able to draw to itself knowledge and power. Wisdom is its heritage.

To begin the work requires a certain amount of faith in the possibility of accomplishment. To have faith is to trust. To trust is to attempt the attainment of that which is promised as the result of effort.

The soul of man was primarily composed of air, water and fire, and could know neither pain nor joy, because it was lacking the physical vehicle. The soul entered the material form and through it learned to know joy from sorrow, pleasure from pain, and gain from loss. Having descended, it may, through effort, again ascend. This requires recreation of his entire being because through the "fall" man took upon himself that which has always been gross. This dense form must be transmuted; must pass through the fire; must become spiritualized.

He who has obtained the knowledge, has the power to create; while he who is able to produce has the wisdom of the laws and may do the works of the soul.

When we have faith we believe. We trust. Our thoughts and our desires are then moulded in harmony with the music of the spheres. This is faith. Our faith will lead us to works. Our works will finally bring us unto salvation. This is salvation *by faith, through works*.

While man believes that evolution alone has saving power, he will make no serious attempt to awaken the divinity within himself; may not even believe such exists. He will continue to evolve the personality; the soul, the individuality, will continue to sleep the sleep of the ages.

In many respects humanity is no farther advanced to-day

than it was a thousand years past. It has gained much external knowledge. It has developed mentally. Many discoveries have added to the ease and the pleasures of man, but the minds of men are not a whit more ennobled, nor are the souls more developed, than they were in days long ago.

This mundane plane is no better for being crowded with mental giants who use their mentality in labors of destruction and in planning the slavery of the masses. Sickness, misery, degradation and other evils are as rampant to-day as ever, and in proportion to numbers, far more destructive than eighteen hundred years ago. Man has made little real progress. Figuratively speaking, God weeps upon His throne and the innocent are the prey of the strong and wicked. Even legitimate mothers are to be deprived of their children by self-appointed leaders of the blind; while women who are not versed in the degradation of the age and give birth to more children than they can easily support, are to be "denuded of their creative power." (*) Truly "God weeps upon His throne because of the folly of the self-righteous. Self-abortionists command those who would obey the divine fiat to 'replenish the earth' by their 'thou shalt not.' " (*)

*Denver, Colo., Nov. 28 (A. P.)—Sitting in the juvenile court here today, Judge Royal Graham of Georgetown recommended for Mrs. Clyde Cassidente of Denver an operation that would make it impossible for her to bear any more children. Mrs. Cassidente, who already is the mother of five (children), was haled before the Judge on complaint of Denver *social workers* (title ours) to show cause why her children should not be taken from her, the complaint alleging that the family home was filthy and that the children had been neglected and were undernourished.

"Dr Ray Sunderland, testifying in the case, said he believed conditions at the Cassidente home were the result of the mother bearing children too fast.

"What would you suggest as a remedy?" asked Judge Graham.

"That Mrs. Cassidente submit to a sterilizing operation," replied Dr. Sunderland.

"I will continue this case until January 10th," the judge an-

The only bright light in the heavens is the star casting before men the shadow of possible relief through the demonstration of the power of the mind over matter. Thus far this has been working independently of the Science of the Soul.

God could not have become flesh had He continued to dwell in mind alone. God *is* soul. He labors with men to become Conscious Souls. He employs both mind and body to create the illuminated soul—the Individualized Consciousness.

Mental science will demonstrate to the human family greater signs and wonders than those yet attempted. It will manifest the full and complete power of an awakened mind. It will attain its zenith in the not distant future, but before it

nounced, "and in the meantime I want the doctor's suggestion carried out."

Dr. Sunderland stated that the husband of Mrs. Cassidente, who is a notary public and an Italian interpreter, already had agreed to permit his wife to submit to such an operation."
—*Newspaper item.*

Through the newspapers Judge Graham has denied ordering such an operation. Thousands of clippings before us indicate that the real thinkers, workers and humanitarians throughout the world are unstinted in their condemnation, aye, loathing, of these social workers and the self-glorifying doctor of medicine.

We proclaim ourselves a Christian nation, i. e., followers of the teachings of Jesus, the lowly Nazerene. We spend fortunes sending missionaries to foreign countries to convert heathens, but where, and in what part of the text, is there anything authorizing super-heathenish practices such as those recommended above? Did Jesus or any of the other Avatars anywhere indicate that the poor should be denuded of their virility, or did he specifically command they should be fed. Who deserves sterilization—the woman who obeys the command of Him whom men claim to follow, or those social workers and medical graduates who are preying upon the ignorance and weakness of the people? Our prophecy is, that within a few years the women of America who have borne children will sweep every social and welfare worker, together with the grafting unsuccessful medical practitioners, out of existence. That they will form committees of mothers and use the millions of money now worse than wasted, to feed and clothe poor mothers and their children. "Be thou fruitful and replenish the earth, and I, thy God, will be with thee and bless thee." Evidently even the Godhead did not foresee the birth of the many human ghouls or assuredly He would have voiced a just sentence upon their unholy heads.

has reached its ultimate it will demonstrate forces of good and evil beyond the comprehension of men. Mental science is the way-shower, the light-bearer, the John the Baptist, of the Soul—the Conscious Individuality.

Mind dies when the body enters the sleep that knows no waking.

The soul—the work of the mind—only continues to live.

The Science of the Soul, its power of building, working and illuminating, will shortly foreshadow a power undreamed of by men.

The mind may build an evil image, a house of corruption, and an entity that is potent for destruction. The soul can build *only* for good; when it attempts to create non-good, *it destroys itself*.

This is the doctrine of the Consuming Fire. It is the Holy Ghost. It is the Comforter spoken of by Jesus and other philosophers.

The philosophy of the Soul opens the spiritual age. It is the foreshadowing of the Individualized Christos, who is to be resurrected *in* all men. *It is he who will baptize with fire—either unto eternal life or unto utter destruction*. Woe unto him upon whom falls the descending Fire and who is unprepared to receive it!

According to their faith *will men work*.—"By their fruits shall ye know them."

The Awakened Soul

The awakened soul can *never* die. When the mortal, dying, sin-loving man *changes*,—when he begins to think thoughts that cleanse his being and elevate him, he is putting on immortality. He cannot die, for the conscious soul knows no death. There is no death to the changed, fire-cleansed, Æth charged man. Death is swallowed up in victory.

Through the Æth mysteries the evil in man reveals itself. Man stands face to face with himself and he judges himself *impartially* and without excuse. All the evils and weaknesses are read as one reads the pages of an open book. Subterfuges are no longer sought. Excuses not made. Man is as he is. His life's history is written in letters of fire,—the fire that must be beheld, and scourges to the quick. For "the Holy Ghost is also a witness to us;" and "this is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

Healing

The healing by adepts and masters, of whom Apollonius of Tyana was one, as also by Jesus, was accomplished by making use of the highest forces known to man.

This potential energy is the Æth.

It is the same essence that Lord Bulwer Lytton termed the Vril. It is that which the Philosophers and Alchemists named the "Elixir of Youth" and "Philosopher's Stone."

Jesus employed this dynamic energy in his work of healing.

Members of many cults have in the past, and do now, make use of this force to a certain extent, but it is only the masters, those who have attained Conscious Individuality and Illumination, who *know what* the Æth is and *how to* make use of it.

The Fires of the *Conscious Soul* are called the Æth Fire.

The Æth is a transmutation of the Ozone and Oxygen breathed into the lungs and *consciously* drawn over the nervous system to the creative center—the Pelvic Brain. There it is transmuted into Creative and Regenerative energy; thence transferred, through a process known to the Initiate, to the Soul Center, and from the Soul Center to the sufferer by means of the nerves, by mental effort through the medium of eyes and hands.

The Æth is the *union* of the Illuminated Mind Forces and Awakened Soul Fires.

The interchange, or exchange, of Awakened Mind Forces and Illuminated Soul Fires, constitutes the Æth or Christic-Power.

Every true Neophyte in the Secret Schools is taught this method of development, including the transmutation of the

Oxygen-Ozone-Creative energy, into Æth Fires, as well as its application in the process of "burning out" human ailments.

Many mental, or mind healers have employed the mental forces in the treatment of disease. These have been successful in many cases, but they have found that in the majority of instances these forces fail to reach the seat of the trouble.

They have never been fully instructed in the accumulation and transmutation of the crude energies, into the refined essences and were thus seriously handicapped in their efforts to relieve suffering.

Suggestion and mind activity will relieve and even eradicate many mental and imaginary ills; but where there is congestion or accumulation of morbid material, it is almost always certain to fail.

The Mentalists undoubtedly understand many of the laws governing mind action, and have applied these forces under a variety of names such as Divine Healing, Christian Healing, Christian Science Healing, and divers other nomenclatures, but the healing by means of the Soul Fires has been a mystery to all of them.

Magnetists, on the contrary, have paid slight attention to the potency of suggestion and the subtlety of the mind in the relief of ailments, and have attempted to relieve all human ills by means of animal and material magnetic currents. Mesmer possibly being the greatest authority on its laws and usages.

The magnetic force of man is analogous to, or similar, to the magnetism in the heavenly bodies, in the air and in the earth and unquestionably does exert a powerful influence on humanity generally.

Many of the magnetists believed magnetism to be a fluid, that this can be transferred from one person to another, and that even a healthy animal may exert a beneficial affect upon a sickly human. We have no quarrel with these opinions. In the main they are true and have their usages, but they must not be considered as the *Ne Plus Ultra* of all power.

Magnetism was the first force to be discovered by the modern Curists. It is more natural to man than any other force of its nature. It is denser than ether, consequently is more readily transferred or transmitted to the sufferer by means of the touch.

When the Mentalists discovered the power of suggestion and the influence which one mind may exert over another, they were a step in advance of the Magnetists, but they made one serious mistake. They ignored the Magnetic law, refusing to combine it with their own discoveries; thus often failing, where success might readily have been achieved.

Masters of the Æth ignore neither the power of suggestion, the influence of the mind, nor the magnetic energy. They recognize all three and frequently apply them, but in so doing they likewise combine the higher potency with these other three. They make of them vehicles, or mediums, through which, or over which, or by which, the Æth forces may be the more readily applied.

Æth healing is therefore the highest type of non-mechanical, non-material, non-medicinal healing.

It is the true Christic method for the relief of the ailing. It was the potential energy employed by both Jesus and Apollonius of Tyana.

The Initiate *knows* that he possesses the power. He develops it consciously. As he progresses under the careful guardianship of a master-teacher he attains the knowledge of every step. The force becomes so powerful that he can *see* it. This is not difficult of comprehension when the method of procedure is grasped.

Mind is the Builder of the Soul.

The student consciously—with effort—awakens the mind to saving truths.

Soul is that which the mind builds.

The aspirant is never in doubt because he always *knows* *what* kind of thoughts he thinks, and what desires are in his

heart; likewise, is he aware of every effort made to attain.

Mind force and Soul force, through their intermingling and marriage create the Æth.

The Neophyte will know when this Spiritual marriage takes place because, *through a method of reflection*, he is enabled to *see* these Æth Fires.

Æth—is the Illuminated Mind forces united to the Fires of the Awakened Soul—It is the Holy Ghost *consciously* received within the bosom of the Temple—King Solomon's Temple.

There is no guess work possible.

There can be no mistake due to a lack of knowledge. To infuse the Æth Fires into the diseased organism is extremely simple. No harm can be done and it does not interfere in the least with the application of any material substances, or the ingestion of medical agencies.

The Æth, being a *refined* fire, is light and luminous. It is an active, positive principle. It is electrical, it is magnetic, it is volatile, yet fixed. It can penetrate all bodies as readily as the electrical current can traverse the copper wire.

The Magnetists have discovered the laws governing magnetism. The Mentalists have solved the potencies of the human will, to a degree. The third principle or law, which is the Æth is known to but few. It is the induction of the electric (mind) into the magnetic and the production of the third principle—*but this must be accomplished in a living body.*

The Unity of the Father (mind) and the Son (Soul), creates the Christos or Holy Ghost (Consuming Fire). The Holy Ghost is the *Fire* of the Soul. It is not the Soul itself, any more than the steel is the magnetic potency, but it is the fire that descends from heaven and baptizes the soul.

Why have the Magnetists failed in numerous cases and under certain conditions?

Because, certain bodies and conditions of the diseased bodies are too dense and compact to admit of the thorough induction of the magnetism.

Gross, heavy, coarse, magnetic substances require heavier inductions than the finer ones. Thus certain kinds of steel are more difficult to magnetize than others, and will not retain the magnetic force, nor the vibrations, as long as will others.

With human bodies it is the same. The poisons and chemicalization of certain gases in the system, make it antagonistic and more difficult for the induction of magnetism, than bodies finer and more receptive.

The healing vibrations of the Mentalists are lighter and more penetrating than those of the Magnetists. These healers employ the etheric energy or activity of the positive principle of the mind. However, both the Magnetists and Mentalists have failed to relieve countless cases. There are diseases which will not yield to mental treatment as there are those which will not respond to manipulations or magnetic treatments.

Magnetic treatment is through manipulations because magnetism must be induced by force. The relaxation of the diseased body makes it more or less receptive to the induction of magnetism. The true magnetist understands the whole law and applies it accordingly.

Mental science, or mind healing, is electrical. The charges of mental vibrations, or electrical currents, are sent through the system, or the diseased portions, by mental affirmations of positive thought.

This is the John the Baptist; the baptism by water. The greater has followed as was prophesied. It is the baptism by Fire or the Holy Ghost. It is the Science of the Soul—the Æth, taught and practiced by the masters.

The mental law united with the spiritual law produces the greater—the Third Degree. It is the potency of the Godhead.

It is written that Jesus said: "Baptize them in the name of the Father, the Son, and Holy Ghost." That is, in the power of the Three.

The first principle of the law of healing is clearly stated in the first chapter of Acts:

"These all continued with *one* accord (harmony in mind and soul), in prayer (desire or aspiration), and supplication."

"And when the day of Pentecost was fully come, they were all with one accord and in one place."

Every attribute of the being *agrees* in *one* Desire, *one* Conviction, and *one* purpose.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues as of fire, and it sat upon each of them."

This was the union—the co-ordination—of mind, and soul and the Holy Ghost. The *Living Fire*—was born of the Union.

It is written: "Jesus commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me."

"For John truly baptizes with water (mind); but ye shall be baptized with the Holy Ghost (the Illumination) not many days hence."

The Christos must be accepted, conceived in the soul and born *within* before the promise is fulfilled. When the divine conception occurs, knowledge begins to "spring up as from a fountain" *within* the aspirant. The mind must arouse the *will*, and send forth to the soul the creative vibration, where it will be received and stored until the time of the birth of the Consciousness.

	Centripetal	
MIND	Seeking	
	Desiring	
	Centrifugal	
WILL	Reactionary	
	Movement	
Resulting Activity	Soul.	

This wedding of mind and soul brings forth the birth—the Holy Ghost,—the Soul's Illumination.

Hence the promise: "When he doth appear we shall be like him, for we shall see him as he is."

This is likewise the birth of the Æth potency;—the force which was applied and demonstrated by Jesus and other masters before him.

All of them understood the hidden secrets of nature, and made them subservient.

The possibility of developing this potential energy is within the grasp of all men. It is but needful for them to awaken and to seek the Path.

The inculcation of these mighty, saving truths, and the methods of development, has been peculiarly the mission of but two august Fraternities.

To be enabled to successfully use and demonstrate the Æth potency, even after it is developed, demands a knowledge of the law governing the application. The healer must be able to discover the source of the illness and suffering, by means of psychoanalysis, and having found the source of the illness, remove the cause and apply the remedy.

There is no greater power than the Æth.

All is fire and fire is the life and the soul of man; yet few men can comprehend this.

Mind creates or builds soul; soul inspires mind, illuminates it and exchanges forces with it.

The Neophyte is instructed in the control of the fire, and its transmutation into the Æth.

After a time the aspirant can see the Fire—as did Moses see the fire in the burning bush—can control it, and apply it as a healing power.

Mind is a part of God, but the soul is *all* of God. The whole is greater than a part.

God is soul, and all of soul is God. The soul inherits sonship and life eternal. Before the soul can attain Immortality, it must be brought to Conscious Individuality. Without this birth the soul cannot inherit unity and eternity.

Father, Son, and Holy Ghost.

Mind, Matter, Soul.

How can these be transmuted into the Æth, the Living Fire?

When the neophyte attains the first stage of development he is baptized with water—Mental Awakening—with the power to be electrical, creative, and giving.

His second stage is the baptism with Fire—the Holy Ghost—the Soul's Illumination.

The third stage is the attainment of sonship—at-one-ment—Conscious Individuality.

His attainment through his development and baptism is unto "truth and wisdom."

It is the inheritance of the sword which guards the gates of the Garden of Eden. It is the circle of the ancients represented by the Symbol of Life.

The love and marriage of the mind and soul is the nuptial of the Lamb and the Church.

The Mind—the builder—*loves* that which it has builded, Soul.

The Soul—the building—loves its own architect and builder.

The Æth Potency

Love is the foundation of life.

It is the *key* to the exalted, youthful, continued, successful phase of life.

Love is not of the material, nor of the earth, earthly. The lustful soul does not really love, it feels only desire.

Love is the highest vibration known to the human mind, heart and soul; it is the *highest potency*. It is in truth the "light that lighteth every man that cometh into the world."

To develop the Æth we must learn to comprehend and feel love. We must desire, with all our mind and heart to express love. This it is to know the Christ.

Man cannot really understand love until he has purified the mind and freed the soul of evil.

As long as man lives in the world of matter he cannot escape from all temptations, strife and suffering; but he can flee from all that is evil.

He possesses the power to resist sin. Sin is sickness. The person who commits sin contaminates the soul, and this is manifested in sickness or misfortune.

Through the Æth, this evil is consumed, for this reason the Æth Fires are all potent in eliminating illness from the human body—it establishes love in the soul, so freeing it from evil.

It is written: "Know ye not that unrighteousness shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind.

“Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.”

With this list of the evils before him, can man claim to misunderstand? Is it not all-inclusive? He, in whose soul there is place for even one of these, is thereby contaminated throughout his being—he is sick of soul. As the Æth is developed, through the medium or intercession of love, the evil is burned up, transmuted, and health results.

These are the greater sins and are continually a beacon light to all, for their effects are manifested daily. There are countless lesser evils, not so readily recognized. The monster that oftentimes enslaves us and retards us in reaching the goal, is frequently elusive, because we think him insignificant.

Search deeply within yourself. Cleanse the soul and purify it by the fires of the heavens. If the spirit of him that raised Jesus from the dead dwells in you, then the spirit that raised the Christ in Jesus from sleep, shall also quicken your mortal body and free it from its weakness.

“For if ye live after the flesh, ye shall die; but if ye through the spirit, do mortify the deeds of the body, ye shall live.

“For as many as are led by the Spirit of God, they are the sons of God.

“The Spirit itself beareth witness with our spirit, that we are (may become) the children of God.”

He who would utilize the Æth in freeing himself from weakness and sickness, or employ it in helping others to freedom, must identify himself, through becoming Consciously Individualized, with the manifesting Spirit of God. Through the Æth Fires, we become fully conscious that the “Spirit of God is witness with our spirit,” and we shall know what this spirit is.

The Scripture which we all *profess* to believe, informs us, times without number, that he, the Christ, will manifest himself to us. That we shall see him—the Christ (our own Consciously

Individualized Soul) as he is. There are those who have believed, and who have been thus blessed. Many others have seen wondrous deeds manifested, but have not been face to face with him. They believe that they have witnessed, but they do not *know*.

I may accomplish a great work in the world and you may frequently hear of me, yet not see me.

If your desire is great enough and you truly wish to see me, then you will come to me, and see me as I really am.

You would not care to see another, and would not be satisfied to live in uncertainty and doubt. You would seek to have communion with me.

Thus it is with the seeking soul. Nothing will satisfy it but to stand face to face with—itself. Whereas before it believed, now it shall *know*.

Men claim to be seeking the Christ. They profess to believe in the promises of a dead past, but they manifest little effort in their search. Many are looking for him in the desert, others in the wilderness and the mountains. They claim to believe, yet their minds do not comprehend the oft repeated statements in the Biblical texts that "He is in you." "We may *know* him and *see* him as he is," and ignore the glorious promise "You may become like him."

When Jesus taught these saving truths, he brought light unto darkness. He pointed the Way for men to travel. If humanity will not accept, will not seek, will not live so as to manifest, and thereby come to *know* the Christos,—the living Soul, then his mission, as that of other great teachers before him, will have been in vain.

It is written John taught: "Hereby know ye the spirit of God. Every spirit that confesseth (manifests) that Jesus Christ is come in the flesh, is of God."

Jesus never taught denial nor destruction of the flesh. He inculcated the purification of the body.

The material substance can be purified and made holy and

acceptable to the Father. Were it unnecessary to possess a physical body then the soul of man never would have incarnated into one.

Man must preserve, protect and guard the body as carefully as the soul. If we have truly awakened from our sleep of ignorance, then we aspire to save the soul, to free it from its bondage; yet we feel that we may do with the body as we please; not cognizant of the fact that it must be purified and elevated, if it is to be inhabited by a clean and exalted soul. A neat, tidy, thrifty housewife refuses to dwell in a dirty, neglected house. Why should we expect more of the soul?

We judge the housekeeper by the appearance of her home. The soul is judged by the body it inhabits.

The first necessity is for the aspirant to master housekeeping in his own body. To free the mind of all carnal, debasing and destructive thoughts; substituting the exalted, creative and constructive desires; thereby starting those fires which will consume the base and ignoble and create the Æth.

It is written: "The sun of righteousness shall arise with healing on its wings; and ye shall go forth, and grow up as calves in the stall."

The sun of righteousness—fires of life—will be aroused when we transmute all that is base into the living fire. It is this fire,—this Æth energy, which has healing on its wings. The Illuminated soul is symbolized by the winged globe. The globe is a sphere of fire, the wings are the forces, or poles, of this fire and, whoso is covered by them shall be saved.

The Æth cannot fail in the relief of the distressed, if the one through whom it manifests, is possessed of knowledge. This potential energy cannot be misused. To attempt it is to destroy the self. It cannot be abused, because he who will not "go and sin no more" (give up habits of evil), cannot thereby be healed.

He who seeks to attain the Æth potency must not make the mistake of believing that he can employ its energy before he

has developed it within himself. He then *knows* that he has accomplished the Work by being able to see it.

The Æth is a light. It is a fire. It contains within itself all the elements for healing the diseases that flesh is heir to, because in it are all the potencies of life.

The mind creates and solidifies the thoughts into electrical forces. These forces charging through the mind are received by the soul and they create a fire. The soul retains, and stores, these fiery, or healing forces until they are to be used. In a second these vibrations of healing may be sent throughout the self-body, or over the nervous system of the sufferer.

The operator does *not* concentrate on the patient.

He draws the constructive vibrations from their reservoir and transfers them to the location of the disease in the patient and the fires *consume* the afflicted cells.

The patient must, however, be willing to begin thinking correctly and constructively, and commence to live a life of purity and cleanliness. "Old vessels must not be filled with new wine." Degraded minds and degenerate bodies cannot retain the Æth fires.

It must be clearly understood however, that when an ailment is due entirely to Karmic law, nothing can be done except to help the patient to free himself from the penalty.

The Æth operator can never abuse his powers, nor can he misuse the energy. To attempt it, is to destroy the soul itself.

In it there is no malicious animal magnetism, neither is there danger of black magic.

This is the Christic—spiritual healing. It cannot be imitated by pretenders.

The sufferer is safe in the hands of such an operator.

The Æth potency cannot be acquired from books nor from manuscripts. The teacher can instruct, guard, guide and protect the aspirant, but the essence of Soul Science cannot be attained except through personal effort—through inner growth.

It is not possible to gain power by reading a course of

instructions and by memorizing a few rules on concentration, suggestion and the laying on of hands. The neophyte must create the vibrations of healing within himself. He must develop the Essence of Life. He must distil the Elixir of Youth in his own individual laboratory.

It has been, and yet is, an accursed idea that centuries past, one man, or twelve men, were able to cast out demons and heal disease, and that this power then existing, is now lost.

The Light of the world never sets—unless the world itself is destroyed.

The currents that heal are identical with the life of all men.

The vibrations that “bring healing on their wings,” likewise contain within themselves the essence of love, of happiness, of success and of youth and immortality.

God, and all He created is the same to-day as in the day that He created it. Man has changed, not God. Man has allowed himself to be enshrouded in ignorance and foolishly thinks that God has hidden His face.

In beautiful phrases men tell us that God is life.

Can they tell us where God is; and that if God is Life why men suffer and die?

God is above us because He is greater than we.

God is *within* us, but we fail to recognize him.

The *knowable*, loving, unchanging God, is within us. He is the life of us. He is the breath, the sight, and the harmony within us.

Man cannot feel, know, or realize God's presence until he has first mentally awakened, and has engaged his new understanding in the arousing and building of his own soul. When finally the process is completed, then does he know, not merely believe, that God is within; that man truly is the temple of the *living*—not a far-off dead—God. This is the new birth.

“If any man be in Christ, he is a new creature. Old things are passed away; behold all things are become new, *and all things are of God.*”

The Æth is the fire of the soul. It consumes all that is gross, earthly and evil. Through this burning up—transmutation, the old things must give way (be changed) into the new, and man “becomes a living soul.”

“He breathed on them; and said unto them, receive ye the Holy Ghost.”

“And they were all filled with the Holy Ghost and began to speak with other tongues, as the spirit gave them utterance.”

The aspirant entering the Secret Schools is taught how to think and desire; how to breathe in the ozone and oxygen; how to transmute them into the Æth Fires. When this is accomplished, he is filled with the Holy Ghost.

It is not written that any of the disciples could heal the sick until they had been “breathed upon” with the spirit of the Holy Ghost. Not until they had seen the spirit of the fire “descend from heaven” did they possess the power to do the works of the Master.

Many of the healers of the present day look upon their work as a business or profession. They take no thought of the development of the soul. They have not learned to hear from the soul. They have attained no farther than the mind, and mind is but temporary and must give way to the “greater that is to come.”

This “greater,” the Æth, is the purification of both mind and soul, and is the healing power drawn from the union of the two. This wedding of the mind and soul creates life; quickens and generates life for all. It is the greatest that mind and soul can offer.

“He was in the world and the world was made by him, and the world knew him not.

“He is *in* you and you were made by him and you know him not.

“He came to his own, and his own received him not.”

He has come to you, time and again, but you refused to

see him. You have failed to lift up the veil; failed to seek, and seeking not, he passed you by.

All but the very few, fail to realize the importance of the development of the soul. This is due to false philosophies and dogmatic religious inculcations. The soul is the throne of God—the “temple not made with hands,” and as long as man continues to sleep the sleep of death, he cannot reach immortality; for to such “he came but they knew him not.”

“But as many as received him, to them gave he power to become the sons of God.”

Greater promise never was made. They who receive him are the ones who awaken from their sleep; who commence to think, desire and work constructively. These build the soul. They arouse the dozing giant within. The soul becomes a roaring flame. So are created (become) the sons of God.

The sons of God, are born—developed, of God—in the Soul.

Through the bringing into Consciousness of the Soul and the development of the Æth creative fires, the aspirant attains to the knowledge of all the planes of the Hierarchies, Initiates, and the gods.

The neophyte finds a difficult path before him. One strewn with thorns, and inevitably leading to the cross; but without the cross there can be no resurrection.

After the resurrection the wonders of the heavens open; the “woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,” will appear, and the great mystery is unveiled, understood and wondered at. The solution is apparent to the *awakened soul*.

The “Woman clothed with the sun.”

She is baptised with the rays of the Christic-Love, Christic Truths, and Christic Potencies.

“The moon under her feet.”

She is master of the Thought Kingdom—of mental creations.

"Upon her head a crown of twelve stars."

She is queen of ideas, of ideals, and of creations.

The aspirant must be willing to take upon himself the cross and follow. He should be prepared to suffer, strive and wait. At the hour of victory, when the soul speaks and opens the gateway to knowledge, wisdom and love, he is fully rewarded.

It is worth all struggles, tempests and battles to learn the hidden secrets of nature. The "woman clothed with the sun" is behind the veil, a curtain, if men but knew, that is very thin and not difficult of penetration to those who—*try*.

Men to-day marvel, as did the disciples ages ago; "while they looked steadfastly toward heaven (outwardly) as he went up, and behold, two men stood by them in white (purified, transmuted) apparel."

"Which also said, Ye men of Galilee, *why stand ye gazing up into heaven* (outside of yourselves)? The same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Men gaze into space. They foolishly believe that someone will come and "lift them up" despite themselves, and thus save their selfish, unworthy souls. They seek for someone to redeem them, ignorant of the fact that they must work out their own salvation. Like the Jews, they continue to look for the coming of a King to rule and govern them, instead of developing the strength to govern themselves.

It is written that: "When the day of Pentecost was fully come, they were all with one accord in one place (all the inner forces and desires concentrated on one *holy*—to be made whole—*desire*).

"And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house, where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them and they were all filled with the Holy Ghost."

This is the baptism of fire, it is the transmutation taking place in the soul and the reception of the Fires from heaven—the Holy Ghost, the final concentration of the Æth potency for the consummation of Conscious Individualization. This must come to all who would be saved—Immortalized.

It is written that Paul said: "We shall all (those who think, desire and labor constructively) be changed in a moment, in a twinkling of an eye, at the last (finishing of the work), for the trumpet shall sound, and the dead (the carnal flesh undergoing transmutation) shall be raised incorruptible, and we shall be changed.

"So when the corruptible (flesh) shall have put on incorruption (purification) and the mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

The awakened soul can *never* die. When the mortal, dying, sin-loving man *changes*,—when he begins to think thoughts that cleanse his being and elevate him, he is putting on immortality. He cannot die, for the conscious soul knows no death. There is no death to the changed, fire-cleansed, Æth charged man. Death is swallowed up in victory.

Through the Æth mysteries the evil in man reveals itself. Man stands face to face with himself and he judges himself *impartially* and without excuse. All the evils and weaknesses are read as one reads the pages of an open book. Subterfuges are no longer sought. Excuses not made. Man is as he is. His life's history is written in letters of fire,—the fire that must be beheld, and scourges to the quick. For "the Holy Ghost is also a witness to us;" and "this is the covenant that I will make with them after those days, saith the Lord. I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

Both the mind and the heart are required in the Great Work. The mind plans and creates. The soul receives.

Mind is the beginning of existence, both of the body and the soul.

More of soul is the need of man. The base metals must be transmuted into the pure and shining gold.

Egotism, selfishness, conceit, self-absorption and other destructive passions are not firm foundations to build upon. There is but one Rock. It is the Fire-enclosed soul.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be *revealed by fire*, and this fire shall try every man's work of what sort it is.

"If any man's work abide which he hath built thereupon, he shall receive a reward.

"If any man's work shall be burned he shall suffer loss, but he himself shall be saved; yet as by fire."

What have *you* built?

What are you *now* building?

What are you *planning* to build?

If you have a soul that is purified with the Fires of the Holy Ghost you are saved. You have attained Conscious Individuality.

You are saved because you knew how, and were willing to build the soul that attained companionship with the masters, the initiates, and sonship with the Father.

When man in his blindness stumbled upon the treasures of the Kingdom of heaven and brought them forth to distribute blindly and without reason to a world of babblers, the veil was still secure and unpenetrated.

Those who were foreordained by the Law were not sleeping (were not waiting for a trumpet to sound and rout them from inertness and impotency); for they who sleep never accomplish; never labor, never learn and never attain. They were bearing arms and shields to protect the good, that it be not betrayed and outraged by the ignorant. The multitudes have been, and are now, led blindly. They do not see. Only they, whose eyes are opened, may behold as did Saul of Tarsus.

The AÆth Mystery

First: The AÆth is the Fire of the Conscious Soul.

Second: The AÆth is a transmutation of the Ozone and Oxygen in the air, breathed into the lungs, *consciously* drawn over the nerves to the Creative Center, or Pelvic Brain, there transmuted and transferred to the Soul Center, from whence it may be used in the *potentizing of the being of the sufferer*.

Third: That it is the *union* of the Awakened Mind Forces with the Illuminated Soul Fires;—an interchange between the two.

Fourth: We now give you the additional law, that the AÆth is produced by the Electric (creative) currents of the mind, and the Magnetic (receptive) currents of the Soul. It is the *wedding* (Spiritual Marriage) of the mental energies with the *Awakened Soul Forces*. It is the highest and most powerful volatilized energy known to the Masters of the Mysteries, to the Inner Initiates.

The Work Before Us

Souls are needed in this vast work before us—souls who are ready and willing to follow in the footsteps of the masters who have gone before, and prepared a way for them.

The field is large, the laborers are few. The soul cannot advance unless it is active. "Activity is life—the more of action the greater the life." The soul must have opportunity to accumulate energy from every plane of action. Spiritual knowledge and development is possible only, under careful guidance. The soul cannot advance while it is slumbering, any more than man can gain strength without activity. The world of souls is starving for the truth. There are countless beings hungry and thirsty for the bread of life,—the waters of immortality. These are seeking the path to light and life. Who is to guide them?

We have no desire to see the formation of a great, unwieldy, creed-bound organization. We want leaders who will gather together the earnest souls, who are seeking for the *Way*, and who will teach and guide these even as they themselves are instructed and shown the Path.

There are many throughout the world who belong to the Invisible Brotherhood. They are souls of the first water, pearls of great price. They move with little noise, laboring in the fields of the master; preferring heart service to the Throne of the All, and not "praying in synagogues with loud voices and thanking God that they are not as others are." On the contrary, they thank God that they *are* like unto others, that they have had to travel the same paths, overcome the same weaknesses, and suffer the same pains, sorrows and losses.

These are the humble workers in the field of service. They

are the doers of the Word. They have come to a partial comprehension of the laws of nature and have attained some understanding of the needs of the soul. They have dedicated themselves to the Father and have promised to obey His commands as far as in their power lies.

Soul Science has opened its doors to all who are willing to come, to learn, and to live. Teachers, helpers, and workers are in demand. The truth must be taught to all who seek. The glorification of the Soul must be made manifest, but how shall "they (being ignorant of the law) call on Him in whom they have not believed, and how shall they believe in Him of whom they have not heard?" How shall the multitudes be instructed if there are none to "work in His vineyard?"

It is our desire to reach all the people; to open their understanding to the truth, and thereby benefit them and those that are to come after them.

The masters of the past ages are with us, offering us their strength and power, knowing that the time has come for a revolutionary change in the world of thought and worship.

The Messiah is now here though the world is not ready to accept him. He has come unto his own, and is ready to lead others to their inheritance.

In ages past when the minds of men were wandering far astray, one came, suffered and won the victory, that others might do likewise; but men failed to understand, and the few worldly powerful ones, who took advantage of their ignorance, led them into greater darkness.

Egotism and false doctrines sprang up in divers places. Out of great spiritual truths were manufactured dogmas that bound the souls of men instead of leading them to the light. Justification by faith and the vicarious atonement were thrust upon humanity as divine truths emanating directly from the Godhead. These tenets, without a shred of truth in them, had

the potency of holding in slavery, the countless millions that were born during two thousand years past.

The people began to seek leaders who demonstrated mundane laws and material gains, who were wise in their own conceit and led astray by their colossal vanity.

Man was taught to believe in, and repeat creeds, instead of living the life and seeking the Christos *within*.

As orthodoxy spread and became powerful, the few, who believed in the Christ, were persecuted and destroyed. The letter prevailed, the spirit died.

Unilluminated men, irrespective of the greatness of their intellect and erudition, were incapable of demonstrating spiritual laws and therefore ridiculed the divine understanding. The masses, being weak and without enlightenment, at first feared these leaders, then gradually came to accept their words as wisdom. Thus was lost the Secret Knowledge—the way to salvation.

Ignorance became more and more pronounced. The original meaning of the Christic inculcations, the saving truths, the Greater Mysteries, were hidden under a symbolism, and shortly the few, who were mighty and supreme in the wisdom of the gods, were the *only* ones who knew, and these received no hearing. They were given little credence.

For centuries, generation after generation has been misled and erroneously instructed. The multitudes have been groping in darkness, seeking light where there *was* no light,—straining at gnats and swallowing camels. The soul of the world is starving. It is standing to-day on the threshold of a mighty religious revolution. Divers doctrines have crept in unawares. False prophets have “brought in damnable heresies, and with feigned words have made merchandise of many,” while “with profane and vain babblings and oppositions of science, falsely so-called; which some professing have erred, concerning the faith (truth).”

Which is it to be? The dogma that makes slaves of men and darkens their souls, or the rarely acceptable, though absolutely uncontradictable truths—the truths that man *must save his own soul by his thoughts, desires and deeds?*

There are many teachers so-called, some, who are sincere and earnest but who have not attained self-mastery, who know not the mystery of the Soul's Illumination, and who have not reached Conscious Individuality. How can these guide other souls, seeing they have not solved the secrets of the mysteries and have not been accepted by the elect, knowing nothing of the divine comedies that must be enacted *within* the souls of men.

Then again, there is the widespread inculcation of the sex doctrines which destroy the body and damn the soul. Men and women parading in sheep's clothing, leading astray the ignorant and innocent for their own special benefit. These "careth not for the sheep." They are a curse upon the race. They are destroying archangels, that work not for good.

It is written: "When ye see the abomination of desolation (spoken of by Daniel the Prophet), stand in the holy places, then let them which be in Judea flee into the mountains." This thing is now come to pass. Religious leaders of world-wide following, are teaching their votaries the practices expressly forbidden by Moses, and the prophets; practices that were then rapidly decimating the ranks of the Hebrews. These leaders are impersonating the one great Unknowable God. "The man of perdition opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God shewing himself that he be God."

These are the great destroyers. They cannot save. They teach unto destruction. Their practices drain the mind and the soul, and it is written that, "The soul that sinneth, it shall die."

"But the hour is coming and now is, when the dead (those

living in sin and carnality) shall hear the voice of the son of God (shall awaken) and they that hear (obey) shall live."

To-day humankind stands duped and misled, and almost destroyed by the great curse and evil, while the dawn of a new era is before us, with but few to teach the redeeming doctrine of salvation by works;—the attainment of Individualization through personal effort.

This is the age of transition. The change from the old into the gloriously new, is at hand. The Secret Schools have stood the test of the ages. The grandest achievements ever accomplished by man, were originally concealed in the Ancient Mysteries.

It is our desire to have many messengers of the truths which are taught in this book, and to ordain Priests that they may officiate in harmony with the great law; that these may act as confessors for the thousands of starving souls, who must rely upon some one. We desire also to prepare healers that these may teach the laws of life and bring to the sufferers "healing on their wings." We wish to band together, in one great, glorious, compact whole, all who are earnestly seeking the way to Life and Immortality. There are many who are sincere and earnest. Souls are worth more than money, though each one must do its part. Souls, great, grand, unselfish, yet just souls, are what are wanted more than anything else.

Are you ready to labor in the vineyard of the *true* God? Are you willing to learn, and to teach the True Law, even though thereby you daily condemn yourself? Then "as thou soweth so shalt thou reap." Your opportunity is at hand. Your acceptance and dedication of yourself, your very soul, will ultimately place you in mental co-operation with the Great Invisible Brotherhood whose members are constantly sending out thoughts of strength and power.

The Hierarchies are reaching out and drawing together all those in harmony, and upon these will be their blessings.

Great is the work awaiting willing hands.

Nothing good and constructive is denied the workers.

Pleasures, recreations, and other desirable things which are harmful neither to the one nor the other, are not forbidden.

The Secret Schools are seeking for those willing and ready to assist the Masters and Initiates in spreading the doctrine of Conscious Individuality and Sonship with the Father.

Centers of service and healing must be established in all towns and cities. At these healing centers, encouragement, and the helping hand, must ever be ready to assist the needy and weary. Honest, reliable, faithful, sincere, and dependable instructors must be at the helm at each of these, keeping in touch with the whole work. Much literature must be prepared and issued so that the poor shall be able to obtain a correct understanding of the great laws, that each one may have an opportunity to attain Conscious Immortality.

It must be an harmonious work for the purpose of benefiting humanity, and offering the shackled soul a chance to tear away the bonds now fettering it. Love, good fellowship, sympathy and understanding are the foundation upon which we expect to build in the *hearts of men*, here and *now*,—not in some distant place and time,—a structure such as will put to shame the glory of the mythical material temple of Solomon, the King.

This is the service of the heart. It is the science of the soul. It is the *only* religion that can *save* the soul. None greater can follow; it is a continuous Angelus of the *Kingdom Within*.