

# THE SPIRIT OF MAN

BY

CLARA RAINS and LEON RAINS

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## INTRODUCTORY

SOME time ago a friend, with whom we had frequently discussed serious subjects, revealed his philosophy of the origin of the universe to us.

We were deeply interested and invited him to divulge more fully what seemed to him to be the urge that causes and governs man's existence.

Many an evening was subsequently spent in his company and as he gradually acquainted us with his ideas, the question arose in our minds "Where had he learned that of which he seemed so fully convinced?" He told us that he had absorbed much through contact with others, more learned than he, who had studied Divine laws deeply.

He also stated that it was his belief that if one studied a subject very intensely one felt instinctively what was the truth. He certainly was convinced of the truth of his philosophy.

What we felt most deeply was the unity and continuity of thought embodied in his philosophy; and we raised the question, "Why not give to others what had been given to us?" He told us that nothing would give him greater joy than to have the profound peace which his convictions brought him and which he felt had, to a great extent, taken possession of our minds, conveyed to others.

He asked us to undertake the work, we being more in touch with the world than he. He offered to stand back of us in every detail, but asked that his identity should not be disclosed.

Our friend was somewhat of a recluse and we agreed to respect his wishes.

This little volume, which we now send out into the world, contains his words faithfully taken down by us. No further comment on them is necessary.

To our readers we leave it to feel the depth of truth these words contain.

*New York, 1924*

CLARA RAINS

LEON RAINS

## **ORIGIN**

Most Holy One, Thou Mystery,  
To none made manifest!  
Deep veiled in solemn splendor  
From vagrant mortal quest.

Thy secrets, through eternity,  
Beckon the wandering soul—  
Eternally illusive—  
No man can know Thee whole!

No man can pierce into the Cause  
That actuates this world  
Though bowing to Thy forces,  
Thy majesty, unfurled.

Man feels and sees, man dreams and hopes,  
But finite fetters bind  
Until, in wisdom rising,  
Spirit its source can find.

To merge in Thee, Eternal Cause,  
That is the Spirit's call.  
Circle Divine and Perfect  
Haven and Source of ALL.



## ORIGIN

**“In the beginning God created the heaven and the earth.”**  
*Genesis, I, 1.*

IN THE beginning was the Divine Principle, but even this beginning had a Cause, for, though this is incomprehensible to man, the Divine Principle has neither beginning nor end.

Before what man terms the beginning, the Divine Principle held within itself all that ever was to be! A perfect circle quiescent. Divinely Conscious of perfect quiescence. Divinely Conscious of sublimest potentiality. On the morning of activity, “In the beginning,” the highest point containing all potentiality, appears. A center of intensity in this perfect circle. From this central point a wave of force flows forth, Spirit-force in its sublimest essence. Wave after wave gushes forth, the circle ever widens, pure Principles awaken. Every Principle is at first quiescent, a perfect circle. Concentration in every circle commences and new waves of Spirit-force are sent forth from each Principle which merge in the ocean of Spirit-force emanating from the Divine Principle. A perfect cosmos of pure Spirit-force is evolved, the Divine Cosmos. Principles and Spirit-force are consciously unconscious. (I do not think I can express it any other way.)

The Divine Principle sends forth waves and gathers power again in the central, the highest point. It is

an exhalation and inhalation. This is the first wave of activity.

The second wave of activity carries forth Life-force in its purest aspect. A force, at first, not remotely to be compared to Life-force as now active on earth. A pure essence which penetrates Spirit-force and engenders, where Principles have formed, a spark that I would call the Spirit spark of Life-force Divine.

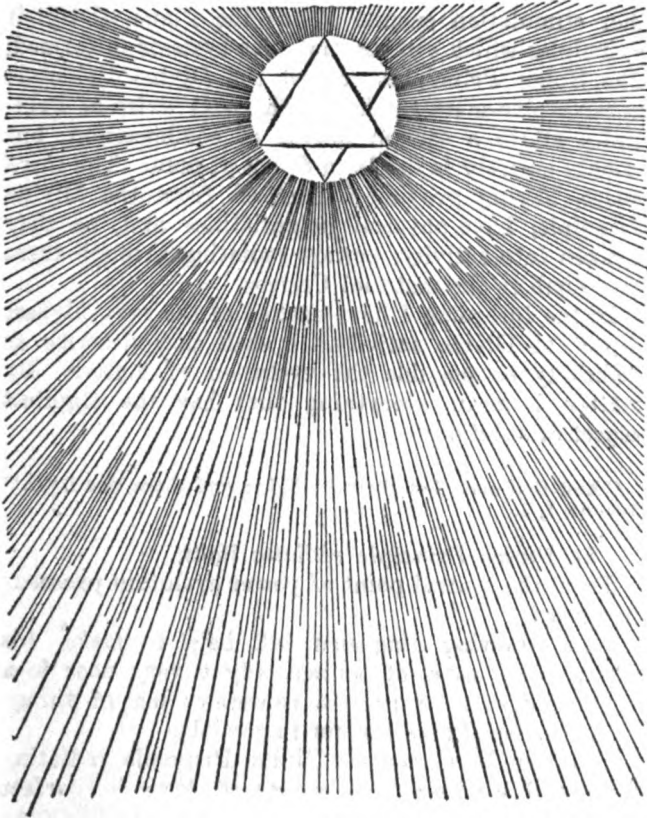
The Principles, evolved at first through Spirit-force alone, become consciously active as Life-force flows through them. As wave after wave is sent forth, Life-force penetrates farther than the wave of Spirit-force.

The third wave, Ethereal-force, must again be thought of as a perfectly pure force. It sweeps through Spirit and Life-force where a certain friction or stimulation takes place which causes the more active Principles to assume form. It sweeps farther than Spirit-force through Life-force alone and there a new aspect is created. I would most fitly say potentialities of condensation awoken. It continues gushing farther even than Life-force and forms the outer wave of power.

These first pure waves of activity are expressed by diagram A. "Divine Planes." I shall term the first emanation of Spirit-force the Plane of Divine Consciousness, the combined emanation of Spirit- and Life-force, the Plane of Divinely Conscious Principles, and that emanation, where Ethereal-force is added, the Plane of Spirit Principles.

One must not think that as wave after wave sweeps forth definite lines of demarcation ensue. There is a wave where Spirit- and Life-force combine, then a wave where Life- and Ethereal-force combine. In the Plane of Divinely Conscious Principles ever new circles or waves emanate from each Principle. These

waves penetrate outward into the plane where, at first, Life-force and Ethereal-force alone were combined.



“DIVINE PLANES”  
DIAGRAM A

The medium for the formation of Solar systems is reached. As these secondary waves, the waves ema-

nating not directly from the Divine Principle, but indirectly through Principles, reach and intermingle with the waves of Life-force and Ethereal-force, further stimulation ensues. Thus the Plane of Spirit Principles which evolves the Solar systems is formed. The Spirit Principles nearest the Divine Principle never evolve matter, whereas the next series of Principles attain a certain degree of condensation, but remain entirely invisible to Spirit of man. The third series, having gravitated farthest from the Divine Principle, have physical potentialities and, as they awaken into activity, powers radiating through them give birth to the material Cosmos.

In the foregoing I have spoken of the very highest aspect of Divine activity. I shall now describe as definitely as possible the evolution of matter. By matter I mean everything that has the slightest aspect of substance.

“And God said, Let there be light; and there was light.”  
*Genesis, I, 3.*

*The Divine Principle radiates light.*

From the central point of power evolution proceeds in curves.

The following diagrams will help to make this clear. They give, of course, only a very poor idea of actuality; as a perfect representation of things Divine must always remain impossible.

Diagram B. shows the Divine Principle radiating light and sending forth waves of force in perfect curves forming the spiral of evolution. As evolution proceeds the three forces, Spirit, Life and Ethereal, either all three or only two in combination, according to the plane on which they are active, form points of condensation on the spiral curves. The spiral

curves are to be thought of as waves sent outward from the central point and ever returning to gather fresh power in the center. This is illustrated in diagram C.

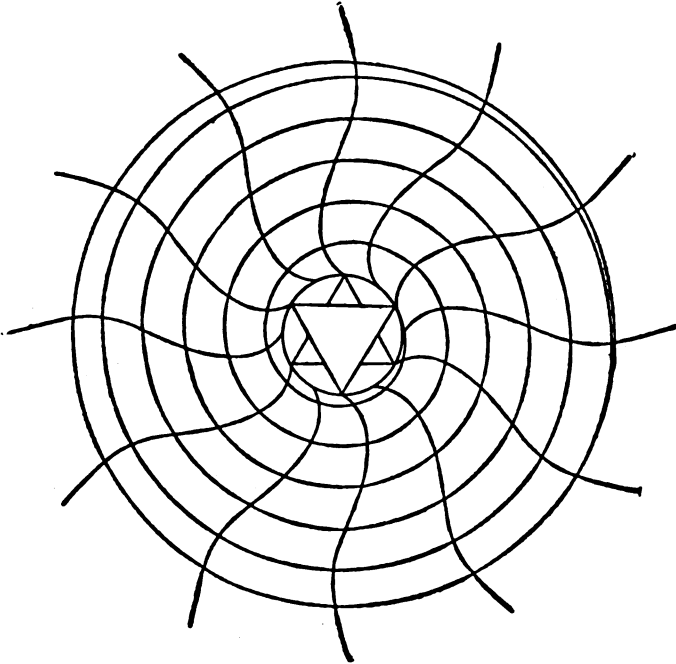


DIAGRAM B

Diagram D. shows fresh spirals of development proceeding from each point of condensation.

Diagram E. gives a development still nearer our present period. Ever new spirals evolving new points of condensation and each point new curves. The beginning of Solar systems is indicated.

Diagram F. is an enlargement on diagram E. Each tiny spiral is to be thought of as a whole system.

Diagram G. shows a Sun on the curve of evolution evolving a system of planets. I shall try to make the picture still more comprehensive.

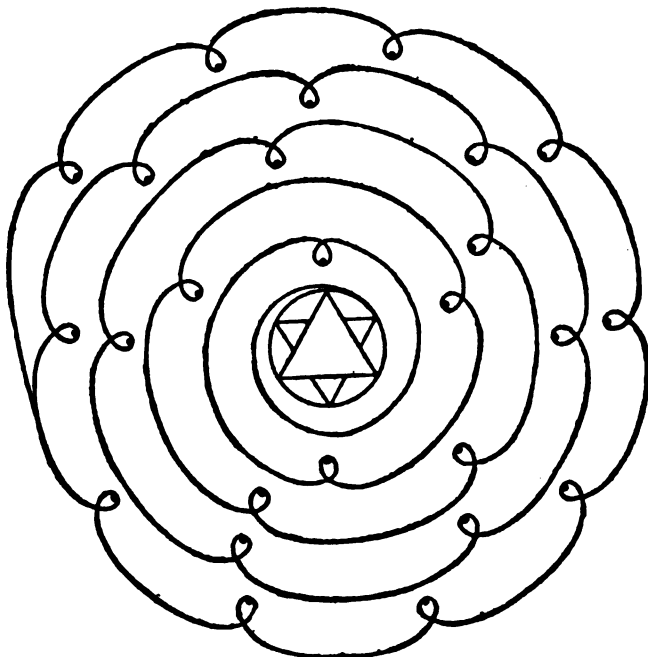


DIAGRAM G

All evolution proceeds from and through the Divine Principle. On the Plane of Divinely Conscious Principles matter is not evolved. Principles of purest nature alone can bear the radiance which pervades this plane. The Plane of Spirit Principles is the abode of powers that form the link between the Divine

Aspect of the cosmos and the material aspect. With the material aspect I mean the Solar systems and all that they evolve.

I shall now explain more fully how the three forces :

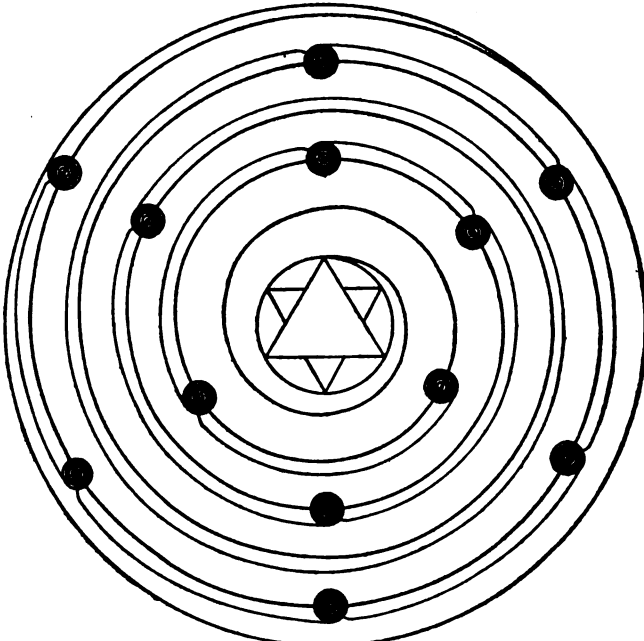


DIAGRAM D

Spirit-force, Life-force and Ethereal-force combine and what is evolved through them.

The Divine Principle radiates: { Spirit-force,  
Life-force,  
Ethereal-force.

All radiations pass through Principles from the Divine Principle.

Spirit-force  
 Life-force  
 Etheral-force

} Are forms of energy.

Spirit-force evolves: { Spirit Principles  
 Stellar Principles  
 Minor Principles or Spirits.

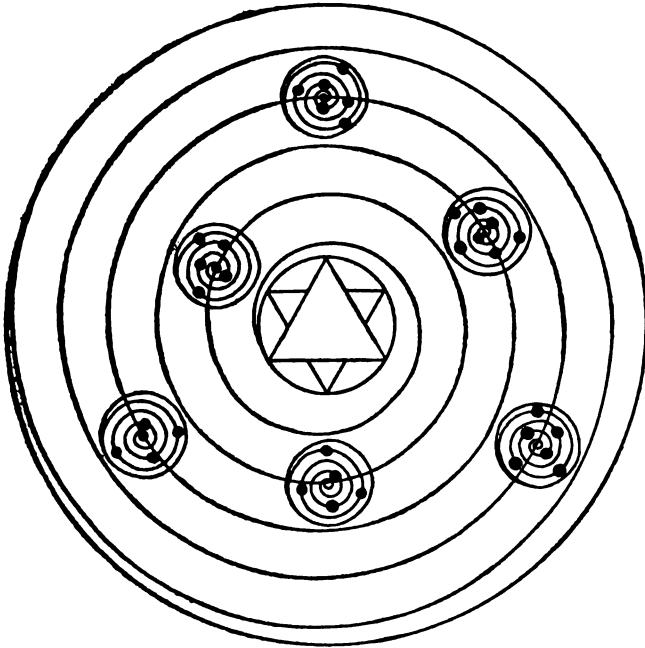


DIAGRAM E

Spirit-force stimulates Life-force and Stars, or Suns, are evolved.

Life-force stimulates Etheral-force and matter is evolved.



Life-force combining with Ethereal-force on a world or in a world (Earth) evolves minerals, plants and animals.

Spirit-force combining with Life-force and Ethereal-force on the Earth evolves man.

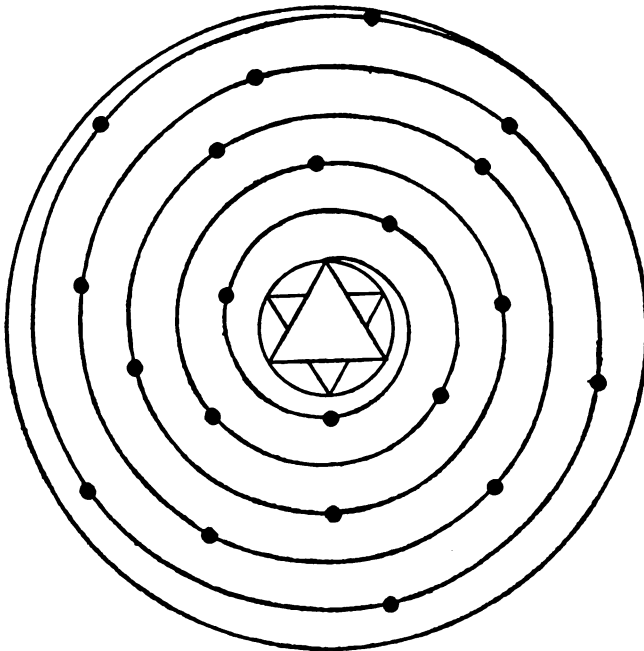


DIAGRAM F

“And God saw the light, that it was good; and God divided the light from the darkness.” *Genesis, I, 4.*

Light pervades the Divine Cosmos. Divinely Conscious Principles remain transparent—cast no shadow—and are invisible and incomprehensible to man.

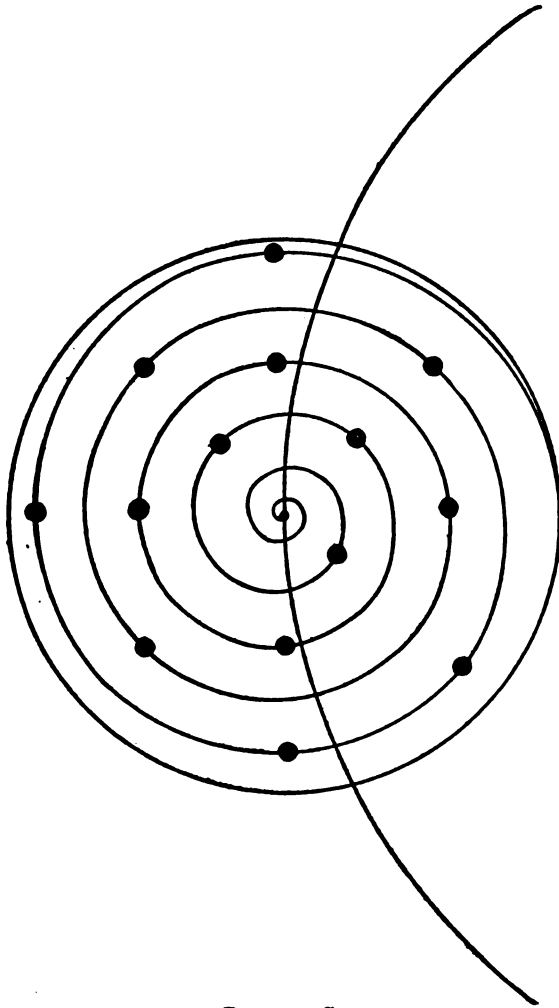


DIAGRAM G

Through matter darkness was evolved. Spirit Principles, although evolved by Spirit-force alone, are slightly denser in substance for the medium of their expression is not pure Spirit-force, but Spirit-force and Life-force combined. Darkness, however, can not be said to exist for Spirit Principles are luminous and remain invisible to man.

As we move farther away from the Divine Cosmos and stand on the borderline between the Divine and the Material Cosmos, luminosity still holds sway, but as Ethereal-force becomes increasingly active greater condensation takes place. Spirit-force has stimulated Life-force, a certain degree of denseness has been attained, but the medium in which the Principles which have gravitated outward are now active is pervaded by Ethereal-force, and this leads gradually into complete condensation. The greater condensation becomes, the more powerful becomes attraction. Ethereal-force is drawn toward centers, Principles, and gradually Suns are fully evolved, the borderline is overstepped, the Material Cosmos reached.

I have said that Spirit-force stimulates Life-force and Suns are evolved. This is right, but I shall make it a little clearer. The Spirit Principle exists before condensation takes place. Life-force combines with it and Ethereal-force is attracted. A Sun is a luminous habitation of a very powerful Spirit Principle. Ethereal-force composes its body through which Life-force pulsates. The Sun-principles evolve other Principles on spiral curves. These other Principles go through evolution from Spirit-force to a combination of the three forces in the same way as the Suns, but some of them, not all, reach much greater condensation.

The center of every solar system, a Sun, is the supreme energizing Principle of that system. Within

the solar systems, through condensation, darkness is evolved. Two curves of evolution are now beginning to manifest. Spirit-force pure, which is always Divine, on the ascending curve and Spirit-force which, through attraction, has become entangled to a greater or less degree with matter, on the descending. This is the beginning of the forces of light and darkness which have given rise to the popular conception of "heaven and hell."

I have used the terms Divine and Material Cosmos. I wish to avoid any possible misconception and so shall explain these terms more fully.

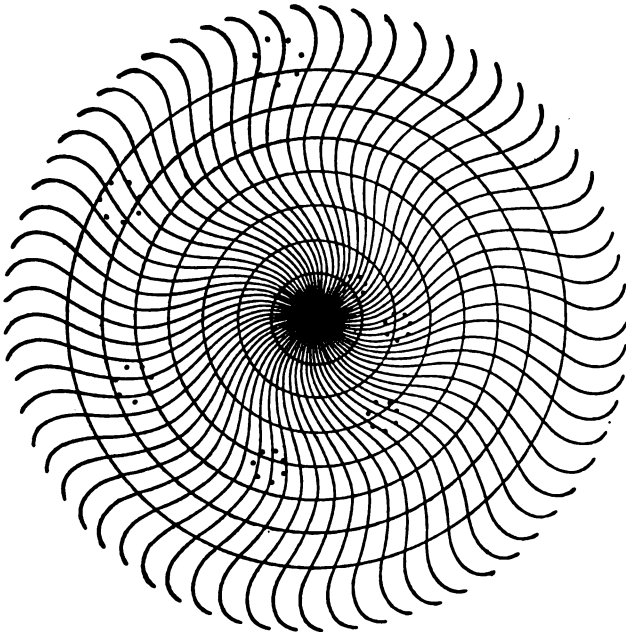
The Divine Principle is the eternal cause of ALL.

On the first day or in the first period of activity, the cosmos of pure Principles is evolved. The Divine Principle active now through the first manifestation, which I name the Divine Cosmos, calls into being, on the second day or second period of activity, the Material Cosmos. The Material Cosmos, our present active cosmos, is not visible to man in its entirety, man sees and is conscious of its densest manifestations only. The Divine Principle, active now through pure Principles and Stellar Principles, or Suns, evolves through the energizing powers of these Suns other bodies which revolve around them; man terms them Planets. This is the third period of activity.

The fourth period gives rise to material or physical manifestations on these planets. To give a comprehensive picture of the manifest cosmos diagram H. will serve, imperfect as it is. It represents the evolution of solar systems. In following any of the seven curves from the central point to the outermost circle one must imagine the density as ever increasing. Each point represents a system of Principles. Only those systems which are on the outer wave are visible,

and only partly so to the physical eye. Each point, as I said, represents a system.

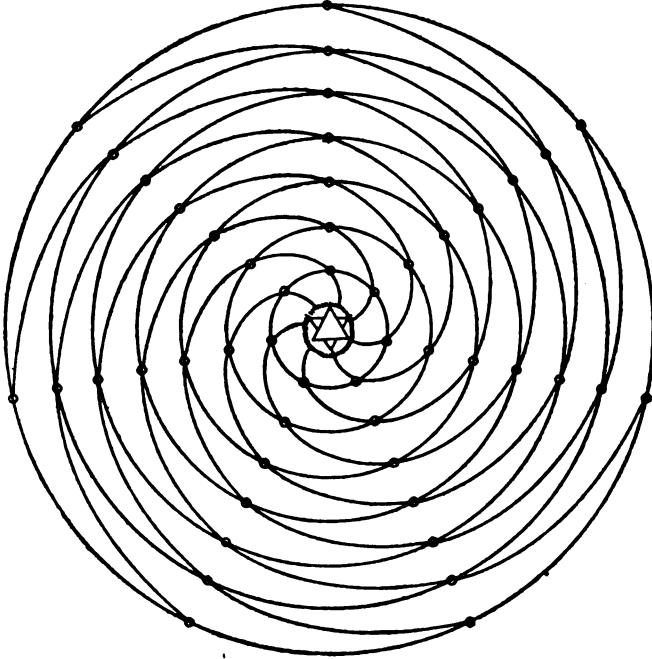
Diagram I. represents one solar system with seven planetary chains. This is the system to which the



**SOLAR SYSTEM WITH SEVEN PLANET-CHAINS  
DIAGRAM H**

Earth belongs. Not all the planets in this system are visible. In the Earth chain, which is the third from the center, two planets evolve a semi-physical aspect, while the lowest and densest, the Earth, attains to actual and absolute physical manifestation.

I shall now describe development as it proceeds on some planets taking the Earth as an example. I say some planets, for far from all planets attain actually



SEVEN CHAINS OF SEVEN SOLAR SYSTEMS EACH EMANATING FROM THE  
DIVINE PRINCIPLE

DIAGRAM I

physical aspects; they do not descend as far on the evolutionary curve. Their evolution is no less complete, but is different from that of the Earth. On the Earth physical manifestation reaches its lowest aspect, or the greatest degree of condensation.

The fifth period of activity I shall call the blossoming of the planets. On the Earth it calls into being plant and animal life. Minerals belong to the fourth period, which represents the period of greatest density. I shall enlarge more completely on plant and animal life later.

The sixth period, which is on the ascending curve of the cosmic spiral of evolution, calls man into being.

The seventh and last period of the present outpouring of Divine Activity will be the gathering together of all manifestation; the harvest of Divine Activity when all Principles have returned, through evolution, purified to the Divine Principle.

I would sum up the foregoing thus. The Divine Principle Quiescent is the Eternal Cause. All activity, all manifestation visible and invisible, concealed and revealed, springs from the Eternal Cause. All manifestation passes from the Eternal Cause, through evolution, back to its source; the Divine Principle Quiescent.

To avoid confusion, I would add that the seven evolutionary periods I have described are not to be confounded with the seven days of creation of the Bible. In thus subdividing One period of Divine Activity I have far transcended the original meaning of the Biblical allegory which does not at any point lead into the incomprehensible height of the Eternal Cause.

“And God said, let there be lights in the expansion of the heaven.” *Genesis*, I, 14.

In describing the evolution of solar systems it will be best to take the solar system of most importance to man, the one which evolves the Earth, as example. I do not mean to infer thereby that all solar systems

go through exactly the same evolution, but evolution proceeds on similar lines in all great systems of the Material Cosmos.

The Sun is a Principle which has gravitated into that plane where Life-force and Ethereal-force are the medium. This Principle, at first pure Spirit-force, goes through a period in which the forces that surround it are drawn to it and through absorption become a part of it.

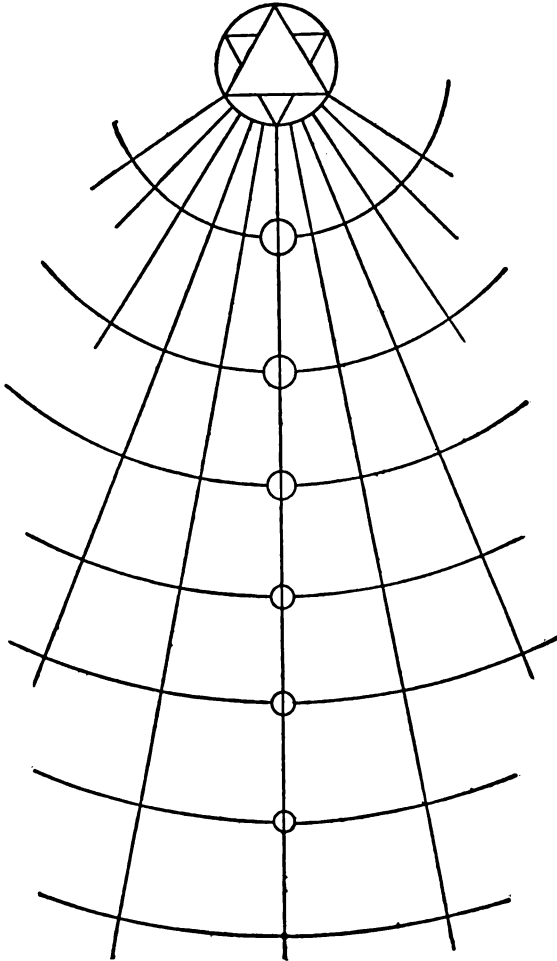
On diagram H. I have shown how a Principle passes gradually from plane to plane. In its path it comes in contact with the different forces and, the farther from the Divine Principle evolution leads it, the denser the medium becomes. In absorbing Life- and Ethereal-force it of course becomes denser in itself, it evolves a body. Exactly how these forces react one upon the other it is impossible to describe. Spirit-force, which originally constitutes the Principle, remains the strongest force.

This Principle must be imagined as describing an ever widening spiral and at the same time revolving about itself. As it becomes, through absorption, denser it also begins to throw off powers, rings of energy, which again describe an ever widening spiral around their Principle, the evolving Sun. On this new spiral evolution proceeds in the same way. New points or Principles are formed which finally become what man calls Planets. I shall go no further into the intricacies of such an evolution, but shall now deal with the Solar system as it appears at present.

The Sun is the energizing Principle of the system just as the Divine Principle is the energizing Principle of all systems.

I have spoken of the three forces which constitute the energy which emanates from the Divine Principle





ENERGY RADIATING FROM PRINCIPLE TO PRINCIPLE  
DIAGRAM J

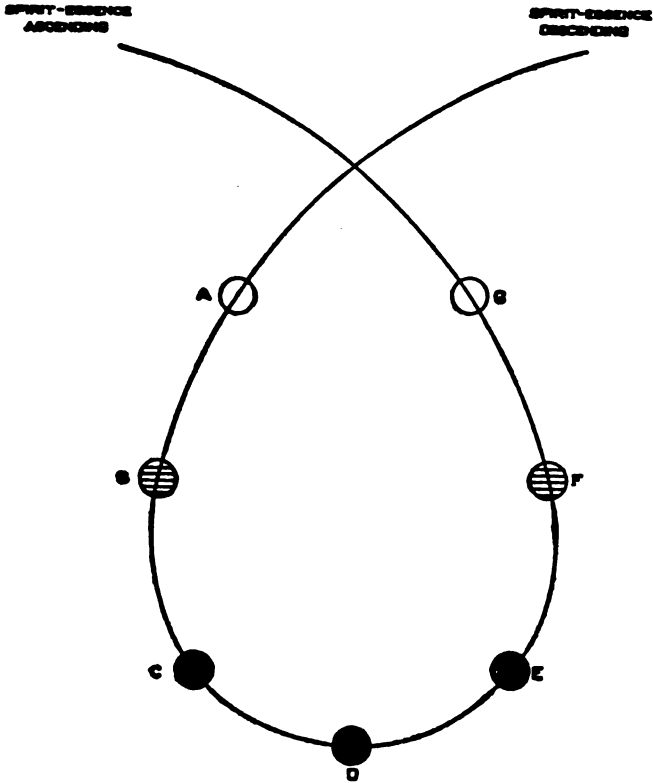
and calls into being the cosmos. I shall go into detail about these forces later. At present I merely wish to give expression to one of the fundamental laws of the universe.

As all energy emanates primarily from the Divine Principle and as all Principles radiate forth this same energy, in greater or less degree, it is obvious that they must have derived this energy from the Divine Principle. Diagram J. shows how this energy passes from Principle to Principle. This energy calls the Principle into being, radiates through it and calls into being new spirals of power which give birth to new Principles. That this energy goes through many changes as it sweeps on its way is evident, but fundamentally it remains the same. The question might be asked, why does it not exhaust itself and, in passing from Principle to Principle, lose strength on its way? My answer would be that the Divine Principle being perfect cannot lose the slightest fraction of power. Divine energy rejuvenates itself endlessly. All high Principles are in essence replicas of the Divine Principle, different manifestations of the One! All Principles are, in fact, the Divine Principle manifest.

On the spiral of evolution of which the Sun is the center, planets, or better chains of planets, are evolved. As an example of this phase I shall take the Earth-chain, again with the provision that evolution of other chains is not to be imagined as exactly the same, but similar.

The chain to which the Earth belongs has six planets which are not visible to physical man, three on the descending and three on the ascending curve, Earth which has reached the greatest denseness being the seventh. A ring of Spirit-energy revolving around the Sun has evolved these planets. A ray of Spirit-

force has been swept into a definite channel and has found its medium of development. The planetary chain must be considered as one Principle appearing



PLANETARY CHAIN  
DIAGRAM K

on seven planets. This Principle I shall term Spirit-essence which sweeps through the chain. I shall represent the chain by diagram K.

Spirit-essence is swept into a downward channel. It shows first on planet A. It reaches a state of development which leads it on to planet B. On the next planet, C., physical manifestations set in, different than on the Earth, but more physical than on the planets touched before. Then it passes to the Earth, where the greatest point of condensation is reached. From the Earth the upward curve commences leading finally back to Spirit. This sounds like one cycle, but that is not meant. Cycle after cycle goes the same round as development proceeds. I think it is correct to say that the first cycle had no physical manifestation on any of the planets in the chain.

A planetary chain, like the Earth-chain, develops gradually out of a ring of energy which originally emanates from the Sun. In this ring, or better stream, Principles develop. These Principles attract forces, they draw upon the medium that surrounds them and they acquire bodies of varying degrees of density. This stream of energy travels in a wide sweep around the Sun. It absorbs ever fresh energy from the Sun and from the medium through which it is passing.

None of the planets in the present Earth-chain are the first Principles that developed in this stream. The first forms developed are feeble. As the stream moves on these are cast off to be superseded by stronger Principles.

The stage of development reached before the present chain took form had as its densest planet the Moon. When the influx of Spirit-essence, which was to have man as its highest development, was imminent, the Earth Principle—which is the Principle on which the most physical aspect of man was to develop—was gravitating toward the planetary chain. Development on the Moon had reached the highest point

possible to that planet, a development very much higher than the present Earth development, and the physical aspect of the Moon was ripe for disintegration.

The Earth Principle as it gravitated into the stream in which the Moon was the most physical planet was naturally drawn toward the densest point. It had, through attraction, already acquired a luminous body on its journey and when it reached such close proximity to the Moon that an interchange of energy became possible it proved the stronger Principle, the greater center of attraction, and began to draw toward itself Life and Ethereal-force from the Moon.

Such collisions,—for man has no other word to describe it—of planet-Principles take place as a result of Divine Cosmic Laws upon which I hope to enlarge later. For the present I shall only say that no manifestation as visible to man is the final or Eternal Cosmic form.

When a star, for man calls all heavenly bodies stars, has reached the apex of its development, it must undergo disintegration. Birth and death of the body of the star, or assimilation and disintegration of the Ethereal-forces follow upon one another through Divine Necessity. When the Principle, the Spirit of the star, has reached the highest point of development possible in that acquired form, it strives for freedom from its shackles and makes no more effort to hold its body together. So that the young and active Principle that has crossed its path and entered its domain in every instance proves the stronger and ends by superseding it, and finally either absorbs it completely or, through its energy, forces it to become its satellite.

“And God said, Let the waters bring forth abundantly.”  
*Genesis*, I, 20.

I shall now follow out very briefly the process of evolution on the Earth.

The Earth is a Principle, Spirit-force, which has acquired a body through assimilation of Life- and Ethereal-force. These three forces, although holding within themselves all potentialities, all promise of the future blossoming, are as yet quiescent. The spark to fire these forces into activity is missing. They are, of course, in themselves perfect for they hold their future enshrined within them. I shall explain again by diagram.

Evolution proceeds in curves, but only the highest evolution really proceeds, as I have shown, on a perfect spiral; the process is usually less rapid. Diagrams L. and M. give a picture of two evolutionary curves. L. is a rapid evolutionary curve and M. a curve of development which goes through active and passive periods. The Earth is going through a passive period after its intense activity of assimilation of energy. Turning back to diagram K. and following the line of Spirit-essence which sweeps through the planetary chain, it will become understandable that a new influx of Spirit-force is the spark that vivifies all forces latent in the Earth and propels it into a new phase of activity. I shall not go into details of how this influx, as the firing spark and through combination with the forces of the Earth, calls forth the building of mineral, vegetable and animal forms of life. Spirit-essence is not to be thought of as actually creating or inhabiting these different forms, but only as stimulating Life- and Ethereal-force into these different channels of activity.

I have said in reference to diagram K. that Spirit-essence sweeps through the planetary chain in cycles. In every cycle Earth develops further, leading from

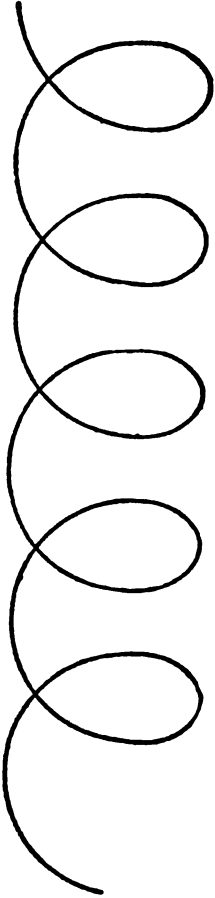


DIAGRAM L

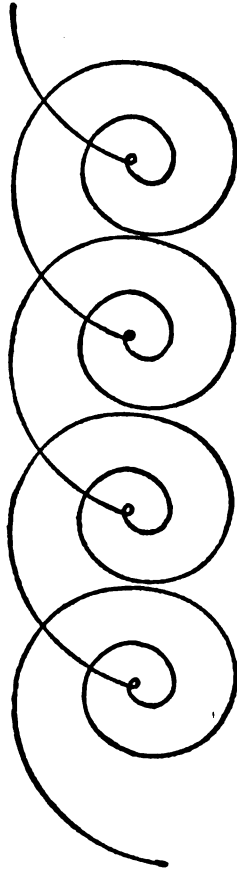


DIAGRAM M

the mineral kingdom through the vegetable and animal kingdom, to man.

This Spirit-essence is a unity, but also a part of the Divine Unity. Just as it is a part of a still greater unity, it is itself composed of smaller unities. As it passes from planet to planet it becomes ever richer in powers, tending more and more toward individualization of its component parts.

“And God said, let us make man in our image.” *Genesis*, I, 26.

I shall try to picture the cyclic evolution from Spirit-essence to Spirit-individualized, as we find it in man. Spirit-essence sweeps on its first cycle through planets A., B. and C. until on planet D. it reaches the densest point. It sweeps on again and upward through E. and F., finally finishing its cycle on G. in a more highly developed state than when it started its round. The second cycle begins again on A. and continues on to G., each cycle bringing each part of this essence nearer perfection.

One point I wish to make very clear. Each cycle constitutes a fresh descent into matter, Earth being the lowest point, and a fresh ascent out of matter, planet G. being the highest. Each cycle enriches the unity by developing the component parts. The individual Spirit begins to develop after the Spirit-essence has called forth animal life, through stimulation, on the Earth. Let me put it this way. After animal life has been fully developed on planet D. (Earth) and planet E. is again reached, the component parts of this essence have developed so far that each may be spoken of as an individualized Spirit. One more point and the picture will be still more perfect. As cycle after cycle sweeps through the chain, no planet



is to be thought of as being left void of life. The Spirit-essence in passing through a planet and on to the next has stimulated Life- and Ethereal-force on that planet to such an extent that development can proceed there though the essence sweeps on. When, after its round, the Spirit-essence returns to that planet, it finds conditions ripened to meet its requirements. I have now reached that point in evolution where the Spirit-essence must be spoken of as a stream of individual Spirits.

From planet E. to planet G. a very rapid development towards higher individualization takes place. The Garden of Eden of the Bible is traversed. When the descent begins again on planet A., the Biblical fall of man, the descent of the individualized Spirit into matter (Earth) commences.

This half cycle, from planet E. upward, and the second half, downward again toward Earth, mark the growth of the individual Spirit, and represent the first race of mankind. Man, at first on the upward curve, Spirit only. Then, on the downward curve, entering ever deeper into matter, assimilating lower forces. When Earth is again reached, the descent into matter has become complete and Spirit has evolved a body.

“And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life.” *Genesis*, II. 7.

The words quoted above clearly indicate the advent of Physical man; the descent of Spirit into matter; not quite complete at first, but well on the downward curve.

To me three phrases in Genesis indicate the evolution from individualized Spirit down to man as he

now stands. The first quotation: "And God said, Let us make man in our image," refers, as I have shown, to a race of Spirits which developed out of the Spirit-essence on its evolutionary cycle. "Image" does not signify according to His likeness. But as all things are evolved through the Eternal Cause and as nothing exists without, but, all within the Divine Principle, in His own image means within Himself.

The second quotation: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life," is equally clear in showing the descent of Spirit into matter; a descent taking place gradually on the downward curve from planet A. to Earth. Even when Earth is reached the descent is not yet complete. The first man with physical attributes is more Spirit than matter; dwells in the Garden of Eden, or, is still in full communion with Spirit Divine and moves in the abode of Spirit. He is not bound to the Earth as yet by too dense a body.

As the *man* made in "God's image" represents the first *race* of mankind, a Spirit race, so the *man* made of the dust with the Spirit breathed into him represents the second *race* of mankind.

The third quotation I refer to, after the Biblical fall of man: "The Lord God made coats of skin and clothed them." (Genesis, III, 21.) represents the full descent into matter, the acquisition by Spirit of a dense Physical-body, a shackle that Spirit has ever since been trying to throw off. This *man* with a fully developed Physical-body marks the beginning of the third *race* of mankind.

As I have quoted from Genesis so far to illustrate my assertions, I shall finish my picture by stating that the chapters of Genesis from I, to VII—the flood—contain a symbolical sketch of man's evolution from

Spirit into matter and that the flood, apart from other secret meanings attached to it, represents the actual submerging of a continent on which flourished, in prehistoric times, the fourth race of mankind. Noah is a mythical figure to whom various meanings are given, but his position in the Bible, as survivor after the flood, marks the beginning of the fifth and present race. I have now brought the history of mankind down to that point where it is advisable for perfect understanding of our subject, *man*, to describe the laws that govern him and the Principles and forces that constitute his Spirit and body.

“How long refuse ye to keep my commandments and my laws?” *Exodus*, XVI, 28.

I have shown that all things, from the Divine Cosmos down to man and from the loftiest Principle down to the most condensed particle of matter, are manifestations of the Divine Principle. That all is made manifest through three Divine forces: Spirit, Life and Ethereal-force, which pour forth in never ending vigor from the Eternal Cause.

I have tried, briefly as I have described these truths, to give a glimpse of the Divine Harmony that sets all things in motion. I shall now try to give expression to the Laws, perfect as all things Divine, that are propelled into action through the Divine Necessity of harmony and that govern all manifestation.

All laws spring from the Divine Principle. All are based on the Eternal Cause. All may be described under one head which I will call the law of Divine Harmony.

Divine Harmony calls forth the law of perfect evolution, an evolution which, even though it may plunge the Principle involved into the depth of

matter, will ultimately lead it back purified to the Divine Principle that sent it forth.

The evolution of a Principle, to proceed in Divine Harmony, must lead that Principle from the highest force Divine, through the lowest force Divine, back to the highest. In other words, evolution leads from Spirit, through the experience of materialization, back to the purity of Spirit. Until absolute perfection is reached this progress from Spirit through matter back to Spirit repeats itself in evolutionary curves. This is the law of rebirth which all Principles, whether star or man, are subject to.

The law of rebirth brings forth a new law which governs all sentient Principles. As Spirit proceeds on evolutionary curves through matter, it throws off a current of potencies for higher or lower development according as it utilizes the experience it goes through for harmony or discord. This current attaches itself to Spirit afresh at every rebirth and not until all potencies for discord have been conquered and annihilated is perfect purity reached and the evolutionary experience over. This law is termed, in Sanscrit, Karma; which means cause and effect, inevitable retribution, or as the Bible has it: "Those who plough wrong-doing, and sow trouble, have to reap the same." (Job, IV, 8.)

It is of the greatest importance that the law of Karma receive serious consideration, for the better man understands its Divine Justice the faster will he be able to work out his own salvation. To consider at length the Divine Laws that govern all cosmic manifestation would lead too far from the main purpose. Only in so far as these laws apply directly to man shall I go into detail about them.

I shall first give man, as he inhabits this globe, my

consideration, asking all who read this to remember that though I shall now concentrate on man, on the difficulties besetting his path and on the working of his mind, they should never lose sight of the fact that in so doing I am speaking of a manifestation of the Divine Principle. If anything I say seems difficult to comprehend, all that will be necessary for clearer insight is to study well, again and again, Divine truth as revealed in everything great and small.

“And God blessed them, and God said unto them, Be fruitful, and multiply.” *Genesis, I, 28.*

To explain the different Principles that compose man, I shall take the moment in his evolution that leads to a new period of activity on Earth; a new incarnation of the Spirit.

This Spirit, having gone through many incarnations and not yet having reached its goal, purity, must go through the experience of Earth-life again.

At the moment which we are contemplating, Spirit is in a state of semi-consciousness, awakening slowly from its sleep or from a state of rest. It is awakening to a new phase of activity.

Spirit is threefold, first Spirit Divine which never truly enters the body. I would most fitly say Spirit Divine of man is the link which connects man with the Divine Principle. It is hard to define and understand because man is never conscious, truly conscious, of it while in the body, and when the Spirit of man has become free—after he has passed over—he still remains unconscious of this highest Principle unless he has evolved very far.

I said Spirit of man is threefold. Spirit-free is the second step downward, so to say, Spirit-body the third. We shall not consider Spirit Divine at present.

Spirit-free with Spirit-body feels the urge to incarnate again. Not consciously, because awakening out of its state of rest is so gradual that before full consciousness is established, union with the new Physical-body has taken place. For the sake of clarity I shall only say Spirit in the following, thereby meaning Spirit-free and Spirit-body.

Spirit descends. A very important point is, why does a certain Spirit combine with a certain body? Here the law of Karma finds its place. The Karmic vibrations act, as it were as intermediary drawing Spirit and body irresistibly together.

The male and female germ cells carry what is called heredity and together have formed the new receptacle for the Spirit. One must not think that suddenly, with a rush, Spirit enters. The union is very gradual. Specifically when it takes place is hard to say; it is not complete until several years after birth.

The law of Karma is very perfect. The exact environment for the Spirit's evolution is found. The Spirit enters into a current, Karmic vibrations, which draws it to just that spot, just those parents and just that embryo. It seems to saturate the embryo which is by this time quite advanced in growth very slowly. At birth, or soon after, a further saturation takes place and this continues until Spirit has penetrated as far as, on the average, it ever does penetrate. A part of Spirit remains free, the link between Spirit in man and Spirit Divine.

Life-force combined with Ethereal-force has evolved the Physical-body. The first emanations of Spirit-force have stimulated Life-force and Ethereal-force which evolve a shadow body, the Ethereal-body. I say stimulated because Spirit-force is not active in the

**Ethereal-body.** Animals, which are a manifestation of Life- and Ethereal-force, also have an Ethereal-body, but the Ethereal-body of man, through its connection with Spirit, is slightly finer than of the animal.

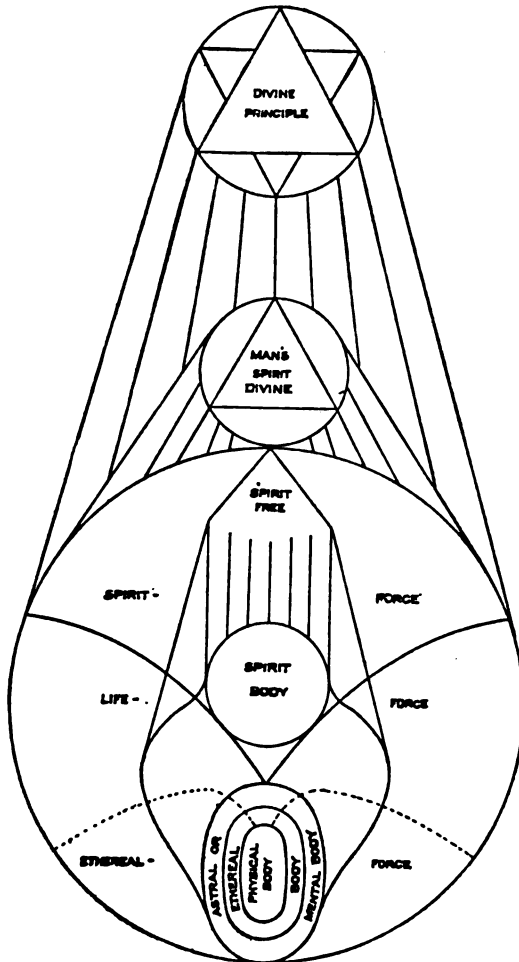
Spirit-free brings with it Spirit-body and, in passing downward through the Karmic current, a Mental-body is developed. Mind awakens in the Physical-body as soon as the first saturation of Spirit has begun. Mind is dual, its roots are nourished by Life- and Ethereal-force, its branches reach out to Spirit-force. The more it develops the further upward its branches stretch. When, in its growth, it has penetrated into the consciousness of Spirit-free, it flowers!

Diagram N. shows the constitution of man. Man's Spirit Divine, Spirit-free and Spirit-body form the upper triad; the higher and immortal self. The Mental or Astral-body, the Ethereal-body and the Physical-body compose the lower triad, or lower self. The whole is overshadowed by the Divine Principle which makes seven Principles in all.

When Spirit descends into a new Earth-life it passes through different realms of consciousness, planes of activity and powers, at variance with the lowest plane of nature, the Physical-plane. This lowest plane is the only one of which the average man is cognisant during his waking hours. On it all physical manifestation flourishes; it is the medium where man reaches greatest condensation and for life on this plane the Physical-body of man was evolved.

Interwoven with all Physical manifestation is a shadow realm, the Ethereal-plane. Invisible to common eyesight, but open to the trained mind and also to most minds during sleep. The next plane, as one ascends, is the Astral or Mental-plane. Also a shadow realm if taken from a purely Physical stand-

THE SPIRIT OF MAN



PRINCIPLES AND FORCES IN MAN  
DIAGRAM N



point, but a state of very high activity when viewed through the Spirit.

The Ethereal-body functions on the Ethereal-plane and is in truth a shadow body, a vague counterpart of the Physical-body. The Astral or Mental body is of a very much higher order and is used by the Spirit (Mind) as a vehicle when functioning on the Astral-plane. Again I must state that the average man is not cognisant of either Astral-body or the plane which is its medium and functions thereon only in sleep.

Of a still higher order is the plane of Spirit-mind and it is there that Spirit finds its rest between incarnations; and from there that it descends again when the time is ripe to enter upon a new Earth existence.

Before going into further details about existence on the different planes, I shall reverse the picture just drawn of the descent of Spirit into Earth-life and show what takes place when Spirit becomes free again to ascend into a higher state when the Physical-body is outworn. I shall explain the ascent of Spirit through another diagram.

When a man dies—to use the usual expression—a complicated process sets in. Few indeed are the instances where a tremendous struggle between higher and lower self does not take place. The lower self, the lower triad is endowed with such terrific Life energy, which has kept its densest portion, the Physical-body in activity, that it seeks to hold Spirit within its confines. This lower self, being the mortal part of man and feeling that when Spirit escapes it will fall into decay, even though this feeling does not consciously penetrate the mind, is that part of man to which death appears as a catastrophe. The lower

self always revolts unless completely governed by the higher, Spirit. To Spirit death is nothing more than a passing from one state of consciousness into another, a higher state. When the Physical part of man has been left behind, Spirit is still encumbered by the Ethereal and Astral-bodies, both must be cast off before Spirit can become free once more.

Diagram O. gives a picture of the withdrawal of Spirit from all its shackles. The Physical-body is left first, it begins to decay the moment the last breath is drawn. The Ethereal-body, or shadow form, is cast off quickly and without a struggle, and leads a vague and undirected existence until it too disintegrates. It remains connected with the Astral-body for a short time, namely, until the Karmic vibrations which cling both to the Ethereal and Astral-body have freed themselves to await the Spirit's return at a future incarnation, and until the vital spark, Life-force, has withdrawn. The Astral-body remains the vehicle for the Spirit until Spirit has freed itself from all earthly influences and desires, and has passed into the realm of Spirit-mind where rest awaits it. When this last rupture has taken place the Astral-body remains for an indefinite period bearing the impress of the deceased personality until it too disintegrates.

The Spirit-body, often termed the Causal-body, alone does not disintegrate, but remains the pure vehicle of Spirit while Spirit resides in the realm of Spirit-mind between incarnations.

“But it is the spirit in man, and the breath of the Almighty which giveth them understanding. *Job*, XXXII, 8.

To many, not conversant with ancient truths in nature's manifold expressions of Divine Harmony,

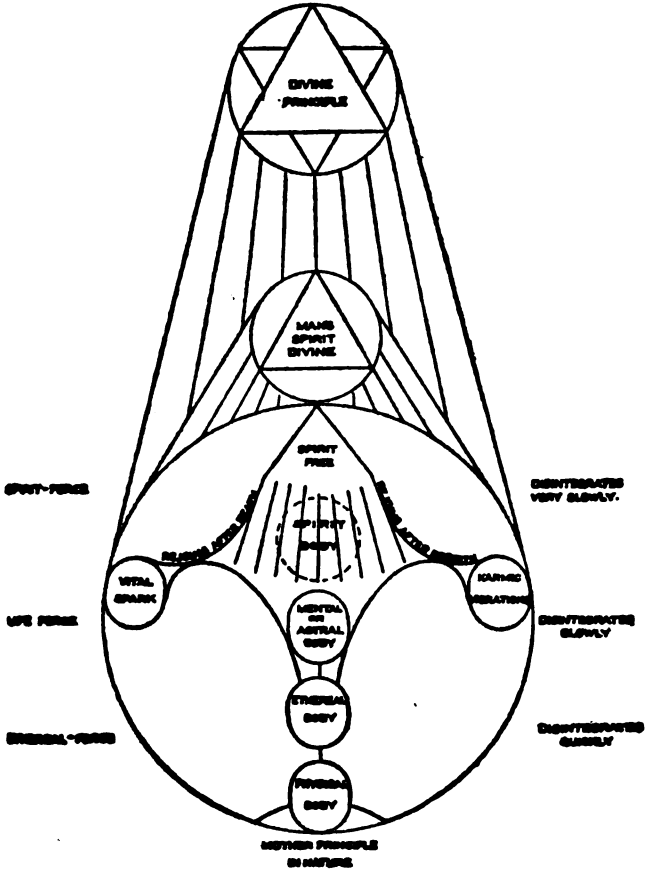


DIAGRAM O

the question will come what is the difference between one plane and another? To man in the flesh the Physical-plane seems to give adequate scope for full development and enjoyment in life. Undoubtedly the Physical-plane, after man's descent into matter, provides the necessary environment for full development of those qualities which, through this descent, he has fallen heir to. One must not forget, however, that man's heritage is twofold. He is not only "the dust of the ground" and as such a Physical manifestation of the Divine Principle, he is also "the breath of the Almighty" and as such a manifestation of the highest force active within the Divine Principle, and belongs into the realm of Spirit. As such his medium of expression can *have no bounds*.

On the Physical-plane boundaries exist on all sides. Man is bound by dimensions; bound by the short duration of Physical-life; by all the limitations that Physical existence impose upon him. Assuredly no man in whom knowledge of higher powers has dawned would picture Spirit thus limited! To try and give a detailed picture of the actual difference between the planes is hardly possible; so complex would the picture be that few could understand. Everyone is cognisant of the Physical three dimensional plane. Many have heard of the fourth dimension, but the words have little meaning to the average man. I believe I can make this problem clearest by simply stating that as the mind which is dual as I have explained, springing out of the union of the higher and lower triad in man, develops its higher faculties and beings to feel "the breath of the Almighty," understanding will be given and limitations will fall away.

As mind awakens to the Ethereal and Astral-plane the fourth dimension, so vaguely spoken about, be-

comes an actuality. But what is the fourth dimension? The three dimensions of the Physical-plane are to the Physical part of man the only means of existence. To the Spirit they are barriers. When the fourth dimension penetrates the consciousness of mind, these barriers begin to fall. Possibilities of expression far outreaching Physical-plane dimensions open up. The activity of the mind, thought, changes from an abstract to an actual thing. Thought assumes color and form. So called concrete objects—a wall, a door—become penetrable, transparent. I think I may say that the concrete becomes almost abstract, it is Physical and penetrable by Spirit; the abstract becomes almost concrete for the consciousness of the actuality, visibility, and power of thought, the manifestation of Spirit, has reached the understanding. I shall have a great deal more to say about the power of thought later and, as I develop my subject, the significance of the planes will become clearer. At present I wish to point out chiefly that such planes of nature exist and that as one earthly plane merges into the other, from the Physical, in an ascending scale, so the Earthly planes merge into the heavenly in an ever widening scope of Spirit possibilities.

Beginning at the bottom of the scale, I would enumerate the planes thus: Three Earth planes and three Heavenly planes, and an intermediary plane where Heaven and Earth are wedded. I say Heavenly planes here instead of Divine for they are all Divine. I have chosen not to use the Oriental appellations for these planes as I believe that if they are spoken of in English terms they will be more readily comprehended.

The three lower planes are:

The plane of Physical manifestation.

The plane of Ethereal manifestation.

The plane of Astral and Mental manifestation.

Then comes:

The plane of Spirit-mind.

Then the three highest planes:

The plane of Spirit Principles.

The plane of Divinely Conscious Principles.

The plane of Divine Consciousness.

Each plane may of course again be subdivided and no actual line of demarcation between planes exists.

As mind develops insight into things above the Physical-plane it learns gradually to distinguish between the Physical and the Ethereal forms. Slowly the Ethereal-plane unrolls and nature appears wider and richer! When Astral vision dawns there is a still greater awakening of perception; an undreamed of multitude of forms, colors and vibrations appear; the Soul of nature, the Soul of all objects, animate and inanimate, becomes a reality to the mind. When mind has become capable of realizing that there is a Soul in all things and that Soul is the highest expression of nature, pertaining to all Ethereal and Physical manifestation, then, with the knowledge that nature and all her wonders are of Divine Origin, the sacredness of even the humblest of nature's forms will be grasped. Then, indeed, understanding which leads into the truths of the Divine Principle begins.

**THOUGHT**

Out of the calm of a deep repose,  
Holding the One in thrall,  
Thoughts issue forth as a myriad flames  
Calling to Life the ALL.

Thoughts that were dreams of the slumbering  
One  
Effortless quicken anew;  
Thoughts that were silent, worlds that were not,  
Burst into glorious view.

Eons unfold, activity reigns,  
Motion and time hold sway.  
Harmony, seed of the One Supreme,  
Governs His wondrous day.



## THOUGHT

“Incline thy ear, and hear the words of the wise, and apply thy heart unto my knowledge.” *Proverbs*, XX, 17.

TO ATTEMPT an explanation of Divine Thought seems a stupendous and audacious undertaking; but if understanding is sought in true humility, no field is too vast, no power too high for man's mind to explore. Most men have a vague conception of what thought is and few realize its power. Thought in man is activity of mind and according as it is called forth by the higher or lower self does its potency vary. But thought is not merely an abstract activity. Thought has vibrations of form and color. I said thought is activity of mind. What is activity? Activity is an expression of force, vibration. Man's mind sends forth this activity, these vibrations, this force, called thought.

The Divine Principle sends forth forces, as I have explained. These forces are Divine Vibrations, Divine Thoughts. The highest Divine Force is Spirit-force. The highest force in man is also Spirit-force. The vibrations of Spirit-force have sound and color, and this marvelous harmony of sound and color is gathered together in form. Every Principle of Spirit-force is a harmony of sound and color vibrating a form. Every Principle of Spirit-force, from the highest in the Divine Cosmos to the lowest in the Material Cosmos, is a Divine Thought. Just as

Divine Thought creates Principles that have sound, color and form, every Principle sends forth thoughts that have sound, color and form. Even thus man's mind calls into existence thought-forms. Every thought-form of Divine Origin is a new center of power. It is the same with man. Every thought engendered through the activity of his mind is a power.

I have now defined thought as having vibrations of sound and color; as having form and power. The extent of this power, set in motion through the process of thinking, varies very much. The power in a Divine Thought is so tremendous that it keeps on engendering new powers. This I have shown when explaining how Principles in evolving other Principles call forth a whole Cosmos.

The thoughts sent forth by man are not as powerful. A thought in itself, when once it has attained existence and has become detached from its creator, the mind, cannot evolve new thoughts. The mind, while holding a thought in contemplation, can evoke analogous thoughts, sister thoughts, but when once the thought has become free, has left the mind, its power is limited by the substance it is made of. This substance with its vibrations of sound and color has a degree of power corresponding to the force of will that stands behind it.

Just as Spirit-force is an emanation of Divine Thought, Life and Ethereal-force are also Divine Thought emanations, having vibrations of sound and color, and attaining form.

Let us consider that man's mind functions through the higher and lower self combined, that the powers of his mind derive energy from Spirit force, Life-force and Ethereal-force, and that all three forces

are active realities forming the medium in which man moves. Were all man's thought activity derived from Spirit-force, it might not be correct to speak of substance in referring to his thoughts, but as these thoughts are often called into being by man's desires, and as desires arise out of the lower self, it is clear that all three forces often form these thoughts. Man seldom reflects that when his mind is in activity it is sending forth a host of powers endowed with form and energy and that, in accordance to the impulse that has bred this host, he has sent forth good or evil forces. A thought-form created through will or desire, endowed with the energy that has propelled it, may well be called an entity, for it leads a separate existence of short or long duration after it has left the mind.

The Ethereal-plane is the medium where desire thought forms and vague undirected thoughts reside, and where thoughts of like color and vibration, sent forth by similar desires, congregate in groups—attraction—and form strong centers of thought power.

I must make a digression here to explain more fully what constitutes Ethereal-force on the Earth planet. Ethereal-force is the lowest aspect of the Divine Principle and I have made it clear that wherever condensation takes place in the cosmos Ethereal-force is active. I do not wish to create the impression, however, that Ethereal-force is only found active in solid bodies. Ethereal-force, in itself, is to Physical man intangible and invisible. Only when it has reached a very marked degree of condensation does Physical man become aware of it. Ethereal-force as active on, in and around the Earth is a very fine essence composed of innumerable minute par-

ticles or units. These units of Ethereal-force are all alike in form and constitute the basis of all earthly manifestations. The great variety of manifestations is caused by different combinations of these units. Even the smallest component of matter discovered by man is a combination of these Ethereal-units. Air, water, fire and Earth, all things visible and invisible on this globe, are formed through such combinations. When I speak of the substance of thoughts, the word substance is not meant in the ordinary sense that man applies to it. This substance is not tangible nor is it visible to Physical man. It is a substance that pervades the whole atmosphere of the Earth, composed of such units and so plastic that the finest vibrations will set it in motion, and force the units into combination.

The finest vibrations man sets in motion are his thought vibrations; they are projected into the Ethereal atmosphere, Ethereal units are forced into definite combinations and substance and form are attained. These vibrations are colored by the emotion behind the thought: they have sound, inaudible to the human ear, for all movement creates sound.

The lower triad of man is composed of these Ethereal-units. In the Physical-body the combinations are such that what is commonly called a solid body is formed. The Ethereal-body, while built up by the same unit, the Ethereal-unit, has no solidity whatever. It is transparent, vapory,—I have termed it the shadow body,—in form it resembles the Physical-body, but is more vague in outline. When free of the Physical-body its proper residence is the Ethereal-plane until it disintegrates through disruption of its units which are reabsorbed by the Ethereal-plane atmosphere. I have explained that this shadow body

carries with it none of the attributes which constitute man's mind. It has neither will nor direction, it drifts. Such a drifting body may be entered by a very powerful thought and thereby stimulated into a semblance of life activity.

Thoughts arise in the mind. Mind is a combination of all three forces. Wherever Spirit or Life-force enter Ethereal-force a semblance, if not the actual reality, of life is attained. A thought sent out with a definite purpose will rarely enter such a drifting body, but a thought cast carelessly into the ocean of Ethereal-force, especially if that thought is impure or malicious, will sometimes be drawn toward one of these vague Ethereal forms and through combining with it, entering it, attain greater strength. To anyone reading this, the question will naturally come, even if thoughts sent out by man's mind have form and substance, what harm can they do? This is a very proper and very important question and I shall go into quite some detail in answering it.

Let us first take the thought as it is conceived in the mind. Most men will acknowledge that gloomy thoughts tend to make their creator more depressed while joyous thoughts have the opposite effect. Why, if thoughts were truly as abstract as most persons think, should this be? The answer is very simple. The thought that man creates is a part of himself! Man's Ethereal and Astral-body are vehicles of vibration; the substance they are made of is formed through combination of Ethereal units, is very delicate and easily disturbed. The thought is conceived in the mind, vibrates outward into Ethereal space through the medium of these bodies and, as the thought flashes through this medium, both Astral and

Ethereal-body are for the moment colored by the emotion that evoked the thought. The thought impression is, in other words, felt by man first in his Astral-body, then vibrates through the Ethereal-body, and often penetrates even the grossest part of man, the Physical-body, giving rise to Physical disturbances.

Let me give an example to show how a thought can act and react on its creator and on others. I shall take a thought awakened by anger. This thought has been aroused by some deed or speech of another. It is created like a living flame in the mind and as it vibrates through the Astral and Ethereal-body, these two vehicles are suffused by a dull red color. The vibrations of this poisonous color reach the Physical-body and are driven swiftly through it giving rise to various feelings which find expression in tears of rage, the phenomenon of "seeing red," a bad acid taste in the mouth, and may even throw some bodily organs—the liver, the stomach, etc.—momentarily out of order. This Physical reaction is again caught up by the mind and there awakens another anger-thought which, as it sweeps through the bodies, intensifies the vibrations set in motion by the first thought. This vicious circle may continue, ever gaining in intensity, until absolute control over self is lost and the person in question resorts to cruel or malicious action to relieve the tension. I need hardly say that a storm of rage, such as I have described, leaves an almost indelible impression, even when it has finally abated, and that often many hours elapse before mental and vibratory equilibrium is reestablished.

Now let us follow these anger thoughts as they leave the bodies of their creator. As they are hurled

in quick succession into the Ethereal or Astral atmosphere they appear, to the clairvoyant mind, as dull red clouds with more or less sharply defined contours and fill the space immediately surrounding the person who evoked them. If the intention to harm another, coupled with a strong will, is behind them they are driven with intense rapidity toward that person who, if he is not on his guard, if he is not very positive, will be adversely affected by this malicious influx of vibrations. If he, too, is in a state of anger, these thoughts will vibrate through him similarly to the way they vibrated through the sender and his reactions will be like those explained above. If he is merely negative, without anger, the effect will not be as acute. If he is calm and well poised and his vibrations are positive these malicious thought-forms will glance off and, very frequently, be propelled back to the sender, there creating more disturbance; a disturbance which will mostly manifest through extreme depression. If these thoughts are sent out by a feeble will, are merely caused by impotent anger without being propelled toward a definite mark, they will gradually disperse in the Ethereal atmosphere, creating a depressing effect, however, on all who are sensitive enough to catch up passing vibrations. If a group of such thoughts is caught up by a drifting Ethereal-body, they frequently enter this vehicle and propel it back to the author of their existence. This entity, this Ethereal-body inhabited by anger thoughts, will appear to him either as a mental impression, arousing uneasiness and fear, or as a positive apparition causing hallucination and disturbing his vibratory equilibrium most intensely.

If a drifting Ethereal-body is thus quickened into

a semblance of life by an influx of thoughts, its disintegration is thereby retarded, sometimes for quite a long time, depending on the intensity and power of the thought-forms that are using it as a vehicle, and may continue, until disruption of the Ethereal-body and the thought-forms takes place, to circle about the author of the thoughts, giving rise to all kinds of disturbances such as sleeplessness, prolonged depression, nightmares, etc. If the originator of all this horror regains his poise and becomes conscious of the viciousness of his own thought action, if new thoughts arise within him, thoughts of contrition and sorrow, if, in short, he regains the harmony of his vibrations, these harmonious vibrations will gradually dissolve the anger-thoughts, the Ethereal atmosphere will become clear again and the harmful effects will be counteracted.

I have said that these anger-thoughts are propelled into the Ethereal or Astral atmosphere. I must now explain more fully the difference between thought action on these two planes. In composition—if I may use that word in speaking of such very fine mediums of expression—these two planes differ only in degree. The same Ethereal units form the medium of both planes, but there is a subtile difference between them, which it is of vast importance to recognize. The Ethereal-plane is the medium of uncontrolled manifestation; the Astral-plane of controlled powers. The Ethereal-plane is peopled by, Ethereal-bodies slowly moving towards disintegration, undirected thought-forms, and lower types of elemental entities. The Astral-plane is peopled by Astral-bodies, either in process of disintegration or still inhabited by conscious or unconscious minds, by directed thought-forms, and by higher types of elemental entities.



The result of this vast difference in manifestation in the medium of the two planes is one to be studied with great care. The units remain the same, but not only do the combinations of these units differ, the pliability and subtlety of the varied combinations is much more pronounced on the Astral-plane. One of the reasons for this is self evident: Mind, which is part Spirit, functions on the Astral-plane, while all Ethereal-plane entities are lower or Physical-plane expressions. The three types of entities functioning on the Ethereal-plane demonstrate this close union with the Physical. Ethereal-bodies are but the shadow forms of the Physical-body. Undirected thought-forms rise out of the lower triad in man. Lower elemental entities are the Ethereal shadows of Physical manifestations in which Spirit is lacking and even Life-force is not always active in all its power.

Minerals have Ethereal shadows. These are properly classed among the elemental entities even though they manifest in vague group-forms only and are not individualized excepting as groups, for they have no *conscious* existence. Low types of animals, in whom the brain is undeveloped, form another class of elemental beings and here too only the group exists as entity. There are also species of animals that belong, seemingly, partly to the vegetable kingdom and many species of the vegetable world that form such group elementals. All things that have no specialized individuality, no active consciousness either as unit or group, exude an elemental essence out of which, as group, entities are formed that function on the Ethereal-plane.

The elementals of the Astral-plane have consciousness even if often this consciousness is vague and has

no means of expression other than being. All higher forms of animal and vegetable life have Ethereal counterparts functioning on the Astral-plane. These higher types have felt the stimulus of Spirit-force although this force is *not* active within them. They are highly organized expressions of Life-force and may certainly be spoken of as possessing Souls. These Souls show as higher elemental entities in individual or group formation. Directed thought, that is, thought-forms, with will and purpose behind them propelling them into activity, which function on the Astral-plane are, I might say, more highly organized than those described as functioning on the Ethereal-plane. Astral-bodies in process of disintegration, after Spirit has withdrawn, are a lower type of Astral entity and function only on the lower strata of this plane. Astral-bodies guided by Spirit functioning while Physical man is asleep belong to a higher stratum of Astral manifestation and Astral-bodies used consciously by Spirit of man—fully controlled by mind—function on the highest stratum, the Mental state of the Astral-plane.

In the Divine Principle thought is both creative and constructive. Divine thought-forms are perfect; harmonious constructions of Divine Creative power. They emanate from the Divine Principle as pure Principles endowed with creative power and, as such, form the Divine Cosmos from which, as I have said, gradually the Material Cosmos evolves.

I have followed out evolution as it leads from pure light into condensation through which darkness is evoked. I have also shown that condensation is brought about through Ethereal-force, which is the lowest aspect of Divine Power. Darkness gives rise to a host of powers which, although they are of Di-

vine Origin, as are all things, are yet distinctly different from the powers of light. I cannot explain how the powers of darkness reveal themselves in the cosmos as a whole, but how they act on the Earth and in man is part of my subject.

Man, while a pure Spirit, belongs entirely into the realm of light. Man, after the Biblical fall; after he has evolved a material body, partly enters the domain of darkness. There are, in other words, two currents of power which effect man's destiny and, as all darkness will dissolve again into light, when this period of Divine Activity is followed by Divine Quiescence, so man, in his smaller cycles, evolves from light through darkness (condensation) back to light. This is true of man's existence as a Spiritual ego as well as of man as an incarnated personality. As man springs from a combination of all three cosmic forces, Spirit ever leading, and as Ethereal-force is the medium through which darkness was evolved, Spirit, which is light, must overcome and does constantly seek to overcome this lower force.

Man's most powerful means of expression is thought and this activity, if used according to Divine Example, should be both creative and constructive. Creative and constructive thought combined lead man ever higher into the realm of light. Divine Creative thought has, as inherent attributes, harmony, beauty and pure purpose. Thoughts arising in man out of his Spiritual ego have these same attributes. Thoughts arising out of man's lower self have fallen under the sway of the powers of darkness and are, while often creative, mostly lacking in these Divine Attributes.

My example pertaining to anger thought-forms showed an activity of the mind which had strayed

far from the realm of light. My next example of thought power will show how man affects himself and others when giving expression to his higher self. Let us take, as starting point, a message received by two men relating to the sudden illness of a friend and explain the different thoughts evoked thereby and their significance and activity. One of these men, A., is moved by the powers of darkness. The other, B., by the powers of light. By that I mean that A. is of a more material nature, B. more Spiritual. A man whose mind is firmly grounded only in Ethereal and Life-force has always a biased outlook on life. One whose mind draws its nutriment from above, whose real realm is Spirit-force, has a well rounded outlook for Spirit comprehends matter while matter does not realize Spirit. In A. the message will cause confused vibrations, a mixture of pity, sorrow, with possibly an admixture of fear. A mind to which Earth-life seems the beginning and the end of being will be disturbed by every message that carries with it a quality of the unknown. I do not say that a message relating to illness would make such a mind consciously evoke the idea of death, but unconsciously the thought vibrations are colored by the man's attitude. To him death closes the book of life; also, perhaps unconsciously, he fears death, and his vibrations will be affected adversely. Naturally, the thoughts he sends out will contain this quality of fear and thereby be rendered ineffectual and non-constructive. He may wish to help, but has not the power to control his thought activity. No harm may be done by his thought activity for it is probably weak, but he is likely to feel depressed and, through worry, to lessen his chances of being of aid.

B. stands on quite a different plane of mentality.

His thought activity is constructive; his vibrations are harmonious. Being means to him more than this Earth-life; he feels instinctively an influx of higher powers and, consciously or unconsciously, masters his emotions. The message of illness is to him a call for help to which he immediately responds. His mind sends forth harmonious thought-forms charged with energy and force. He does not picture his friend as an object of pity; he does not worry, well knowing that to worry about things beyond his control is useless. He knows that the balance of life and death is held by other powers than his, but he also knows that it lies well within his power to pass on energy, hope, calm and poise to his stricken friend. He now centers his thoughts on such strong agencies as hope, calm and poise are and tries to transmit these thoughts to his friend. He feels a call for constructive thought activity and responds fully. His thoughts will reach their object and his friend will feel an influx of renewed energy that will aid him in Spirit as well as body to bear his illness and, possibly, to overcome it.

Constructive thought-forms sent forth with a definite purpose always reach their destination and the purpose in view will be attained unless frustrated by other powers. One constructive thought-form far surpasses in power a host of nonconstructive forces. I do not mean, by the above, that the constructive thought activity of one mind can overcome all obstacles. B. is intent on helping; he thereby becomes an agent of good. A. alone, with his vague and worried thoughts, could not counteract B.'s work. But A. represents the average man, B. the man who has developed beyond the average. Of A. there are many, of B. few! Herein lies the danger. One

man's strength cannot always overcome the weakness of the many! B.'s thought activity may be deflected from its path by a wall formed by a multitude of thoughts sent by such as A. which, though weak in themselves, become strong in the aggregate. Thus A. unwittingly and through his very helplessness becomes an agent of evil.

Let us now look at the picture I have drawn from a different angle, analyzing the thought activity of the friend overcome by a sudden illness. I shall call him C. I must first explain that illness naturally throws a man's vibrations, even if he is strongly allied to Spirit-force, into disharmony, at least for a time. Let us say that C. stands on the same level as B., feels the power inherent in concentrated thought, knows the value of contemplation, and realizes that if he but wills he can help himself. Such a man will strive to keep his thoughts and vibrations well balanced even in the face of sudden disaster. He will immediately raise his thought activity above the ordinary level. He will make himself positive against all disturbing influences. He will withdraw into himself and call down energy, vitality and power from the realm of light. He will feel neither fear nor worry; but will rely on the Eternal Divine Spirit to guard his own Eternal Spirit-spark from extinction. In other words, he will put himself in harmony with Spirit-force of which he is a part and will draw ever renewed vigor and strength from that unending source. I do not wish to imply that he will just let himself go, as it were, in a current of Spirit-force. No! He will exert his own energy and through his own mind activity bring himself into this current in which he will not simply float, but in which he will

bravely strike out forcing harmonious vibrations to flow into and around him.

Energy of the Spirit summons Spirit energy to its aid. Constructive thought activity dispels non-constructive and harmful thought-forms. Harmonious positive vibrations form a barrier to discordant vibrations. Power flows down from higher planes to all who concentrate on such powers. If C. is the man I have described he will surely overcome his illness in Spirit and he will overcome it in body too, if that is in accordance with the Karmic law governing his life. If C. stands on the same level as A.; if he does not realize that he will receive help from higher powers through employing his energy to help himself; if he begins to throw out a negative or worried and disharmonious thought activity, thereby creating a center of attraction for discordant thoughts, he alienates himself still farther from Spirit-force and, through this mental illness—which he has evoked—increases his bodily illness to a marked degree. Just as harmonious thought vibrations invite Spirit-force and bring man into the current of light, so discordant vibrations invite lower forces and bring man into the current of darkness.

I shall try to explain exactly what I mean by this distinction. Are there in truth powers of light and darkness and if there are, as everything is of Divine Origin, how is it possible that the one current of power works for good and the other for evil?

In nature, leaving man aside for the present, good and evil do not exist. Ethereal-force and Life-force blend in perfect harmony. Animals and plants are neither good nor evil, they merely *are*. Nature is governed by laws evolved within herself according to her needs. On broad lines all manifestations of

nature are governed by the same laws. As manifestation increases and species of animal and plant life become more and more differentiated, each species molds these laws to suit its form. To give a group name to these laws, let me say that nature is governed by the law of necessity and this law can, of course, be divided and subdivided a thousand times. I have spoken of laws before, but shall now try to express, more definitely, what laws are.

“The law of the Lord is perfect, quieting the soul; the testimony of the Lord is sure, making the wise simple.” *Psalm, XIX, 8.*

The Divine Principle sends out three currents of thought: Spirit, Life and Ethereal-force. Each current is peopled by thought-forms—Principles.

These three currents are blended harmoniously and the cosmos evolves.

Principles, whether high or low, attain form. The form of a Principle is the manifestation of the law which springs from within.

Every Principle has a center of power, the Divine Spark of being. According to this spark the law of its being develops. Through form the law of being is expressed. According to its form its own development proceeds. Out of the medium in which it has its being arise laws, evolutionary laws, which act upon it from without.

“The law of the Lord is perfect.” Perfection is attained only from within.

“Quieting the soul:” Evolving harmoniously from the central Divine Spark.

“The testimony of the Lord is sure:” The Divine Laws that govern the evolution of the cosmos, the laws from without, are to be relied upon absolutely.



“Making the wise simple:” Making those Principles that remain in harmony with them evolve to purity.

We can now return to nature and we shall see how these laws affect her manifestations.

With the animal the law of being creates the form. According to its form the animal seeks the nourishment necessary to its life. This is the law of existence. Also according to its form the animal procreates. That is the law of perpetuation of species. These three laws spring from within; from the central living spark; the *Soul* of the animal. The living spark finds the means for attaining form. It finds the necessary nourishment and finds the conditions necessary for perpetuating the species. These three outside influences may be called the laws of provision. The first provides the units for building up the form which form already exists in the spark, unexpressed. The second provides the elements necessary for perfect nourishment which, from within, by instinct, the animal utilizes to preserve its form. The third provides the environment where the species can be perpetuated to which the animal will migrate or, in which it will remain, again through instinct or according to the law governing its form.

I think I have shown that the words good and evil cannot be applied to the animal for it follows, in all it is and all it does, the laws that govern its being. It is the same with the plant and all I have said relative to the animal applies to plant life as well.

I shall now make a statement that may sound contradictory. I have spoken of the powers of light and darkness; Spirit-force belonging to light and

Ethereal-force to darkness. If we hold that the powers of light are good and those of darkness evil how can we place animal and plant life apart from good and evil or, to be more exact, apart from evil, for are not animal and plant life evoked through the lower forces? Animal and plant life belong to the lower forces, but to them these forces do not represent darkness—evil—for the lower forces are their rightful medium; their realm of light.

Let us now return to man. Man is primarily Spirit. He is a Divine Thought-form evolved in the current of Spirit-force; the highest cosmic force. He has descended into matter, the lowest cosmic force, and matter is darkness when compared to Spirit, light. This duality of man has given rise to so called evil, which is not evil, but is error when applied to Spirit.

“But of the tree of the knowledge of good and evil, thou shalt not eat of it; for on the day that thou eatest thereof thou shalt surely die.” *Genesis*, II, 17.

“For God doth know, that, on the day ye eat thereof, your eyes will be opened, and ye will be as God, knowing good and evil.” *Genesis*, III, 5.

Man was at first Spirit only and, as I have shown, the descent into matter was a very gradual one. Spirit-force is the highest Divine Thought current and, as man has evolved in this powerful current, his central spark of power is Spirit. As Spirit man evolved a form, a Spirit-form which he retains to this day. As he descended into Life and Ethereal-force, his central Spirit spark necessarily evolved bodies out of the units of these mediums to suit the new conditions he was meeting.

Man's Physical-body is built up like his Spirit-

form only less perfect. I am not referring to man's bodily shape, but to his sensibility. The Spirit apart from the body is endowed with all sense perceptions in Divine perfection. Man's Physical-body being molded on this higher form has also all sense perceptions, but on a much lower scale.

Life-force and Ethereal-force evolved all Earthly manifestations and the higher animals are the most perfect examples of these two forces as combined on the Earth. Man's place of abode after his descent is, while he remains so strongly affiliated with the lower forces, the Earth. It was therefore impossible for man's Spirit, when entering matter, to avoid an affiliation with nature's manifestations.

The laws from within evolved the Spirit-form. The laws from without, the same laws that govern animal life, forced the Physical form of man on to the same plane where the animal flourished and brought him under the sway of the laws I have described, namely: nature's laws of being, existence and procreation. Man, in other words, was first Spirit and then, through natural and unavoidable laws, became animal.

The Garden of Eden stands for man's Spirit realm. "The tree of the knowledge of good and evil" represents the current that is drawing Spirit down. Spirit has known only good, that is, light; if it descends into matter, crosses the barrier that separates the higher and lower forces and enters the realm of darkness, it will learn to know evil or error. To Spirit this descent will bring seeming death which means annihilation, for a time, of Spirit consciousness.

The serpent in the Biblical allegory represents Earth life, nature, as called forth by Ethereal and

Life-force. Spirit is tempted to experience Earth life; is drawn into an evolutionary current that gives it knowledge of good and evil. This means that if man's Spirit enters the lower realms and affiliates itself with Life and Ethereal-force, it will experience all three currents of force that emanate from the Divine Principle and will know not only Spirit-force which is light and is good, but also the other forces in which darkness was evolved.

These lower forces, in themselves, are not evil or error, but to Spirit they are! Thus man becomes as God or as the Divine Principle in that all three forces are made his; but as he originally belonged only to the highest Divine Force, this affiliation is an error where his central Spirit spark is concerned. To rectify this error, man must evolve again out of matter; must recognize the call of Spirit within; must return from darkness to light. This error makes of man's existence a continuous struggle. Man is Spirit, but man is also, through error, animal. Spirit seeks to know Spirit. The acquired nature, the animal in man, draws Spirit back, is a fetter which Spirit must assume anew again and again until it vibrates once more in perfect harmony with Spirit-force.

High thought activity, contemplation and concentration, recognition of the Divine Spirit spark within and a life lived in accordance with the laws that govern Spirit loosen the bonds of error, restore the power of Spirit and will, in the end, bring man's Spirit again into harmony with its source: The Divine Principle.

Thought activity is an attribute of Spirit and of the animal, but there is a very great difference in the effectiveness of this activity. The animal's

thought arises out of instinctive feeling; it cannot be controlled; it arises and subsides in rhythmic waves. It is more correct to say that the animal feels the difference, for example, between a harmful and a harmless herb, than to say that it chooses deliberately.

Deliberate thought activity, constructive thoughts, and absorption of thoughts from others, belong rightly only to Spirit. Intuition belongs to Spirit, instinct to the animal. The difference is of great importance. Why does the animal act in accordance to its needs if thought control is absent? Because the animal is, although an individual entity, not entirely free to choose its way; it is guided by instinct which is feeling or thought activity developed in the Group-Soul. The animal does not think actively for itself, but feels or thinks as any other of its species would feel or think. The thought activity arises out of the group-Soul; the current of power of the species. Intuition being Spirit instinct is of much higher order. Intuition arises in the Spirit from the vital Spirit spark within. Instinct in man is the same as in the animal, it arises out of the current indigenous to the species homo. It is an attribute of man's lower nature; intuition, of his higher self. Thought control and constructive thought belong entirely to the Spirit. Some animals seem to man to have constructive thoughts, ants or bees, for example. This is, however, a misconception. Ants and bees do not think as separate entities; they act instinctively, they do not reason. Reasoning belongs to man alone and man's lower self, which can reason as well as his higher self, can only do so because it has felt the stimulus of Spirit. This difference between the thought activity of man and of the

animal can be best understood by those who can see thought. Man's thoughts are always visible to the clairvoyant as colorful forms. Animal thoughts do not attain form nor have they any inherent power, they appear merely as a vague radiation which seems to disappear the moment the action, the fruit of the instinctive thought activity, is performed.

“The Lord will guard thee against all evil: He will guard thy Spirit.” *Psalms, CXXI, 7.*

I have tried to show how error arose, error to the Spirit, through the affiliation of Spirit with matter. Man in acquiring an animal nature also acquired an animal Soul. This Soul must be considered as entirely Separate from the Spirit. Spirit is the everlasting, indestructible ego. It is neither male nor female and it is perfect in itself. It is not born; it is an individual Principle developed out of Spirit-force the highest aspect of the Divine Principle. Spirit descended into matter; matter is subject to the law of condensation and disintegration, and the Physical-body falls under the sway of this law.

The central life-spark, the Principle within the animal, is the Soul. It is a development of Life-force and is not eternal like Spirit. Man is one as Spirit; becomes dual as Spirit and matter; and threefold as Spirit, Soul and Physical-body, thereby uniting all three Divine Forces within himself. The natural trend of Spirit is toward light, upward; of the Physical-body toward darkness, downward. The Soul in man, the Life-spark is as light to matter (Physical-body) and as darkness to Spirit, the everlasting ego. Error, or evil, in man arises through these contending forces.

The Life-spark within the Physical-body seeks per-

petuation of the personality and of the race. The Spirit stands above these perfectly natural considerations. Man in living a material existence; in seeking a mate for perpetuation of the species, follows the laws of animal life. Spirit seeks only affiliation with Spirit and thus brings Divine Light, Spiritual love, into this search for a mate. If Spirit dominates the lower self in man, the trend will be toward an affiliation with another human being with whom the higher self can commune in thought activity, even as the lower self communes in the activity of procreation. If a man seeks and finds a mate thus, through natural Physical instinct coupled with Spiritual intuition, a Divine union results in love. Such love, which arises out of perfected man; out of a harmonious blending of the three forces, is not error for the Spirit union permeates with light and purity all Physical relations of the two personalities involved. If, however, the Spirit in a man is forced, through a domination of the lower self, into inactivity; if a man has lost his Divine Intuition and seeks a mate only for the gratification of his lower self, such a man has fallen under the sway of darkness and, to his immortal self, the relations his personality enters into become error.

These few words about the love relations of man will serve as an example to illustrate the dangers that beset the Spirit in incarnation. If Spirit loses, even ever so minutely, its domination over matter it is held back in its development. It is drawn down from light into darkness and must pass through incarnation after incarnation until it develops, in its personalities, out of the error created by the discordance of its union with matter. If Spirit preserves its domination over matter, the lower self will be drawn upward toward the light; all Physical actions

will become refined and purified, and the development of the Spirit will be more rapid and subject to fewer incarnations; fewer personalities.

“The Lord will guard thee against all evil:” The personality will turn from evil through the Divine Power of Spirit-force.

“He will guard thy Spirit:” The Spirit, and through it the personality, will remain in harmony with the Divine Principle and in this harmony be safe from pollution.

Thought activity controlled by Spirit leads man upward and onward toward perfection. Spirit is the light that must illuminate the mind and, through mind, permeate the Soul and purify the body. To find this light and to live in harmony with Spirit-force is the ambition of all who search for truth. It should be the ambition of all humanity. Unfortunately, humanity at large is not awake and does not hear the Spirit’s call. In all times, in the development of humanity, men who have recognized the Spirit have arisen and have striven to raise their fellow men out of the darkness of matter into the light of faith. In using the word faith to describe spiritual understanding, I do not mean blind faith; I mean faith based on knowledge of Spirit; faith as intuition; and faith as Divine Understanding of higher, more perfect forces. Controlled thought activity is very hard to attain for the average man. It must be sought after with great intensity if man wishes to tread the path that leads toward perfection of self.

“Into thy hand do I commit my Spirit; thou redeemest me, O Lord, the God of truth.” Psalm, XXXI, 6.

“My soul cleaveth unto the dust; revive thou me according to thy word.” Psalm, CXIX, 25.



I have dwelt at length upon the importance of the Spirit, but I assuredly do not wish to create the impression that the soul is to be underrated. The Spirit is the everlasting Principle which incarnates; it is ageless; being as powerful and full of understanding in the child as in the man. The soul is born with the new body and develops from immaturity to maturity, even as the Physical-body develops. Soul, however, even though born within the body, is preexistent to this body and exists after the body has disintegrated. The Spirit is the reincarnating, immortal Ego. The soul is the personality through which the Spirit gathers experience. Spirit and soul are linked together through Karmic vibrations. The soul is the Life-spark that vivifies the body into which the Spirit enters; it is ever existent, but not as an individualized Principle until, through the touch of Spirit, it becomes so. It is a marvelously delicate organism which gathers impressions during its existence as the personality of man and, while transmitting these impressions to the Spirit, yet preserves them after disintegration of the body as vibrations in the Karmic current that draws the Spirit into incarnation again when the time is ripe.

The Physical-body and its etheric double are akin to all manifestations of nature that, through Life-force, develop from the seed, achieve maturity, and pass onward into disintegration.

The Soul, or Life-spark, exists in the Life-current that vivifies each separate species and it attains individuality through the stimulus of Spirit, in man. Its organ of perception and vehicle of transportation is the Astral-body. It remains latent after the Astral-body has disintegrated, holding together all impressions gathered during Earth existence until caught

up again by the Spirit on its descent into a new body. It then vivifies this body formed of dust and becomes the new personality.

I believe I have shown how important to development this Soul of man is. It vivifies the body; it gathers all impressions and passes them on to the Spirit; it is, to the Spirit, the organ of perception during Earth-life. Spirit uses it as a vehicle while Physical man is asleep and in Spiritually developed man it is used consciously while asleep or awake. It is the intermediary between the Physical and Spiritual Principles in man, and as organ of perception, must be awakened to harmonious activity if the mind is to become aware of things above the Physical-plane.

“My soul cleaveth unto the dust; revive thou me according to thy word:” The Life-spark, the Soul belongs to all living manifestations of nature whose bodies are formed of dust and, in man, this Life-spark, this Soul, attains an aspect of immortality in that, through the touch of Spirit, it is revived in each new incarnation of this Spirit.

“Into thy hand do I commit my Spirit: thou redeemest me, O Lord, the God of truth:” Into the current of Spirit-force, out of which my Spirit evolved, does my Spirit return, between incarnations to gather understanding at the source of being: the Divine Principle.

“But wisdom—where shall she be found? and where is the place of understanding?”

“Man knoweth not her value; and she is not to be found in the land of the living.” Job, XXVIII, 12-13.

If man searches for truth and seeks to develop faculties of perception higher than his Physical sense organs permit, how is he to go about such a seemingly difficult task?

The realization that his higher self exists must be his before he can attempt to reach out toward super-physical forces. Given this realization, self training must commence and it is through his thought activity that gradually bonds will be formed that draw him toward higher powers.

The center of thought activity, in man, lies in the Astral-body. This body must vibrate in harmony with natural and Spiritual phenomena for, as I have said, it is the link between the two. Spirit seeks through the Soul, the Astral-body, to reach down and purify the Physical-body. Physical man must, through the Soul, reach out to Spirit. This Astral-body is sensitive to all vibrations coming from without and within. To be perfectly balanced man must become aware of this organ of perception which is able far to transcend the ordinary organs of perception. Only through concentrated thought activity of a high degree can man become aware of this Principle which will lead him upward and away from mere animal existence.

The Astral-body is, when harmoniously developed, an oval in shape, opalescent and, from its central point, vibrations proceed outward which constantly flood it with changing hues. In the man who has become conscious to a Divine degree of his Spirit possibilities, it attains the form of a perfect circle. The central point, in the Astral-body, is the center of power; the colors are pure or dull according to the man's development; the vibrations are sent forth from the center of power, the thought center and inward organ of perception. The more material and worldly minded man is, and the more his thought activity takes root in his Physical senses, the more this organ of perception is clouded and the Astral-

body flooded with dull impure colors. If even a very slight upward trend begins to prevail in a man's life and activity, the colors vibrating in the Astral-body immediately assume a purer hue.

As introspection becomes a practice of man's mind and, through the wisdom resulting therefrom, man attains powers to aid his fellow men these vibrations become purer in color and ever more translucent. Light, from the Spirit, begins to shine through the Soul reaching even the Physical-body and making it a fitting habitation, a temple, for the Divine in man!

Contemplation is the beginning of all thought activity that leads to purification of self. Concentration naturally follows, or better, is an inherent quality of contemplation. All extraneous thoughts must be banished completely from the mind and the powers latent within the Soul awakened to respond to the call of the mind. If man wishes to understand his Soul and, through it, his Spirit and the Spirit Divine, he must direct his thoughts toward the central point of power within his Astral-body and, from this point, send vibrations, thoughts, through the entire body. The mind must be absorbed in contemplation of the powers within the Soul; must direct all thoughts toward the purification of this Principle and must become permeated with the knowledge that as the Soul awakens to harmony, the Spirit will descend and attune the entire man to a perfect blending with super-physical powers.

The Life-spark in man, the nucleus of the Soul, is a Divine thought-form in which wonderful powers are latent which man can awaken into constructive activity. It must be brought into perfect harmony with Life-force, the living Principle in nature, and through realization of the force within this spark,

man must feel the heart throb of nature and become one with all her manifestations. The Astral-body built up around this central spark can, through thought activity, be fashioned by man as he WILLS. Concentrated effort to make it vibrate in harmony with natural forces and to open up powers of perception enshrined within, will gradually raise man above the Physical-plane.

As man rises to ever greater vision through his purer personality, and gains knowledge of things transcending Physical perception, his aspirations will reach out toward the Spirit and, then, understanding of Divine truths will begin to flow down upon him.

To state specifically how man is to go about the task of remolding his self and awakening the powers latent within, is not in my province. Man must first aspire, through own initiative, to rise above his lower self before directions may be given him. So vast are the powers man can control; so important to humanity is the activity of man once he has attained these powers, and so easily are they directed into harmful channels if absolute purity and selflessness do not permeate his being, that none who have not achieved a certain measure of selfcontrol, are seeking in humility of mind, and are aspiring to be of service to humanity at large, may be entrusted with super-physical wisdom.

“But wisdom—where shall she be found?” In thine own Soul.

“And where is the place of understanding?” In thine immortal Spirit!

“Man knoweth not her value:” As Physical man alone thou canst not fathom her.

“And she is not to be found in the land of the

living:" For she dwells in realms that mere Earth existence cannot transcend.

"He sealeth it on the hand of every man, that all men whom he hath made may know it."

"Dost thou know aught about the balancing of the clouds, the wondrous works of Him who is perfect in understanding?"

"Let us know what we shall say unto Him: we cannot set aught in order because of darkness." Job, XXXVII, 7, 16 and 19.

While it is not for me to give directions for attaining powers above the ordinary, I may show to what heights man can aspire and how he and his fellow men may be benefited thereby.

Thought control and pure aspirations can work a truly phenomenal change in a man's being and in his relations to the world. Merely on the Physical-plane this change will be noticeable very soon. A calm mind, constantly turning on purification of self and harmonious blending with nature, will bring about health of the body and a strength of character that will be evident in a man's entire activity. The emotions will become subject to the mind; the vibrations become strong to ward off harmful influences, and to retain the perfect balance of self.

As man delves deeper into the hidden recesses of the Soul, and grows in knowledge, his powers for good will become manifest. He will find himself subtly influencing all about him and will gradually achieve the wisdom necessary to influence for good, through his power of will and directed thought. He will be able to affect not only the health and harmony of his own body, but also of those to whom he directs his thoughts. He will find all nature turning toward him, for he has learnt to comprehend and feel for every living creature. He may even, when he has

reached the heights of Spirit, be able to render humble the most harmful reptile. He will be able to build a mental wall around himself and, sometimes, even around others to keep away all harm. His thoughts, sent out with will and purpose, will not vacillate and miss their object, but will fly, as beautiful color-forms, straight to their destination and accomplish the purpose to which the will has propelled them. All this is possible, all can be attained that ever man has dreamed of, if negation of self has become a quality of the Soul. Selfish striving after power, selfish desire to gather riches, selfish abuse of even slight knowledge already gained will close the portals that were opening; will seal the spring of wisdom and throw man down again into the dust from which he strove to rise only through deception.

Negation of self must be attained in Physical life, in all relations that bind man on the Physical-plane, before man can pass in Soul and Spirit actively to higher planes. Three qualities must shine as jewels in the Soul, if higher wisdom is to be gained: SELF-LESSNESS, utter FEARLESSNESS and absolute FAITH! With these three qualities permeating the entire being, understanding of Divine laws may be attained.

Selflessness makes man a reservoir of powers through which he can do unlimited good.

Fearlessness banishes all malicious influences that might beset the path of man while he is seeking and learning.

Faith in the perfection of all manifestations, as all are emanations of the Divine Principle, and faith, in humility, in the Divine Origin of man's immortal self, is the Spiritual light that illumines the path and makes man one with ALL!

“He sealeth it on the hand of every man:” In thy Soul enshrined thine own salvation lies.

“That all men whom He hath made may know it:” And if thou seek to find in Him, thyself, the shrine will open up as light.

“Dost thou know aught about the balancing of the clouds, the wondrous works of Him who is perfect in understanding?” Canst thou know aught of Divine Laws unless through thy Spirit thou has become as one with ALL and hast found understanding?

“Let us know what we shall say unto Him: we cannot set aught in order because of darkness.” Unless thou canst attain the Spirit through union with the Divine Principle, thou canst not raise thyself above Earth-life nor ever loosen the bonds of darkness.



# **RHYTHM**

Earthbound traveler harken  
To nature's stupendous measure  
Sweeping through forest and glade  
In its rhythm of birth and death;  
Breaking as waves on the shore  
Of Eternal pulsating creation;  
Marking in rise and fall  
Each vibrant current of Life.

Earthbound traveler harken  
To nature's message of beauty  
Beating through mind and through heart  
Of humanity's toil and pain.  
Let not the travail of Life  
That surrounds thee and veils the Eternal,  
Hide from thy inner self  
The truth that vibrates in ALL!

Earthbound traveler harken  
For nature's measure Divine  
Thrills and beats in thy breast  
Though imprisoned with bonds of flesh.  
Hasten to join in the song  
That Eternally quickens creation;  
Lift up those earthbound eyes  
And search for God with thy Soul!

## RHYTHM

“The various droppings of water He uniteth into streams, and what is hidden He bringeth forth to light.” Job, XXVIII, 11.

EVERY Principle in the universe has an inherent rhythm and evolves in rhythmic progression. All the stars have rhythmic motion; every solar system develops a rhythm that keeps each separate Principle moving in accordance with all other Principles of the system, and all solar systems move in rhythmic accord with all other solar systems.

I cannot dwell on this stupendous aspect of rhythm, but wish to state that its marvelous source is, as the source of *all* things, the Divine Principle. It is the heart throb of the active Divine Principle and to it all things are attuned. Without it chaos would result. Without this Divine Rhythm, no thing in Heaven or Earth were possible. No motion, no development is possible without rhythm. We shall study this rhythm of all things as it expresses itself on Earth and in man.

All manifestations of Life-force in nature have motion. All motion proceeds in a rhythmic rise and fall. I am applying the word rhythm in the widest sense as meaning every fluctuation of energy that occurs in regular periods of strength and weakness. I shall give some examples of rhythm as found in nature.

Water, one of the so called elements, has a rhythmic progression of dispersement and condensation. The progression is as follows: Water, condensation of units; vapor or mist, dispersement of units; clouds, semi-condensation of units; rain, snow or sleet, individual condensation of units, and water again, as complete condensation. The whole forms a rhythm of development with water as the greatest point of strength.

According to musical terminology, this gives us four quarter meter: water, mist, clouds, rain.  
one, two, three, four.  
heavy, light, heavy, light.

This naturally gives us merely the rhythmic skeleton of this element. Through this progression from one aspect to the other, vibrations are interspersed, vibrations called forth by the activity of dispersement and condensation, which interweave a melody of supersensual sound into this rhythmic measure. Besides this rhythm, which beats through the entire progression, each aspect of this element, in itself, has an inherent rhythm. I do not think that I can explain in a way that could be clearly grasped, any but the rhythm of water as a condensed body.

The rhythmic throb of any large sheet of water is so evident to humanity that it is most easily understood. I do not mean the progression of waves noticeable to all for this progression is caused by a rhythmic union of wind and water. I mean the rise and fall of a body of water as caused by a fluctuation inherent to the energy evolved by that body. The ocean tides, although they are caused largely by a passing of energy between Earth and Moon, yet may serve as example for they show us the inherent motion or rhythm of water augmented by an outside influence.

This rhythm may have various beats, but it always has one heavy and one less heavy beat marking the chief divisions of the measure.

Falling water, as a brook tumbling in cascades and rushing from rock to rock, sings a tune that all can hear, but few realize the rhythm that accompanies the tune. This tune varies as the height of the fall, the swiftness of the flow and the amount of water vary in brook or stream. Many a poet or musician has tried to catch and reproduce these natural rhythmic tunes. And here let me state that poet or musician is usually of higher development than ordinary man, and is not only in closer touch with nature, but feels, intuitively, the Spirit and the superhuman forces that are within reach of man if he but seeks to learn.

I have taken water as my first example, but wish to make it very clear that not only such an element, which even to the more material seems to have the aspect of life and motion, develops this rhythmic beat. Even minerals have rhythmic vibrations; in fact, there is nothing on Earth or above it that does not form a rhythmic measure.

Now let us contemplate a plant—a tree—and proceed to analyze its rhythm. Largest in sweep is the rhythmic beat of birth, growth and decay, through which rhythm all living things proceed. Out of the Earth, from the seed to the full grown plant and back in decay to the Earth, gives a three beat rhythm of which the two first,—birth, the development from seed to plant; and growth, the development to maturity,—represent the stronger beats. Intermingled with this major curve of rhythm are minor rhythmic curves, caused by the grand rhythm of the changing seasons. Throughout the time of growth, every year

develops a rhythm in the tree which is expressed through the shooting up of sap and the revitalizing resulting therefrom bringing forth bud, flower and fruit or seed, and the receding of this vital energy after the fruit has fallen or the seed dispersed in the autumn. This gives us two beats, the first heavy, the second light. The first represent the waking, the second the sleeping state of being in the tree. This first waking state again has a rhythm of its own expressed through the aspect of budding, flowering and fruition, a three beat measure with full accent on every beat. The putting forth of every twig, the unfolding of each leaf proceeds in rhythmic beats and through these variegated rhythms flow melodic and harmonic vibrations the whole forming a majesty of supersensual chords. This example will suffice to show how varied is the rhythm, how interwoven are the melodies and harmonies of plant life, and how a forest or a field will produce a symphony of sound and color.

A definite range of sound and color; a certain amount of rhythm even, in nature, reaches the Physical senses of the average man, but only one who has developed his superphysical senses can feel the inspiring beauty that is expressed in every manifestation of nature through rhythm, sound and color.

Now we shall turn to animal life, where we find the same major rhythm of birth, growth and death or decay interspersed with minor rhythms. Growth in the animal again develops through a separate rhythm and, as in the tree every twig and unfolding leaf has its inherent rhythm, so in the animal, the bird for instance, every feather has its own rhythm marked by the stages of sprouting development and moulting.

“The various droppings of water He uniteth into streams, and that what is hidden He bringeth forth to light:” Through the majestic rhythm in nature, all things express the power of the Divine Principle, and all things concealed—as the plant in the seed—are revealed, brought forth to light, through this rhythm.

“Turn back to my admonition: behold, I will pour out my Spirit unto you, I will make known my words unto you.”  
“And ye have set at naught all my counsel, and would not accept my admonition.” Proverbs, I, 23-25.

To study the rhythmic expression natural to man is of the utmost importance to all who would attune themselves to higher forces. Physical man alone, of all nature, has not heeded this rhythmic fluctuation that renders him healthy in body and immune to disease. Even the major rhythm of birth, growth and death, has been disordered, to some extent, by the interference of man. This, of course, is due to the fact that man is not purely a product of Life and Ethereal-force. Man's mind, being free to develop along individual lines, has worked havoc, in many instances, with this natural rhythm. If man were purely animal in nature, devoid of will and initiative, he could not upset his own rhythmic development. He would live as the animals, following out his instincts, and developing from birth to death in rhythmic succession. But man has tried to mold his own fate; he has tried to live apart from nature; and has consistently closed his finer sensibilities against her call! Man, according to his nature, as a Physical being, develops a variety of rhythms. His development, from birth to maturity, forms a rhythm that brings with it a harmonious unfolding of faculties

necessary to perfect Physical balance. Too often this rhythm is rudely interrupted, not by the developing individual as much as by those who think they have authority and also—in their ignorance—believe they are working for the good of the child.

There is a decided movement, thanks to a few intelligent beings, toward permitting a more rational freedom of expression of this rhythm. There are men, eminent scientists, who are beginning to see how detrimental to the attainment of harmonious development, certain rigid customs and restrictions are. Men who do not think that intellect, as it exists at large, can solve all problems, but who look for the natural source of the perplexing problems of adolescence and strive to hear and feel the rhythm natural to man. Cramping children, during the most delicate time of unfolding, on school benches for hours at a time; reprimanding them for every expression of originality, and thereby stunting their mental growth, are two of the errors very seriously affecting the mental and nervous balance of the growing child.

It is so often overlooked that, in the time of Physical growth to maturity, the seeds of creative faculties begin to germinate. Stunt the child, Physically or mentally, and you are breaking up the rhythm of its being and laying the foundation of discordance and disease in the man.

I have laid great stress, so far, on the necessity of realizing the Soul and Spirit Principles in man. I must now emphatically point out that, for complete harmony, realization of the Physical Principle and its inherent laws, is of equally great importance. It is here that man sins most against his fellow men.

Mating and parenthood are so often seriously misinterpreted. In childhood instinct and intuition



awaken ; if not lead by Divine Love into harmonious channels, instinct is perverted and intuition lost. Both these faculties are necessary, when maturity is reached and the natural time of mating comes, for the perfect choice of a life partner. If these faculties have been stunted in their growth by—Oh ! Irony of man's existence—the very ones in whose keeping the child was given, how can this child choose wisely and be prepared to take upon itself the holy office of parenthood ? If the rhythm of growth is disturbed ; the natural forces thrown into vibratory discord, the result will often show itself in disharmonious relations between man and woman either within the pale of marriage or without. How can a perfect offspring result from a thus incongruous union ? How can two human beings, disharmonious in themselves, and in their relations with each other, be fit to put into the world and rear a little child ? And will not the rhythm of this child's unfolding be in the greatest danger of disturbance through the discordance that surrounds it in its home ? But, some may ask, does not the law of Karma provide the surroundings necessary for the development of the Spirit incarnated ? It does. But Karma does not obviate the voluntary development of man ! Karma is the law through which man is forced to reap as he has sown. Every discordant vibration that he has set in motion within himself and within others, he must attune to harmony according to this law. Man has will, and man is Spirit, and in him lies the power to hasten his Karmic evolution, to mitigate, through deep devotion, the wrongs that he has done. True, in being born into a discordant home, in suffering through others, he may be, unconsciously, forced to work out the effects that he has caused. His Karma follows him, as of

old the Greeks picture the Eumenides pursuing a miscreant until the wrongs that he had wreaked had been avenged. All that is true, but the following is also true and should cause food for deep consideration.

If you continue in disharmony and if you bring even the slightest note of discord into another human life, you are entangling your own destiny and drawing tighter the meshes that bind you to the Karmic wheel of life. To let yourself go blindly, believing yourself but a poor instrument of fate, is to lose yourself entirely. Karma is a law that binds you, but *you* weave the strands of your Karma. And if you do not try to aid in untangling the threads, not only that bind you, but that bind even the humblest of your human brothers, you are not working in accord with Spirit. The development of humanity can only reach to purer, higher levels when every individual feels himself one with every other.

“Am I my brother’s keeper?” Asked Cain in the Biblical allegory. Did he not have his answer in the question put to him: “Where is Abel thy brother?”

Let us now consider the minor rhythms of man’s Physical-body. I say minor rhythms, but do not thereby wish to underrate their importance. The rhythm caused by the pulsating of the heart is evident to all. The rhythm through which food and water are utilized by the system is one on which much light has been thrown by students of physiology. The rhythm of breathing is one that has not received as much attention as is necessary. This rhythm if rightly understood and followed out can keep man’s Physical-body harmonious even if other functions of the body have, through ignorant abuse, been somewhat disturbed. It is this rhythm which, when jarred in the child, leads not only to Physical, but also to

mental disorders. The perfect infant breathes rhythmically from the moment it is born into the world. But soon disturbing influences arise that tend to interrupt this harmonious in and output of forces.

Here let me state that this rhythm of breathing is a double rhythm. It is not only the inbreathing and outpouring of air through the function of the lungs; it is also the in and outpouring of etheric forces through the skin. Both these rhythms are followed out naturally and unconsciously as long as man lives according to natural instincts and is supplied by all the fresh air and sunshine necessary to his system. Cut off sunshine (light) and air (etheric forces) in even small quantities from the system, and the rhythm is disturbed. Man does not only inhale those properties that have been found by scientists to constitute the element commonly called air, he inhales even more vital Principles, undiscovered so far by modern science, that are of the utmost importance to his bodies. He inhales these Principles through the activity of the double rhythm mentioned above. When we consider, not only the Physical, but also the Astral inbreathing of these Principles, the rhythm becomes even more complex. These vital constituents of air are the units of energy, the Life-sparks, found in every minute particle. These vital sparks are derived, for the Earth and all the planets that encircle the Sun, from the Life Principle of the Sun. They are units of Life-force and this force, which emanates from the Divine Principle, disperses them throughout the whole universe.

I have explained how all forms of energy are caught up and passed on by these immense power centers, the Suns. It is plain that if any living thing does not receive its full measure of these vital sparks,

and that if any one deprives, consciously or unconsciously, any man, animal or plant, in the slightest measure of these important sparks, they are being robbed of a part of their Divine Inheritance. These sparks are taken into the system of man by the lungs, the skin and the Astral-body. They are absorbed by the hair, the eyes, in fact, by every organ of the body. They are drawn rhythmically, and by the highly developed man consciously, into the Astral-body. They form the magnetic aura of animals and man. If stimulated by friction, they spring into visible activity. This everyone can prove for himself; he need but stroke the fur of an animal, preferably one that is very vital with this form of energy—the cat, for instance—and he will feel, see and hear, these sparks respond.

Through a combination of these sparks, a current of energy is set up that is a very important healing agent. By some healers this current is used with full consciousness of its inherent constituents. By others, so-called natural healers, it is used unconsciously. I mean by this that though they may consciously use a power that they intuitively feel will impart renewed vigor to the patient, they may not have developed to sufficient understanding of Divine Forces that they could in any way explain or name the power. Naturally, as these sparks are absorbed by every thing on Earth, they are to be found not only in the air, but in all forms of nature. It is through the rhythm of breathing, however, that man absorbs his chief supply of this vitalizing energy.

Now let us consider how man consistently shuts off a large amount of this energy from his system. He takes the newborn infant and, very often, swathes it in clothing that does not permit a free current of

air to reach the body. He laces the growing woman into a harness that cuts off the necessary amount of fresh air from a large portion of her skin and he makes his shoes as airtight as he can. I know that these abuses are, seemingly, passing away at the present moment and are consistently combated by quite a large proportion of humanity. But, as yet, they have not passed entirely and who would dare to predict that they will not, at some time, be decreed again through the dictates of poor human "modesty" and "fashion." The activity of the lungs is interfered with by more things than the famous corset. Ill ventilated rooms, cramped positions at desks, lack of the proper Physical exercise, all these things break up the rhythm of breathing. Everything that tends to disturb this function, lowers the vitality of the body; robs it of its magnetic qualities and opens the doors for disease to enter.

I have touched very lightly on these important rhythms for I shall refer to them again when I speak about the rhythm of thought. Before going on, however, I wish to give a few directions to those who are custodians of children to show them how they can help preserve the perfection of rhythm natural to man and correct faults already acquired. These directions are so simple that their value may be underrated by some. To them I can only say that they should try them and patiently await results, for the pale anaemic child may, by these simple methods, be changed into a very dynamo of vital energy.

Everything your child eats, the water it drinks, and the air it breathes and absorbs through its skin, is charged with these sparks of energy. If it obtains its food, water, and air and light, in their pristine freshness and purity, all these forms of Life-force

and Ethereal-force contain, in abundance, these vital sparks. The directions here are so simple as to make it seem absurd to mention them and yet how often, alas for rhythmic development, are they overlooked and abuse creeps in.

See that the food your child eats is pure and prepared in a way that preserves its natural vitality; see that it eats a full measure of *raw* food, for only in the raw or natural state no vital sparks are lost. Choose vegetable in preference to animal food and, if you do give animal food, give it only in small quantities. Let your child, where animal food is concerned, take it in the form of milk and eggs. Milk is prepared by nature to meet almost all the requirements of the growing body. Eggs, especially when taken raw, contain all elements for sustaining life. But remember an exclusive use of these two foods would be as harmful as the exclusive use of any other animal food. Greens must form a part of the food intake of the child. Even the calf, for whom the milk of the mother cow is prepared by nature as the perfect food, begins, by instinct, to nibble greens while it is so young that it can scarcely stand on its legs. Chief of all rules, regarding the food intake of the child, is the following: Mothers, nourish your infants at the fountain nature unseals for them at birth. Feed your infants at your breast and let no sacrifice be too great for the performance of this duty! Remember, if you do not, even though well able to do so, perform this duty towards the child, you are robbing it of the sustenance Divine Omnipotence provided. You are sinning, not only against your child, but are upsetting the rhythm of Laws Divine and the words of the Bible: "Behold, ye have sinned against the Lord." (Numbers, xxxii,

23.) must be applied to you. As for the child's intake of water, too much cannot be said. The Physical-body of man needs, for sustenance, many times the amount of water commonly taken into the system. Water is not only an innocuous liquid that may be taken or not, according to perverted taste; water forms the chief component of the body. It is, when pure and clean, charged—in only slightly smaller a degree than air—with vital force. It is hardly possible to take too much of this important element into the body. Let your child drink water and again water in any quantity that it demands and, if the demand for water does not come from the child, you may be certain that some function of the body is disturbed. Remember the body does not only need water to properly disperse throughout the system those elements of nourishment which its digestive organs have extracted, as vital, from the intake of food; water is equally necessary to carry out of the system the useless elements these foods contain. This wastage is carried off not only through the organs of elimination, but also, and to a very marked degree, through the pores of the skin. If these pores are clogged; if improper airtight clothing prevent the skin from performing its functions, this poisonous waste is thrown back into the system and these impurities, very seriously, disturb the rhythms of the heart and other organs.

Keep your child's skin open to a free circulation of air and the natural want of the body; its need for the clean purgation, that only water can supply, will manifest itself in the demand for this element. Very important, relative to water, is that it be absolutely pure and undistilled. Water that has been exposed to heat and, especially, that has been

brought to the boiling point, loses its inherent vitality and can perform only half the duties that are required by the system.

While I am on the subject of water, let me most seriously advise its more frequent external use. Of course every one is supposed to know that water is not an internal cleansing agent only, but also the most important external agent of purification next to air. That it is also an important healing factor, is not yet properly appreciated. Its application both hot or cold, as the case demands, to outward portions of the body for restoring the rhythm of elimination, when this has been broken by diseased conditions, deserves the highest consideration. Even a simple immersion in water—a good, plain bath—will often restore, to a great extent, the lowered vitality of the body. The clean and properly functioning pores of the skin draw the vital energy, the Life-sparks, into the system out of this element as well as out of the air, even if in smaller amount. Diseased conditions and susceptibility to disease are almost exclusively due to impurities in the body improperly carried off and a lowering of energy through a dearth of vital forces, creating disturbances of the rhythmic function of one or more organs of the body.

The rhythm of breathing, although I take it last, is the one about which I have most directions to give. The double function of the skin, its absorption or inbreathing of vital forces and its exudation or outpouring of impure elements, has been dwelt on by me. One very important factor, however, has not been mentioned as yet. For preserving its purity and conserving its rhythm, the skin must be exposed, not only to fresh air and water, but the light of the Sun must also strike it so that the starry



energy concentrated in this Divine Agent may reach it in full measure. And here it is well to recall to the attention what has been said before, namely: that this energy is not only utilized by the Physical-body, but that it is absorbed and forms one of the chief components of the Astral-body as well. Shut 'off this energy from your body and your *Soul* will receive a dearth of it.

Bathe the child's body in air and Sunlight; let the child's body absorb from these three natural agents of Divine Providence all the energy it can and you are doing much more, than you can possibly do, toward the rhythmic development of its Physical and mental attributes, by trying to direct its morality and educating it according to man made rules. I am not advising you to let your child grow up entirely without admonition and counsel, nor do I undervalue the influence of education. But I do say that for perfect mental development, Physical development is as necessary as to the unfolding of the rose is the activity of the root in drawing forces into the body—stem—of the plant.

Let me utter a word of warning to those who are not accustomed to the free play of Sunlight on the body. As little as you would expose yourself to the biting cold of winds to an irrational degree, so little may you expose yourself, indiscriminately, to the heat and glare of Sunlight without due precaution. The body unused to such exposure and thirsting for the vitality to be derived from this source, will become supercharged, to a dangerous degree, with this energy. Begin little by little; take this draught of Divine Force into your system, at first, in sips; advance gradually in the length of exposure and, remember, the more you let the heat, engendered by

this energy, on your skin and in your system, penetrate your being, the more will you require an intake of water to maintain the balance of temperature inherent to your body. The white skin of the human city product lacks the pigmentation natural to the man of country origin. Slowly this pigmentation, by nature intended to ward off certain color vibrations of the Sun that are, when received into the system in too great quantities, too strong to be utilized harmoniously, will increase and the body will learn to absorb just those qualities, those color vibrations necessary to rhythmic perfection.

As for the wonderful rhythm of breathing through the air passages into the lungs with its consequent distribution throughout the whole system of vital Principles extracted from the indrawn air and the expulsion of impurities again through the air passages; too much attention cannot be paid to this circle of activity. It is extremely easy to derange this rhythm, and the results of any such derangement are dangerous to a degree. A body not properly supplied with air through these channels cannot perfectly absorb food. Some of the constituents of air are absolutely necessary to this absorption. Some others are necessary for carrying impurities out of the system that cannot be swept away by any other means of elimination. The rhythm of breathing is also closely affiliated with the rhythm of the heart; improper breathing means a weak and fluctuating heart beat. The child breathes as nature intended man to breathe in perfect rhythm; this rhythm being open to natural fluctuations according to the activity or repose of the Physical-body. It is modified or augmented in intensity by emotion. Intense and disharmonious feelings—anger, for ex-

ample—leading to a veritable fit of rage, throws it into dire confusion.

I have said enough about tight clothing, cramped positions, etc., which derange this rhythm, and should therefore be closely supervised. Control of the emotions will be dealt with when I speak about the rhythm of thought, but I wish to emphasize here that children must be taught, above all other things, to keep their equilibrium of mind and body intact. Fits of rage, in the child, should be overcome by the parent or teacher primarily by harmonious currents; vibrations of love, devotion and calm, emanating from themselves and drawn into their system through inherent harmony from a higher source and directed toward the child.

Never meet violence with violence! Not only do not show impatience and anger, but do not feel them. Only thus do you become a fitting guardian for a child. Children are in closer touch with natural and superphysical forces, as a rule, than the mature human is. Any force you send out toward your child strikes its sensitive organism with redoubled power. You may think that you seem calm and full of patient devotion; you may appear so to those of mature age who see you, your child, however, will feel with absolute precision whether you are simulating or not. Do not attempt to fool a child; an estrangement, even if only partial, is sure to be the outcome. As for rage; try, if loving remonstrance is not met with results, to obliterate for the time being, from your and the child's mind, the cause of this fit of rage and firmly demand of the child to raise its arms, stretch itself and take a few deep rhythmic breaths of air, and continue doing the exercise with the child until you feel that complete

poise has been recovered. Needless to say, by you as well as the child. Then, from an entirely different angle, approach the subject that led to the conflict and you will find, in almost every instance, that all the turbulent vibrations have disappeared.

Intense nervousness may be overcome in the same way, though some systems may be benefited more through a cold plunge, especially in moving water in the fresh air. By others, through a prolonged immersion in a tub of warm water. For uncontrolled emotions in the infant, which cannot be admonished to breathe rhythmically for lack of understanding, this rhythm may mechanically be called forth by placing one hand under the infant's back between the shoulder blades, thereby raising up the chest and letting the head fall slightly back, and with the other hand firmly holding the legs to prevent the kicking which usually accompanies such fits. An immersion in water will also, frequently, have the desired effects.

Having advised the use of water so consistently, I must give a warning so that misapplication does not ensue. Never force a child or grown person into cold water against their inclination. Some systems do not react with sufficient rapidity, especially when in a diseased condition. Do not rapidly drink iced water; the nerves of the stomach cannot react quickly enough and are paralyzed for a time by too great an influx of water at an extreme temperature. Do not use water either so hot or so cold, internally or externally, that the system experiences a nervous shock. To sum up, use water, Sunshine and air: to cure and prevent disease; to raise the vitality and ensure energy and magnetic power; to preserve and restore the rhythm inherent to man and as agents to

control emotions, and restore mental and Physical balance to the system. Use, but do not abuse, the Divine Forces provided for you and harmony will result.

“Turn back to my admonition: behold, I will pour out my Spirit unto you, I will make known my words unto you.”—Return to the natural sources of vital power and hearken to the rhythmic pulse of Life and you will move ever closer to the Spirit and feel Divinity in ALL.

“And ye have set at naught all my counsel, and would not accept my admonition.”—For in your ignorance you have upset my laws and have, thereby, defiled the rhythm of your being.

“To let thy ear listen unto wisdom: thou wouldst incline thy heart to understanding.” *Proverbs*, II, 2.

“Behold, wisdom calleth, and understanding reaches forth her voice.” *Proverbs*, VIII, 1.

The rhythm of thought is so vast a subject that I hardly feel that I shall be able to do it full justice. An outline, at the most, is all that I can draw. If, however, I can stimulate a more exhaustive study of this subject which—as everything in the universe is—once its beauty and truth have been felt, as simple as it appears complex, I feel that I have aided humanity a little in its search for the Spirit and in its advancement toward understanding.

Let us turn our eyes once more toward the diagrams in the first part of this volume, and let us couch in slightly different words the meaning embodied therein.

Diagram A. shows a rhythmic progression of Divine Thought-waves. The first wave, Spirit-force, in its return fluctuation gives rise to the second

wave, Life-force, which, also on its return fluctuation, causes the third wave, Ethereal-force, to be propelled forward.

Thought rhythm is always composed of a movement outward—the positive factor—and a consequent movement inward—the negative factor—an emanation from and return to a center of power. The return fluctuation stimulates this Divine Center toward renewed activity and a positive wave is called into being, and pours forth its activity. This rhythm continues harmoniously in positive and negative fluctuations until either the central power station, if I may so call it, turns from activity to passivity, or until it is interrupted, jarred, by some extraneous circumstance.

In the Divine Principle this rhythmic outpouring is continuous for it is of Divine Perfection and cannot be disturbed. In man, whose thought activity proceeds according to Divine Example, this rhythm may, however, be jarred by discords arising out of his duality of nature. I shall say more of this later; at present I wish to point out the analogy between Divine Thought activity and the thought activity inherent to the mind of man.

In Diagram B. Divine Thought activity has proceeded toward a perfect spiral of development illuminated by rays of light that may be likened to superfine threads of truth pervading it in its entirety.

Diagram C. shows a throwing forth in every wave of separate points of light, or centers of thought power. The diagrams subsequent to J. show the spinning out and active utilization toward Divine Ends of this rhythmic thought activity of the Divine Principle.

Man's mind develops thoughts in rhythmic suc-

cession along precisely similar lines. The developed man is conscious of this perfect progression and through this active consciousness feels his unity with higher powers and in this unity proceeds ever nearer to perfection.

I have shown that the Divine Principle goes through periods of passivity and activity. This Divine Passage from one state to the other forms so stupendous a rhythm that man's mind is too incomplete ever to grasp it. Man can, however, through introspection follow out this Divine Rhythm as it is mirrored in his own Spirit and forms the basis of his own mind.

I shall try to give a picture of the rhythm of thought as it proceeds in the mind. Man has three power stations of thought activity. The material, the lowest, which in all vertebrates is located in the spinal column, becomes centralized in the brain and from there pours forth and disperses energy throughout the entire body. From this station, proceed all thoughts which give rise to the spontaneous activity of the body. The act of eating with every subsequent action of each separate organ through which the food is disintegrated and put into a form for the body's use, arises out of this material thought center. Every activity of the body, whether it be the raising of a finger or the act of walking, is preceded by a thought arising subconsciously in this center of energy. These thoughts vibrate through the material body in rhythmic progression. They arise in the spinal column; vibrate upward toward the brain, where a fresh stimulus is given them, and they are deflected downward and directly toward that organ, or muscle, where activity is required. After the action has been performed and the energy

spent, as it were, the vibrations return; drawn through the law of conservation of all potencies into the center from which they emanated. This forms a complete rhythmic measure of a complex nature, but of so simple a performance, by man, that he is not even conscious of its beat.

To analyze it still further, let me give the following explanation. The thought is held in a latent state in the first power station, the spinal column; it is sent forth as a passive vibration toward the station of centralization and is there transmuted into active vibration and given the impetus that propels it toward the muscle, or set of muscles, of which action is required. On reaching its destination, it stimulates into activity this muscle and the outward manifestation of the thought activity results.

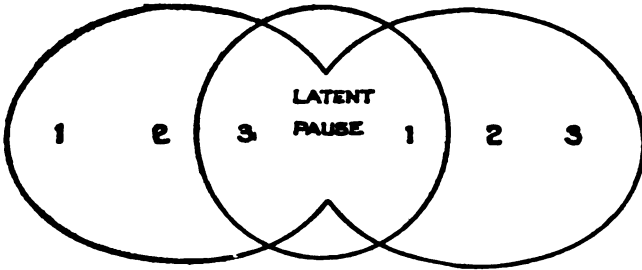
It then resumes its passive state, the activity having subsided, and returns to the fount from which it sprang. This forms one complete measure of thought activity subdivided into two distinct parts; the one rising toward activity; the other sinking into inertia, marked thus:

LATENT.	PASSIVE.	ACTIVE.	ACTIVE.	PASSIVE.	LATENT.
ONE.	TWO.	THREE.	ONE.	TWO.	THREE.
PAUSE.	LIGHT.	HEAVY.	HEAVY.	LIGHT.	PAUSE.

As one Physical action follows the other and one thought measure proceeds out of the other, the latent state, the point of repose which follows and precedes



all action is marked by the two pauses, the first and last beat which are tied thus:



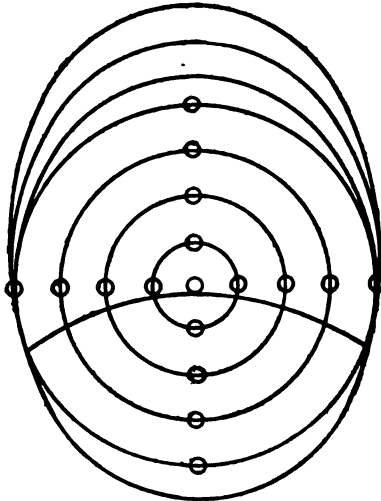
Continuous action, as in walking, means a linking together of measure after measure of thought activity emanating from the material thought center forming a complete harmonious chain.

The second power station is located in the center of the Astral-body, the nucleus of the Soul, and the thought vibrations emanating therefrom penetrate the Astral-body throughout its entirety. These thought vibrations are sent out in all directions at once in circular formation. They do not register as thoughts, in undeveloped man, in any part of his material body which they of course interpenetrate, excepting in his brain. The brain, as the centralization point of material thought activity, being able to register vibrations of finer order than any of man's other organs.

To penetrate the consciousness of man, therefore, these vibrations assume an active nature in their upward trend and a passive nature (Man does not become conscious of them as thoughts) in their downward trend. This active and passive aspect of one and the same vibration gives rise to a progression of tones. All vibrations have a fundamental sound. This fundamental forms the center of the progres-

sion; it arises, in this instance, in the nucleus of the Soul.

As the thought spreads in all directions in the form of successive waves, each wave produces a harmonic of the fundamental. The active upward trend is registered and the harmonics are translated by the brain into thought pictures. In the passive downward trend, each vibratory wave produces the complementary tone of the rising harmonic. These are transmuted by the senses of the lower organs and produce the feeling that accompanies the thought picture. The wave, of course, produces sounds throughout its entire circle; the motion toward the sides giving intermediary tones which are also translated by the finer sensibilities of the Physical-body into feelings. Let me picture it thus:



The center is the fundamental tone produced by

the impetus of the Soul. The half circular line marks the division between active and passive aspect of thought waves. The points marked in the active portion register as the thought picture in the brain and as feelings in the upper portion of the body. The points marked in the passive portion register only as feelings. The encompassing oval represents the Astral-body. The two uppermost waves are propelled into being by an added outpouring of thought vibrations of the active portion and produce the synthesis of the thought or its active and positive recognition by the mind. So that this picture which I have drawn may not give rise to misinterpretation, I must add that these tones produced by the thought activity of the Soul are of a supersensual nature and do not register at all on the Physical organ of hearing. The same picture could be correctly represented as a color picture. The fundamental tone is also the fundamental color; the harmonics are harmonics of color as well as sound. Clairvoyance being much more prevalent than clairaudience, these color vibrations have more frequently been noted than the corresponding sound vibrations.

Both sound and color vibrations arise simultaneously in thought activity; they are in fact merely different aspects of one and the same natural phenomenon. The synthesis is the positive product of the whole activity and through it the thought receives its actual form, and is then sent forth by the mind or is withdrawn again into the inner recesses of the Soul. I must add that this whole process, that I have described, gives form to but one actual thought and, as one thought follows the other, a rhythmic progression ensues marked by the rise of

activity that calls the thought into being and the fall of activity after it has been formed.

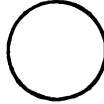
In introspective contemplation, one such thought-form may be held at will suspended, as it were, in the mind. If man's mind is sufficiently developed to concentrate to this degree on one thought, he will gradually become conscious of all its qualities and will be able to analyze it completely. The developed mind can not only analyze the finished thought product, it can mold the rising vibrations at will into the desired form. As an artist mixes the colors on his palette to attain exactly the tone that he needs, so the man that has developed mastery over his mind can, through his power of will, produce the exact shade of thought he desires. He can go further even and, through control of the thought center, can produce the vibrations he needs, direct their progression, and mold their form.

This leads me to the third power station which alone makes possible such absolute mastery of thought; that of the Spirit. But before detailing this, I would call attention to the following: The material power center sends forth subconscious thought vibrations that produce all Physical activity of the body. The Astral power center sends forth thought vibrations that also arise subconsciously, but register on the conscious mind and, likewise, call forth emotions. The two activities combined produce feelings, such as the sensations of pain or pleasure, in the Physical body and their reactions on the mind. The interpenetration of Astral and Physical thought activity calls forth such phenomena as mental fatigue following Physical activity and vice versa.

To clothe in adequate terms the highest power

center of man is a task which I attempt only reluctantly. The Spirit so far transcends man's average comprehension that I may but create confusion where I try to bring enlightenment. To speak of a power station of the Spirit is not correct for the Spirit in its entirety is a power station or, to use a better term, a power center. To speak of a Spirit-body through which thoughts vibrate is erroneous for first, this body is not a body as man uses this term and secondly, the thought vibrations are in themselves this body. I shall resort to diagrams to make these confused statements clear.

I represent the Spirit as a perfect circle.



When in repose, this circle is transparent, translucent and composed of the synthesis of all colors. In other words the Spirit is a pure light.

In activity, this light is decomposed into its component parts and becomes marvelous in its opalescence. To speak of a circle of light as being a center of thought and as possessing absolute power of will seems an anomaly; it must, however, stand even though many cannot fathom it. This pure light, which I can only show as a circle, is stirred as thought arises and breaks up its perfect repose into vibrations. These vibrations, rippling through it, manifest in all colors known and unknown to man. It is as perfect in its activity as in passivity and, according to its will, power or object one color is superinfused over the others, always the color necessary for the accomplishment of the thought vibrates most actively.

Let me say that the thought is one of devotion; the circle immediately becomes transfused with the most transcendently luminous blue. If the thought is perfect love, as love for all humanity, most delicate hues of translucent rose will flood through the circle. If high Spirituality, or understanding of the Divine in ALL, arises, a perfect yellow vibrates into being.

I shall make no attempt to show these colors, no color man can produce would do justice to their purity. Regard the heavens on a clear summer's day and you will see the purest blue man's eye can perceive. Even this marvelously perfect color will never show you the blue that vibrates through the Spirit. If you are capable of regarding the heavens with your inner eye; with your Soul, you will perceive a blue akin to that of the Spirit.

I have so far spoken of the Spirit, holding in mind the Spirit-free. This Spirit-free in its thought activity forms of itself in its vibration a body.

To represent the Spirit in repose, I use a circle. To represent the Spirit active or with a body, I draw within a circle a triangle, thus:



The circle is the most perfect geometrical figure. The triangle, pointing upward, is in its perfection second only to this circle. This figure will be more difficult of comprehension than the circle and I can only hint at its qualities. The apex shows the highest, most Spiritual aspiration. The base line forms the foundation or the law upon which the triangle

is built. The lines that lead from base to apex show the conjoining of fundamental laws with Divine Spirituality. This diagram in its entirety expresses the Spirit as it descends upon man when he has developed into understanding.

When man, in moments of exaltation; when his Soul has been uplifted toward Spiritual truth, has seen the Spirit, as it is termed, this Spirit appears to him as a flame and as a flame the artists of all times have chiefly pictured it.

What is the fundamental figure or form of a flame? A triangle encompassed by a circle. The triangle appears blue, the circle yellow approaching gold. If you have never noticed this figure produced by a flame, study the flame of a lighted candle where currents of air cannot disturb it and you will see enough to show you that this figure is its form. True, the yellow light will seem to have a triangular configuration also; if, however, you regard it steadily, the circle will appear. That the light of a candle gives, of course, only an imperfect picture, I need hardly say; for this light is produced through material aid, while the Spirit is wholly Divine and therefore perfect.

To approach and try to represent the Spirit Divine; the highest aspect of the Spirit, would give a figure man could not grasp while in his Physical-body.

Let me return to diagrams N. and O. and explain why I have drawn man's Spirit-body and Spirit-free in inverse order to the diagrams just given; and his Spirit Divine as the triangle within the circle. The perfect circle holds, within itself, the essence of Spirit. It produces the triangle, or body, and is illuminated by Divine Forces. I have tried to show this in the diagram through the figures above the

large circle. As Spirit descends actively for reincarnation, the triangle, or body, forms the vehicle through which it makes its passage downward. During its descent, it seeks to combine again with its perfect figure—the circle—and produces it by its vibrations. In other words, the circle can bring forth the triangle which then becomes its body, or form, and the triangle can produce the circle with equal potency, both being in essence the same.

Thought, as it arises in the Spirit, is of a potency undreamed of by most. Being not only a rhythmic vibration which as a cause produces an effect, like in the Astral and the Physical-body, but being cause and effect in one. The thought arises and vibrates in the Spirit and simultaneously descends and vibrates through the object of thought. The Spirit, in other words, although it has a form which, seemingly, circumscribes its activity, is not actually circumscribed thereby. It is not limited by its form. It transcends this form at will and can, in its vibrations, encompass any object merely by the power of these vibrations.

Let me give an absolute example. Spirit seeks to impress upon an ordinary human being a certain truth. It holds, in contemplation or within itself, this truth and while Spirit is thus holding these vibrations, they pervade the object, the human in consideration. Vibrations of Spirit attain their object unflinching through contemplation of Spirit. Spirit, being of the highest Force Divine, can encompass and penetrate, with its vibrations, any object it wills while holding them encircled within itself. This gives a rhythm of such power and delicacy that no words exist through which it could be explained in beats and measures.



When the rhythms of all three Principles of man are joined into one stupendous rhythm of power, then only does man attain perfection and reach the Understanding that is Divine.

“To let thy ear listen unto wisdom: thou wouldst incline thy heart to understanding.”—If thy mind opens to the secrets of the Soul, the path that leads thee toward the Spirit will become as light.

“Behold, wisdom calleth, and understanding reaches forth her voice.”—The secrets of thy Soul are thine and if thou wilt extend thine ear, the beauty of the Spirit will be to thee a sweet revealing voice.

“The beginning of wisdom is, Acquire wisdom: and with all thy acquisition acquire understanding.” *Proverb, IV, 7.*

To attain to a state of harmony that will further the development and lead to more rapid advancement toward perfection, a correlation of the rhythms in man must be attempted. The rhythms of the Physical-body may be kept in condition through Physical exercise; deep breathing, etc., as I have already stated. The rhythms of the Soul can be kept in harmony by mental exercise. For perfect accomplishment of either Physical or mental exercise, the two must be coordinated and welded into one by the exercise of will which, when pure, is of the Spirit.

The average man feels himself most actively as a Physical being. He must learn to feel himself as a Soul; must learn to realize his Astral-body, and bring his Physical attributes into a harmonious relation to his Soul. When he has accomplished this, which will become manifest through the acquisition of a new viewpoint and a reversal of values, throw-

ing the material side of life more into the shadow and raising the Spiritual into the light of consciousness, Spirit will begin to penetrate his being. Once man has felt the Spirit moving within; this highest attribute will spring into conscious activity. Man's life will then be directed not from below, that is, not from the Physical power station, but from above; from the Spiritual center of power. Man will act according to the dictates of the Spirit; he will let conscious thought precede his every action and will subdue—control—all thoughts that might lead him into an activity of error.

Many a man achieves this fine interbalancing of forces without being conscious of the relations between higher and lower self. Spontaneously, his thoughts direct his life; his higher self dominates the lower. Such men are said to have very finely developed powers of intuition. They seem to tread the path of purity without effort or active reflection. Others must, through intensive effort, train their higher faculties, and every time they slip and fall, renew with fresh vigor the exercise of mind. The latter class, and they form the major portion of humanity, must wrestle with their own Spirit until it blesses them, even as Jacob wrestled with the angel—Spirit—and would not cease until he had been blessed. The former class has wrestled with the Spirit in earlier stages of development and is now reaping the fruit of effort; tranquillity of Soul, through guidance by the Spirit. I do not mean to imply that those who have achieved a ripe measure of harmony have reached the goal that man is working for, but they have overcome many of the errors of man's existence and are on the upward curve of evolution.

“The beginning of wisdom, is, Acquire wisdom.”  
—To find the wisdom of the Soul thou must, through  
own initiative and conscious effort, acquire—make  
thine—thy Soul.

“And with all thy acquisition acquire understand-  
ing.”—When thou hast made the wisdom of the Soul  
thine own thou must continue, unfalteringly, on the  
path of light for it will lead thee to thy Spirit, and  
through thy Spirit to Understanding of the Divine.



**SPIRIT**

Harmony—rhythmic attunement,  
In life through love and peace,  
To all things that are,  
To all things that were,  
And everything that is to be—  
That is the Spirit's mission;  
That is its law and fulfillment.  
Thou and I in the flesh;  
Thou and I in our toil,  
In our journey from birth to death  
Are but reflections and dreams,  
Vague and passing pulsations  
On Spirit's ageless course  
From Source to Source of its being,  
Its essence, the All Divine.

## SPIRIT

“Happy are they whose way is perfect, who walk in the law of the Lord.”

“Happy are they who keep His testimonies, that seek him with all their heart.” *Psalm CXIX*, 1, 2.

I HAVE explained that when Spirit descends into incarnation it enters gradually into the new Physical body. The newborn infant is predominantly a perfect little animal, it has a Physical-body and a vital spark, the nucleus of the Soul. In the first years of its life both body and Soul develop very rapidly, either in accord or, one of these Principles takes the lead.

In some children the Soul unfolds very rapidly and attains predominance over all Physical tendencies. In others the growth of these Principles is reversed. In a child where Soul holds the dominating position, the Spirit will penetrate sooner than where the reverse is true. Such children often show in extreme youth certain qualities, not recognized, of Astral perception and, as the Spirit gradually enters into them, they become conscious of a duality of being. They also show an earlier development of mind and, frequently, the parents are puzzled by the questions put to them and the, so called, imaginative tendencies shown by their offspring.

It is important to analyze this imagination of the child. Often it is due to a perception, through the

Soul, of things the parents know nothing about. Often it is interpreted as fanciful lying. This interpretation is caused by two factors: one being the lack of comprehension in the parent; the other: the imperfect narration by the child of the things it has felt or seen. The natural consequence is, in most instances, that these strange qualities the child is exhibiting begin to form a barrier—especially where the parents attempt to subdue them—that leads in later life to an estrangement which causes suffering to those involved.

The child is extremely sensitive to criticism and rebuke and will withdraw within its little self when it feels that rebuke was unmerited and criticism misapplied. It may be led either to consider its parents as untruthful, knowing that what it related to them had a real existence, or to consider that which had seemed real as only a fancy arising in its own mind. Both results are very unfortunate and will often accomplish exactly what the parent wished to avoid; namely, real untruthfulness.

In a child that feels that it is disbelieved and that sees that the truths it utters are neglected by the parent, the fine distinction between truth and fancy, fancy and lying, will become less apparent. When a child begins to doubt, as in the latter instance mentioned, the truth of the phenomena seen and credits them to its own fancy, it will frequently develop the tendency of enlarging on this supposed fancy and spin the real and the false together, losing, as in the former case, the power to distinguish the one from the other and develop a trend of mind that may culminate in untruthfulness. This will slowly but surely lead to a suppression of the intuitive faculties and throw the child mind out of balance, caus-



ing it to credit only what its eyes actually perceive, that is, Physical phenomena, and to discredit what its inner eye perceives: Astral and Spiritual phenomena. The seed of disbelief in higher things once sown, a harvest of materialism becomes almost inevitable. The Spirit has great difficulties to surmount and, often, does not succeed in penetrating the consciousness at all.

If the child's mind is lovingly and patiently left to unfold; if the odd little stories it so frequently relates are listened to with forbearance and with a true desire to comprehend; if the child is made to feel that it receives absolute credence in all it says, and that its natural trustfulness is met by understanding and a willing response, a beautiful union will develop and ever increase that will cause perfect harmony to pervade its relations with its parents. All its finer qualities will spring into prominence and, instead of regarding its parents as merely mentors and critics, it will feel that they are truly guides and loving guardians to whom it may unburden its Soul and from whom wise counsel will ever be forthcoming. Such a feeling of reverence and trust, by calling into being rhythmic vibrations of delicate hues, will open the portals of its Soul and make easy the entrance of the Spirit.

The first eight or ten years of life are the most important for the formation of character. The mind is open to influences coming from without and to vibrations arising from within. Where development is permitted to proceed in rhythmic accordance with all Principles involved, the mind is perfectly able to correlate both external and internal vibrations. The Soul, guided by the Spirit, will be able to distinguish the false from the true and a firm character will re-

sult in which Physical and Spiritual attributes will be welded into a concordant whole. Where external vibrations of discordant nature pour in upon the child, the evolution of the Soul will be disturbed; the inner power of discernment may be lost and an ill balanced character result. A human being which, in childhood, has lost its perfect poise becomes the victim of contending forces and can regain its natural rhythm only after long and difficult mental struggles.

The child in whom the Soul naturally predominates will, frequently, manifest a dreamy disposition and show tendencies of an artistic nature coupled with a rare understanding for tales about religious subjects; about fairies, or anything that borders on the Superphysical. Activity of body and love of play may often go hand in hand with these tendencies and are a vital necessity which, where they are absent, should be awakened with loving care.

Perfect health can only be attained if mind and body are equally developed. But to coax a child whose mentality is so active that it leads to bodily inertia to develop its Physical possibilities is often an extremely difficult task. Mental activity should by no means be suppressed and bodily activity forced upon the child. It is far better to divert some of the energy of the mind into channels that will naturally bring into play the Physical attributes also. If a child is shown that it can let its dreams spin themselves out just as well when walking through woods and fields as when lying Physically inert on the grass; if the appeal is made to its mind and the value of rhythmic breathing and exercise taken in the open where it can absorb fresh air and the energies they contain are impressed upon it as being

essential to both the perfect development of mind and of body, the child will be easily led into a more healthful mode of living. It must be remembered, however, that this type of child is like a very delicate flower sprung into premature bloom while the winds of the winter have not yet subsided and it must be nurtured tenderly and protected from the harshness of the external world. Just as the flower exposed to the roughness of the winter winds may be torn and defoliated, the tenderness and beauty of the mind sprung into early bloom easily may be destroyed. A child that reveals the hidden wonders of the Soul; one in which the Spiritual side far supersedes the Physical, is only half rooted in Earth-life and, if this Earth-life proves too rough, will frequently have but a short existence, withdrawing naturally into those Spiritual realms from whence it came. Set more firmly in the ground a plant whose stem is weak, but see that in so doing the profusion of its flowering be not disturbed!

The bodily active type of child; the one where Physical attributes come to earlier fruition than mental, presents a problem that must be studied with equal care. Here the stem is strong while the flowers are imperfect and the right way to awaken the powers of the Soul is hard to find. In such instances the methods employed for guidance must be reversed. The mental plane must be reached through the Physical. Some times an intense love for nature can be awakened in such a child, for its activity naturally expresses itself in the great school nature has provided. Awaken the interest in all the finest manifestation of nature and often the path that leads to development of Soul and Spirit is easily found.

The Spirit is latent in every child and though the Soul may seem to sleep, it needs but a touch to awaken it into activity. Clear insight and comprehension of the Principles that constitute man are essential if true understanding of the child is to be found.

Enter into the Soul of your child; acknowledge the perfection of Spirit and you will find the means to develop this Soul, and will be able to help open the portals for Spirit to enter.

Unfortunately the trend of modern civilization is such that man is led ever farther away from recognition of his higher Principles. In thus losing touch with his own Spirit and negating the actual powers of the Soul, he robs, not only himself, but also those entrusted to his care, his own children, of the Divine Heritage that is their right.

“Happy are they whose way is perfect, who walk in the law of the Lord.”—Only those who have guarded their heritage and who are governed by the Divine Laws showing through their Spirit are blessed.

“Happy are they who keep His testimonies, that seek Him with all their heart.”—Blessed are they that have guarded their heritage and are in constant union, through the powers in their Soul, with the Spirit that is Divine.

“Wherewithal shall a youth keep his way? By guarding it according to Thy word.”

“Blessed art Thou, O Lord: teach me Thy statutes.”  
*Psalms, CXIX, 9, 12.*

Great stress is laid in all modern countries on the value of education and nations pride themselves on their progressiveness in placing the means for attain-

ing education at the disposal of all. The children of the rich as well as of the poor not only can, but must attend school up to a certain age.

Schools have sprung up everywhere that open the way for specialized, for vocational training. Night schools offer advantages to those who, while earning their daily bread, still wish to continue along a special line of study. All this is, undoubtedly, very good and many attain real advantages thereby. One thing, however, is overlooked by the wise school boards that should receive consideration. Who are the teachers in these Schools? Have they received an education which truly enables them to teach? Are they well prepared to be entrusted with the care of the minds of hundreds of children. I am speaking chiefly about the elementary schools; the schools in which the seeds must be sown that will lead to well developed minds.

If one passes through the lower grades of any school, picked at random, one will mostly see young girls not yet or scarcely out of their teens, trying to sway from twenty to thirty children and "drum education" into their minds. How can education be given out by one who has received only a modicum of education herself? I say "only a modicum of education" for the educationary system prevalent in the average school leaves out of account so many factors that the results obtained are very imperfect; are in fact as far removed from maturity as are the human beings chosen to dispense knowledge.

The fundamental of all education must always be the education of self. No person is capable of teaching who has not first taught himself. No person should dare attempt to control and sway the minds of others who cannot control and sway his own mind.

Outward selfcontrol is taught in schools, I grant, but inward selfcontrol, which alone leads toward a harmonious development of all faculties, receives too little attention and thought. Can a person who does not understand himself, his inner mind, be expected to understand the activity of mind in another? Assuredly it is well for every child to learn to read and write, and to inculcate in its little mind the rudiments of arithmetic, geography and history, but can this knowledge be of much avail if the inner working of the mind remains forever a mystery?

Modern education reverses the order that should attend the acquisition of true knowledge. Its trend is from the outside inward instead of from the center outward. All true masters of Life have attained their mastery only through knowledge of self. True poise and the ability to cope with the vicissitudes of Earth existence can only come from within. Only an insight into one's own Soul gives one the power to comprehend another's Soul. Only the wisdom attained through concentrated study of the own mind and the Principles that form its foundation can awaken the sympathy and understanding necessary to sway and lead the minds of others. Study of self, if rightly undertaken, does not, as is erroneously believed, lead to self centeredness and egotism. None who have gone through the struggles attendant on the study of the own mind and the correlation of contending forces active in the inner man, can fail to view with deepest sympathy the struggles of another. Only he who has conquered, even if only to a small degree, the demon in his own breast—the lower self—can help to conquer and cast out the demon that attacks his brother. Above all, only one who has given the steering of his own ship, on the

sea of Life, into the hands of the Spirit can teach another the art of piloting.

If the fundamental of all knowledge is of necessity the knowledge of self, what means must man employ to achieve this fundamental? The means have already been indicated by me: introspection which involves contemplation and concentration alone will bring knowledge of self. Turn inward. Let your inner ear listen to the harmonies vibrating through your Soul; let your inner eye watch the colors arising in your mind; look toward the center in which reside the powers that alone make you a thinking entity. Try and control this center and permit its vibrations to proceed only in accordance with the dictates of Spirit.

True, this study of the inner self is the most difficult of all studies and if it is not rigorously adhered to will seem to lead to no definite results. Many are those that have attempted to reach out, vaguely, toward the knowledge that the Soul alone can reveal only to wander again from the path disappointed because of lack of results. The few, however, that have persevered have been, and always will be, rewarded a thousand fold.

All study of self should be pursued with the object in view of obtaining entire control of every feeling, emotion and thought that arises in the mind, and of subjecting to the Divine Intuition of the Spirit all faculties inherent to man. The purpose should always be to attain to understanding of the forces latent in the higher self and to utilize these forces in the service of others. As soon as man obtains his inner harmony; as soon as Spirit, the all powerful, the Divine Will in man, attains supremacy over all

other forces, he becomes an active living power in the universe.

Powers thus obtained through realization and mastery of self; powers awakened through the Spirit and subject to that Spirit's will are never misapplied. Control of self and absolute mastery of Spirit will never come to any but the humble, and true humility rejects all thoughts of self aggrandizement and thrives alone on service done to others.

True humility of Soul and Spirit calls into being the highest reverence for and the deepest devotion to even the most inconspicuous object in the universe. The Spirit recognizes that nothing is that is not Divine and that therefore all things that are are sacred.

Man is Spirit first and last. Before birth and after death Spirit is and ever will be. The Physical-body is an acquisition, a form through which Spirit is led to experience in full the Divine Principle in its every aspect. To gather in the benefits that this experience brings, life on Earth must be ever regarded from the heights of Spirit, and every occurrence, all vicissitudes weighed and measured by this eternal Principle. To achieve this domination of the Spirit man must train himself to look ever upward and to attune his lower self to the higher. How shall man begin this task and find the way that leads to perfection? How is man to overcome all obstacles that beset the path that leads to understanding?

Man has within himself the Divine Faculty of creation. The material which he must mold is his through Divine Causation. Nothing can be created out of nothing and as long as man denies the Soul, the Soul does not exist for him. It is as though it



were not and his creative powers are nullified by this conception.

To realize the Soul and thereby find the Substance with which and through which creation becomes possible must be the first consideration.

What are the indications given man that he is possessor of a Soul? No man is so material; so single minded in his materialism that at times the whispering of the Soul does not reach his consciousness. In his hours of contemplation, in his dreams and in the lives of others, he will at times see or feel the existence of something above his understanding. If he awakens, ever so slightly, to the comprehension that there are things that lie beyond the reaches of his worldly knowledge, the desire will arise to penetrate into those things. Once this desire arises, if it be not stifled at birth by utter skepticism, it will grow in strength and a true search for knowledge will commence. Then is the time when concentrated introspection should be taken up, as the study of self alone will reveal the Soul. Man should try to set aside a certain time each day for delving into the obscure regions of his consciousness. At such times he should close his outer senses against all intrusion and should listen, his consciousness turned inward, to the rhythms pulsating through his being. Soon he will feel vibrations beating against his conscious brain the source of which was hidden to him until now. If he persists and as he develops the powers of concentration, slowly the revelation of this source will come to him. The progress at first will be so slow that often he will despair of ever accomplishing his object and nothing can help him, no one can lead him, but his own perseverance and hope.

Man can, however, of himself hasten this birth of

his Soul. Hand in hand with his efforts towards attaining insight into his being should go the intensest effort to probe the quality of his material existence and to purify his actions on the Physical-plane. If he weighs and measures all his actions, casting off all false desires, his inner development will proceed more rapidly. When at last the absolute surety of having a Soul as well as a body bursts upon his consciousness, he will have found the substance that enables him to become a creator. Then will the Spirit mysteriously reveal itself, become the will, and dominate the whole.

The Physical-body is the temple in whose holy recesses the Spirit broods on the altar of the Soul. The temple must be purified and must be kept in perfect holiness else the altar will remain hidden behind a veil and the Spirit will withdraw leaving the temple an abode of darkness. The Spirit is the light fed by the sacred flames on the altar of the Soul which flames alone spring into life when purity pervades the temple.

It is not merely as a picture that I thus illustrate the triune quality of man. I choose deliberately and in accordance with Divine Truth. For this relation of body, Soul and Spirit, has always been perceived by those who have developed into close communion with the Divine and from this actual inner relation has sprung the symbol, the outward configuration, of monuments erected by man in which to worship the Lord of being: the Divine Principle.

When man has developed through the wisdom of his Soul to the understanding of the Spirit and when his inner eye becomes attuned to the vibrations of the universe, this same configuration in stupendous magnitude will burst into his consciousness as

the revelation of the Divine. For the Material Cosmos is the temple—the body—the Divine Cosmos is the altar—the Soul—over which broods the Eternal Cause—the Spirit.

“Wherewithal shall a youth keep his way? By guarding it according to Thy word.”—How shall an aspirant attune himself to find and keep his way upon the path of light? By keeping pure the essence of his being according to Thy laws.

“Blessed art Thou, O Lord: teach me Thy statutes.”—Blessed art thou O Principle Divine that in Thy revelations dost unveil to me my own Divinity.

“On the percepts will I meditate, and direct my look unto Thy paths.”

“Open Thou my eyes, that I may behold wondrous things out of Thy law.” *Psalms*, CXIX, 15, 18.

Concentration is a power little understood. It is the quality of mind that alone makes contemplation perfect. The object for study is held in the mind to the exclusion of all else. One may concentrate on an object extraneous or intraneous to self; on something concrete or abstract; on something uniform or multiple, always the *modus operandi* of the mind remains the same. The mind draws a circle around the object held in contemplation barring the way to all outward vibrations and centers its forces, its powers of understanding on the object thus held. That is true concentration in the occult sense.

The object in view of this act of concentration, that is, concentration of the mind, is always to penetrate the being, the form or properties of the object contemplated. This kind of concentration develops the powers of the will and widens the vision of the Soul leading little by little to understanding of

things ordinarily hidden from the Physical senses, things occult. By developing the inner faculties of perception, it widens and deepens the scope of man's mind. Few are the minds that can at the outset grasp the significance of such concentric efforts and many will fail to accomplish absolute concentration when first they attempt it.

Concentration and contemplation are difficult of achievement especially when an inward object is held in view. To some it may be of great help if they will first attempt to concentrate their mind on an outward Physical object merely as an exercise, trying to focus their undivided attention upon it. When this has become possible, the will to penetrate the inner meaning of the object should be added to the act of focusing the attention upon it. Another aid towards training the mind in this direction is to visualize, with the outer senses closed, some color. Let it diffuse the entire mind and hold it, centering all forces on the perception of the color. In doing this it is well to remember that only pure colors, colors of high vibrational value such as yellow, blue and violet should be chosen. These colors produce calm. Any mixed, impure or too vivid color as brown, grey or certain shades of red, excite and are detrimental in their influence on the Soul.

It is well to follow this exercise of the mind with one in which the will forces colors to alternate, concentrating on each color as it is forced to rise. Later, when the will has begun to realize its control over the vibrations of the mind, the activity may be directed toward attaining to a comprehension of the colors or thoughts that pulsate rhythmically upward into the consciousness out of the inner self, the Astral or Soul center.

In all these exercises the outer senses must, through the will, be kept in abeyance so that the inner center of power may awaken and the inner organs of perception open. I do not feel that I can give any further hints in this direction, but wish seriously to recommend not one, but many careful trials to be given the above exercises.

To return to the definition of concentration, I wish to explain another use that is made of this faculty which, however, is not to be recommended to those who have set for themselves the high goal of attaining to the Spirit and through the Spirit to Divine Understanding. I speak about it merely because it is made use of by many mediums and so-called prophets and seers; and, as a means to the attainment of certain faculties of perception, which, however, do not lead to a high order of development, deserves consideration. This mode of concentration involves the use of the outward senses to a degree which makes of the mind a blank, leaving it free to register impressions of vibrations as they flit before the inner eye at random. It is a form of self hypnotism and is employed by crystal gazers and the like. The Physical eye is focused or concentrated on some bright object with such intensity that the senses become paralyzed and a state of semi-consciousness or sometimes even complete unconsciousness of the medium results. This concentration of one sense organ on a given point naturally presupposes an effort of will, but the effort once made; the point fixed by the eye, the will becomes paralyzed as do all other conscious activities of the mind.

The mind becomes a blank screen and Astral visions are thrown, by forces unknown to the medium, upon this screen. The result is a prophecy or a rev-

elation of past occurrences which, as the medium does not consciously invoke the vision and is by no means able to discern the true from the false, may or may not be correct. If anyone comes to such a medium and makes himself the subject of the prophecy, the medium will attempt to hold the subject in view thereby forcing visions appertaining to that person to appear. Again, owing to the semiparalyzed state of the medium, the object will mostly be imperfectly attained. The person thus interviewing such a medium must always hold in mind that the prophetic vision is open to doubt.

Only one who consciously exercises his will and sees visions at the dictates of the Spirit is truly reading in the records of the past or of the future. I do not mean to create the impression that no visions except those of the developed man, the adept, are to be credited. There are human beings so sensitive to Astral impressions, although unconscious of the source of these impressions, that accurate visions either of past, present, or future events will flash into the consciousness of their minds. Such visions come without conscious effort to all, but are comprehended only by those of a sensitive organization and then, as a rule, only when in a state of highly strung or very finely vibrating emotions.

Love and friendship pervaded by intense devotion tune the vibrations into receptivity of vibratory influences pertaining to the object held thus closely in the embrace of the Soul. Such visions may well be credited and may register at any time or place either as a strong foreboding of joy or disaster to come or as an actual picture of the event before its transpiration, or at the moment of occurrence even though

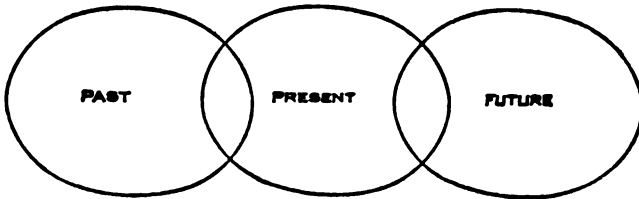
the one that receives the impression is far removed in Physical space from the beloved object.

Here it is well to point out that everything that ever has been; all things that are and all *that is to come* is recorded in the vibrations of the ALL. And those that can attune themselves to these superfine vibrations can read at will in these Divine Records. As in the embryo enshrined lie all potentialities of the matured man, thus in these records are stored all potentialities of things to come.

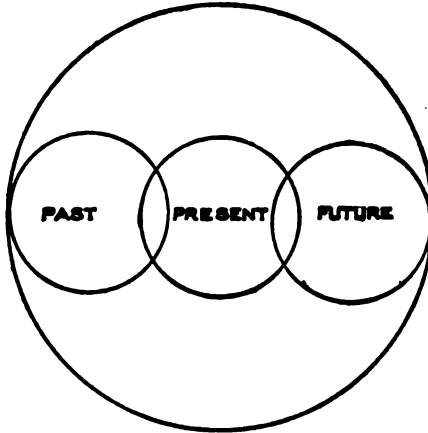
It may seem odd to the average intellect used to the division of time into the past, present and future, that anyone should make the statement that the past and the future are in fact coexistent with the present. Yet at all times men above the average have sensed that there was something artificial in this division.

The Divine Principle, even if regarded in its multiple aspects, always remains a unity and all things within the ALL even if, when analyzed, they appear multiple in composition are in truth, when viewed with understanding, a unity. Unity is the synthesis, the perfect aspect, and this unity becomes apparent to the minds of all who have advanced their comprehension to include other things besides the Physical.

Time is an aspect of Divinity and is as such a unity. Man has divided time in accordance with his poorly developed faculties of comprehension. To man time appears thus:



While its Divine Aspect involving unity is thus:



Man's mind, which has for thousands of years been trained more along Physical lines, has become enveloped, so to say, with a Physical shell beyond which his comprehension cannot reach. If man would but try to pierce this shell and look at Life, not with the viewpoint of one involved in its meshes, but with the eye of one superior to or elevated above its Physical aspects, he would soon find his conception changing to a marked degree.

The study of self presupposes to a large extent the faculty of becoming the observer instead of the subject without losing sight of the fact that while being the observer he yet remains the object. Introspection develops this faculty of becoming the observer of self. It involves the exercise of the will the most forceful quality of man's mind, and calls for analyzation through contemplation and concentration as aids to the full development of will. It evokes an inward motion, a probing from the cir-



cumference toward the center until understanding of this center has been reached. All this comes under the head of introspection and realization of the center can only be attained through this intense scrutiny and analyzation of self. Once the object has been attained and analysis of self has been completed, the synthesis or unity of self enters the consciousness. Man then begins to see himself as a unity composed of a multiplicity of vibrations, rhythms and forces. He recognizes within himself three aspects of Divinity that govern these multiple forces and realizes that his highest Principle, the Spirit, if, in accordance with Divine Laws, he develops it into the dominating power, the will of his being, becomes at once the center and circumference, making of all contending forces one synthetic whole. Having thus arrived at the unity of self through comprehension of his multiplicity, he will have accomplished the seeming incongruity of feeling himself as object and observer at one and the same time. It is the Spirit which from its vantage point of ageless existence becomes the observer while the lower Principles, which in the undeveloped man remained always the subject appearing to be actually the man himself, become the object and thereby the substance over which the Spirit presides. This realization of his actual being, as Spirit, brings about a complete revaluation of all things. Spirit dominating the substance becomes creator of that substance and can mold and form it at will.

Time, in its divisions, which the lower self was heir to, becomes a unity for Spirit being ageless can perceive its synthesis. Space, which to man's lower self is as divisional as time, becomes to Spirit a unity, a perfect whole, for Spirit can encompass it and

transfuse it vibrationally at will. Viewed from and through Spirit, all things assume their true and perfect values. The Physical shell circumscribing man's mind bursts open and the Divine Essence of being as manifest throughout the universe penetrates and fertilizes the understanding. All Physical things, a plant, for example, is realized in all its aspects, that is, from the seed through every stage of its development upward and downward again into decay. Spirit, when viewing a seed, sees not the seed alone, but sees simultaneously the plant in its maturity and can follow the vital spark, which is its essence, in its passage through its entire natural rhythm.

This full development into the Spirit which is the goal of man stands, as yet, so far above attainment for the average, that few are they, even of those who work intensely toward its achievement, that have the strength and power of will to remain upon the path of light. I may even say that few will grasp, in its entirety, the possibilities that I have tried to unroll before their eyes. It is, however, well, even at the risk of seeming at times still more incomprehensible to many, for me to open up a few more vistas in the hope of doing service to a few at least of the human brothers on this Earth. I would point out that understanding thus attained through a coordination of all forces in man into a unity of Spirit, leads to a comprehension of natural forces that makes them subservient to the will. The Spirit can unseal forces in nature and propel them through its dominating power toward a Divine use.

Humanity at large has, even farther back than the annals of history record, been illuminated, benefited and led, by men who have attained to such superior domination of Spirit. Divine Teachers and Healers

have appeared again and again to broadcast seeds and to apply the leaven to the apparent inert masses of the human family. Many a seed broadcasted thus has sprung to life; often the leaven has raised a portion of this mass changing a downward trend into an upward, an aspiring curve. Spirit comprehends that no one individual can reach the ultimate goal, unity with the Divine Principle, a unity of understanding, alone and ever will the seeds be sown afresh until humanity begins to comprehend that as a whole it must attain perfection. No man who studies the precepts of such teachers can fail to see that they include and pertain to all, even the most humble of his brothers. No man can find his own salvation who does not encompass his brother with his Soul and administer through his Spirit to the needs of all humanity. This unity of the human family becomes apparent to all who have comprehended that unity, perfection, synthesis, is the law of all things being the form and essence of the Divine Principle in its every aspect.

“On the precepts will I meditate, and direct my look unto Thy path.”—I will encompass with my Soul all seeds that Thou hast sown and be in Spirit ever a seeker after truth.

“Open thou my eyes, that I may behold wondrous things out of the law.”—Unto Thy direction do I yield my Spirit that I may develop to understanding of Thy Divine Unity which is the Law.

“Cause me to understand the way of Thy precepts, that I may meditate on Thy wonders.”

“The way of falsehood do Thou remove from me, and grant me graciously Thy law.” *Psalm, CXIX, 27, 29.*

Having indicated how the mind may be trained toward the attainment of a better comprehension,

a knowledge of the hidden forces in man, I would now turn to the more outward training that should always accompany all such efforts. With outward training I mean the control of action. This control must come of course from within for outward action is always, even if subconsciously, motivated by impulses arising in the mind. Any dissertation on outward training, therefore, includes inner training and vice versa.

It is very important to study closely this relation between thought and action; to follow back the action to the thought and probe what stimulus gave rise to it. Often it is easy to find the cause, the stimulus that set in motion the vibrations which formed the thought and almost simultaneously released the action. Often one must probe very deeply before true comprehension is reached. In cases where the impulse toward a hasty action which later on will cause regret is felt, it is always best to suppress this impulse until, as the saying goes, one has thought twice. This term "thinking twice" is a very apt colloquialism and expresses exactly the course to be pursued. Control of action calls for a retracing of the thought, a weighing of its quality and its suppression if it proves reprehensible.

To give an example: the impulse arises to strike a man. If the impulse is carried out, the blow delivered, a twofold harm is done; the harm to self and to a brother. The harm to self arises out of a lowering of the power of will, for every time even an iota of control of self is lost the absoluteness of this control is undermined. A further harm to self ensues out of the flooding of the system with inharmonious vibrations that discolor the tranquility of the Soul thereby lowering its vital purity. The harm done to a brother

through afflicting pain may rouse in him a similar pernicious activity whereby his Astral purity is endangered for which the one who struck the blow must hold himself responsible. Anyone who harms another must, according to the laws of Karma, repair that harm and bear its burden until it has been, through reparation, nullified. In "thinking twice" the first impulse is checked and selfcontrol reestablished before action takes place and, if a man honestly probes for the cause, the chances are that the action will not result. The harm to both remains undone and a step upward in the training of self is made.

In retracing one's thoughts it is well to probe even beyond the seeming stimulus. Let us say a harsh word has given rise to the impulse to strike. What then motivated the harsh word? Often in following out thus closely the causes behind an impulse, the original cause, is found in the own self and the proper course to pursue would be to apologize to one's brother instead of striking him. Even if the original cause lay with the other man, is it not worth more to keep control of self; to keep the harmony of Soul so necessary for development and to avert the Karmic results of hasty action, than it is worth to feel the momentary Physical exultation of having delivered a blow? I have taken a very crude example, but it will serve to show what I wish to point out.

Complete control of self in thought and action means constant supervision of every impulse. It means control of every look and word, for looks and words are often more potent even than acts. It means not only intensive effort toward attaining harmony and purity of self, it means also a patient adjustment of all relations to one's fellowmen.

Many so-called intellectual qualities, such as criti-

cism expressed and inexpressed, the giving of advice not arising through Spiritual understanding, but often caused by a feeling of superiority of self, are better suppressed. Criticism warps the Soul. Look not for the faults in your brother, but exalt his good qualities in your own mind, making them alone determine your relations to him. Do not advise before "thinking twice" and thrice, for how can you judge what course your brother should pursue? In your relations toward others, be moved alone by charity which excludes condescension, by mercy which includes humility and broadness of perception, and by love which is the wisdom of the Soul, the essence of Spirit and the bond which, in its Divine Perfection, makes your brother as dear to you and dearer than yourself. Devotion, reverence, humility, should mark your every act and thought if you would advance yourself and benefit humanity.

Now I wish to speak of one thing the importance of which should be plain to all. Spiritual advancement and beauty of Soul must be based, while Earth-life is man's lot, on purity of body. Purity of body is alone possible of attainment if chastity of *thought* and of action governs all Physical emotions. With chastity I do not mean celibacy, for procreation is a law of nature. Every Physical law must, in consideration of man's innate being as Spirit, be brought into concordance with the higher laws, the laws of Spirit, which, if violated, plunge man ever deeper into material existence.

Every union of the sexes should result only from a perfect harmony of Spirit. All else is error. Every act of procreation should be hallowed by the thought that a new temple is being built as Earthly habitation for a Spirit. Every impulse of a carnal nature should

be suppressed if Spirit does not elevate it into an impulse of holiness. Every time a man or woman strays from this path of chastity vibrations are set in motion which disfigure the Soul, fetter the Spirit, and retard development. A Karma is thereby accumulated which completely clouds the aspect of progress. If, in thus giving way to the lower self, another is innocently involved, the damage done to self is almost ineradicable and draws the ego, the Spirit, the actual man, into a retrogressive curve that may end in complete annihilation of self.

I have so far spoken of the Spirit as being Eternal, ageless, but instances do arise where, if this Spirit has for ages in successive lives been made a prisoner through repression of all higher intuition, all finer instincts, it gradually loses its own Divinity, its qualities of self, it goes the way of lower forces and dissolves, which means that it loses its individuality so completely that for continued existences—for this existence must continue—it must reassimilate itself and start anew its course upon the wheel of Life and that, with a Karmic record that promises untold suffering and Life after Life of slowest progress until, through effort of the intensest kind, the darkness invoked by self becomes again pervaded with light.

I shall deal with another question relating to union of the sexes here, as this question naturally presents itself to all who are trying to live a higher Life and who strive to penetrate Divine Mysteries. Should Physical union take place only as an act of procreation? Is the mating instinct an attribute of man for the sole purpose of creating the child? These are grave questions and deserve very careful consideration for error will often result if ignorance answers them either with yes or no.

To take the stand, for Spiritual reasons, that procreation alone should be the object of bodily union, shows, I grant, a very high idealism. Ideals will always topple from their lofty pedestal, however, if they are not in concordance with natural laws. None can dispute, who have studied this question, that both man and woman, in their Physical aspect, show a rhythmic ebb and flow of the impulse toward bodily union which far exceeds the procreative possibilities. In man this rhythm is marked by a slowly ascending scale—the rise of impulse—culminating in a sharp accent—the release of impulse—followed by a quick fall, a return to the fundamental of the scale—the gratification of impulse. This inherently natural rhythm is a short one and repeats itself unintermittently. If transfused by mind; brought into concord with the Soul; drawn, as it were, into the higher consciousness of Spirit, this rhythm culminates, not in the Physical creative act alone, but also stimulates into activity the mental creative faculty. If constantly suppressed and falsely regarded as base, Physical and mental creativeness may be warped. If this natural impulse does not find the means of expression necessary to its perfect release, Physical perversions may arise.

On the mental plane this impulse through its inherent quality of transfusing the whole body with intense emotional activity, gives rise to a feeling of power which is most fruitful for the development of mind in creative channels. Through suppression, these mental qualities are often curtailed and either distortion or a dull unfruitfulness of mind results. I do not claim that uncontrolled release of this rhythm should be advocated. Nothing could be farther from my thoughts, nor is it harmful if this impulse is



repressed even for long periods of time. I also grant that there are men in whom the Spirit so predominates that they can absolutely control this rhythm, diverting the rise of power entirely into Spiritual channels. But the average man, even the one who is through constant effort ever advancing nearer to this highest goal, is as yet not capable of thus Spiritually transmuting this impulse while he may well succeed in transfusing it with Spirit.

Love between man and woman; love that is of the Spirit as well as of the body, is in itself subject to a rhythmic flow of emotions. The calm and constant unfluctuating devotion of Spirit is the organ-point of love, the rhythmic rise and fall of Physical devotion form the cadences, the complementary tones, that makes such love in its entirety a sweet accord. Such concord in love is only possible if male and female rhythms are attuned to meet each others Physical as well as Spiritual demands.

The woman's Physical rhythm is a slower, more legato, movement punctuated by pauses or periods of contemplation. Her Physical rhythm also gives a stimulus to mental creative impulses and can as little as the man's be termed false or base. The male rhythm is as a cadence of staccato tones; is virile and impetuous. The female rhythm a soft legato melody which reaches a climax of sweet poignancy when periodically it blends with the impetuosity of the virile cadence. Where perfect blending does not occur, an error on the Physical plane has been made and the disharmony resulting jars the calm vibrations of the Spirit, abruptly breaking off the organ-point of love. Only when marital relations develop thus along harmonious lines; only when the union of male and female cadences are built up on the Divine

Organ-point of love, the Spirit, only when both the authors of this union have found the surety of perfect blending, should the desire for procreation, which then will be a desire of Spirit as well as body, be given way to and the holy office of building a new temple be performed.

I feel that the idealism of this standpoint may be regarded by many as impossible of attainment, but surely all will grant that it is more in accord with Divine Laws than is the idealism that negates the body! An ideal to be blessed by fruitfulness must be firmly rooted in the laws of nature just as its branches must extend even to embrace the heavens.

All that I have said calls for but one thing; control of body, of impulse and action by the Spirit. Negation of natural or Physical laws will lead no farther; will advance humanity no more than will negation of mental or Spiritual laws. All man's attributes are his for a purpose. All must be blended into a unity and all must be brought to bear fruit on the tree of Life in harmony with Divine Provision. This tree of Life extends for man through all the planes; his Physical experiences are as necessary to its perfect growth as are his mental and Spiritual experiences. The Physical qualities as well as the higher attributes call for careful nourishment, careful supervision, or else they will either develop into rank growths, sapping the vitality of the tree or, if undernourished, that is negated, stunt the development into perfection which is the climax of evolution.

"Cause me to understand the way of Thy precepts, that I may meditate on Thy wonders."—Cause me to understand Thy laws in their every aspect, that I may through highest contemplation unify them even to perfection in myself.

“The way of falsehood do Thou remove from me, and grant me graciously Thy law.”—Out of all errors let me evolve, led by my Spirit, which is of Thee, into harmony.

“Songs have Thy statutes been unto me in the house of my pilgrimage.” Psalm, CXIX, 54.

Viewed from above, through Spirit, and viewed from below, through the material senses, humanity at large appears as a complex multiplicity. Spirit sees the trend toward unity through ever higher development; a unity which the more material minded are as yet not aware of although, even among these, the idea of universal brotherhood has cropped up again and again in the form of different movements in society given various appellations such as socialism, syndicalism, sovietism, etc. All these movements show that the inert masses of humanity feel this tendency, this necessity of unification, and try to give expression to it as best they, from their average low level of comprehension, are able to. That these movements are far from reaching the ideal as yet is clear to all advanced thinkers, but progress is necessarily slow where unity must be achieved in such a complex body as humanity represents.

From the higher vantage ground of Spirit, all these movements have a pitiable aspect as few, even of the leaders and promulgators of socialistic ideas have seen the crux of the situation. Few realize while working for the attainment of universal brotherhood, which is the ideal of all these movements, that unity is something that arises from within and can never be embraced by the multitude if it is foreign to the individual. Let us grant that the motives of many who work along these lines are high; that they are

moved through an intense pity for suppressed humanity—and a large portion of humanity is suppressed—that they have the good of their brothers at heart and are truly striving to find the means of raising the masses onto a higher level. Let us grant all that and then let us regard the way which they embrace, and through which they hope to attain, their ideals.

Where do they begin in their efforts to elevate humanity? What are the doctrines that they preach? What are the ends to be attained which they inculcate into the mind of the masses? Do they not always begin with their brother, trying to show him the way which they have not fully grasped themselves? Do they not base all advancement on the materialistic doctrine that what is thy brother's should also be thine? Do they not inculcate the seeds of discontent and distrust when they put up as end to be attained the bringing down to their level of all that are in possession of more, in a material sense, than they? Again let me ask what are the means employed to bring about this "millenium"? Can uprising and revolt, war and bloodshed, ever bring about peace and unity? Can truth be born from falsehood, love from hate, and harmony from discord? Can high ideals be ever realized while material gains are dangled before the eyes of the multitude? Can anyone raise himself toward greater peace and happiness if, in so doing, he flings his brother into an abyss? And, above all, can anyone weld into unity the aspirations of his fellowmen if this ideal of unity has not become incorporated in his own being?

I say no man can help another who cannot help himself. No man can lead his brother upward if he has not attained the upward curve himself. And

again, no man, even if highly developed, can open the eyes of one who lacks the power to open his own eyes. All development must proceed from within; all training must begin with self. Only through harmony in the individual can harmony of the mass result.

The precept that "the end hallows the means" is one which few of the modern movements seriously reject, but which must be rejected by all if true progress is to result. Is not the striving after mastery, material mastery, at the bottom of all these upheavals? How can tyranny be overcome by tyranny, bloodshed by bloodshed, and the striving for material gain by even such striving? I say better far to be the oppressed and to work out the salvation of your Soul under untold sufferings than to be the oppressor and lose your Soul by doing harm to others. Out of the Soul and through the Spirit alone can progress result. Freedom, peace and harmony, can only be gained from within, through inner striving and never from without, through violence. First change the order of your own being and then extend your powers toward changing the order of the world. First learn to control your own self and realize your own unity before you would become a great reformer and unify the world. Man is not born equal, no doctrine is less true. Man is born according to his deserts and equality can only be attained in Spirit. Physical conditions will vary until all threads of evolution are gathered together in the unity of Spirit.

If you would strive to advance humanity, do not awaken the lust after material gain, but try to uplift your brother through the Spirit. All human beings that have attained results and that have raised their brothers above themselves; all men who have truly

advanced humanity have been those that have realized the Spirit and through the Spirit have reached and moved the heartstrings of humanity. Their Earth-life may have been of short duration and accompanied by pain and suffering, but through their innate purity of Soul and through their absolute belief in Spirit, their perfect harmony of being, they have swayed multitudes and have remained on Earth as Divine Examples in the thoughts of men.

Has ever a Divine Reformer preached material gain? Has ever a Master entered the Souls of men excepting through the Spirit? Has ever preaching helped a single Soul if he who preached did not give carrying power to his words by living according to his precepts? The inner Master, the Spirit, must be found and permeate one's every act and word before one can become an humble aid to any of his brothers. If anyone should feel that such ideals are impossible of attainment excepting by the very few, or that the Soul and Spirit are not attainable where comprehension of their existence is missing, I would answer: if you cannot, through study of self, find your Soul; if concentration, contemplation and introspection, are foreign to your nature; if because you do not know your Spirit you cannot let it be the dominating Principle in your Life, then even more than if you realize these qualities you are in need of stretching forth your hand and searching for the truth. And if you find no other means of aiding your own development, one way lies open to you as it does to all. If you cannot control your thoughts nor feel the heartthrob of your Soul, you can control your Physical acts and your relations to your brothers. You can desist from evil acts and can refrain from harming others. If you strive earnestly, you can live

in accordance with your aspirations and, as you create, little by little, a purer atmosphere about yourself upon the Physical-plane, you will advance yourself unfailingly toward higher comprehension, and deeper insight. Not all humanity, by far, has reached the point where Soul and Spirit reveal themselves, but all will reach that point in time, and all can hasten its advancement if they will but strive to raise themselves above themselves through deeds!

Even if at first man's faith is weak; even if he does not feel the powers of his being and consequently lacks belief in powers higher than himself, a steady striving in thought, and word, and act, will gradually strengthen his faith and open his eyes to better comprehension. If man truly desires to lend his strength to the advancement of humanity, let him but cast his eyes upon the little children and begin in them to plant the seeds of faith. Rarely will a child be found in whom the qualities of love, devotion, reverence, do not germinate. These qualities enrich the soil and make it fruitful ground for the implanting of the seed. Faith may begin in self growing, if cultivated with the zeal of Spirit, to embrace the ALL; or faith may begin in higher powers and bend its branches in a sweeping curve to catch in its embrace the self. Ever the seed is of the Spirit and into the little child the Spirit comes purified through its abode in higher realms, and thus more capable of raising its dormant qualities into a wakefulness of blessed comprehension.

When Spirit reawakens in a new Earthly body its past experiences are as a shadowy dream. This dream rarely takes on the aspect of reality; it rarely penetrates the conscious mind and yet it stretches forth its tentacles with Karmic certitude, shaping the Life path for the personality. The path is shaped for man

by his own deeds or misdeeds of the past, the way that he will walk upon this path is his to choose. If all the qualities that lead toward light are nurtured from the germ into fruition, the innate purity of Spirit will become manifest and, even in the early years of childhood, the aspiration will spring into bloom to lessen, through effort, the hold of these tentacles. To nullify, through reparation, the Karmic dream of past misdeeds must be accomplished by the ego, the Spirit, in the personality, the incarnated man.

If in the child all higher qualities are lovingly called into being; if faith is planted in the Soul and Spirit is thereby invoked, aid of the highest kind that man can give to man is given to the child. No man can wipe out, can nullify, another's Karmic record, but every man can help, through Divine Comprehension, to awaken in the child those qualities which tend to mold the personality into a character that will have strength and fortitude enough to bear the burden of this record and through its own light, its Spirit, dispell the gloom of past misdeeds with present effort.

One of the Masters, through the Spirit, that humanity has known, pointed out the way in which help could be given toward advancement when he uttered the simple words: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (St. Mark, X, 14.) This Master knew, through the Divine Understanding of his Spirit, that no adult was as close to him in Spirit as was the humblest little child and that a child whose Spirit came fresh and pure from higher realms could be more easily reached and led, and guided, through the Spirit, than any of the adults that listened to his words, but often failed to fathom their high meaning.



I would say to all who hold within themselves the hope that the desires of mankind toward universal brotherhood will at some future time be fruitful in fulfillment, turn your attention to the child and through your love and your devotion, lead children into light. All true reform has its beginning in the child; only from perfect childhood will stalwart manhood result both Physically and Spiritually.

The germ must be planted in fertile soil. You are the soil. Improve it through constant effort before you plant the germ that will become the child. When the germ is planted, even in fertile soil, it must be watered and tended if it should develop and, when its first tender shoots appear, it must have sun and air, and must be sheltered from all harmful influences.

Shelter with perfect love and comprehension the tender shoot—the child—that you have brought into the world. Guard it with your devotion from all harm; let the Sunlight of your Spirit shine upon it and let the air that it must breathe—your home—be one of harmony. Even a plant well tended will, as sapling, sometimes be bent by wind and weather, and must be given a staff to hold its rectitude. Give to your child the staff of faith. Teach it to lean upon its Spirit and you will then be truly worthy of the name of parent. More than that! In helping one little child to gather powers that will teach it to send forth blossoms on the tree of Life, you will have helped humanity more than a thousand advocates of socialism, syndicalism or sovietism.

“Songs have Thy statutes been unto me in the house of my pilgrimage.”—In living this, my Earth-life, according to Thy laws, they have become as songs that lift my Spirit into Thy all pervading harmony.

“I remembered in the night Thy name, O Lord, and observed Thy law.” Psalm, CXIX, 55.

I must now dilate a little on a subject that I have only touched on occasionally so far: the realm of dreams. Before entering upon this field, however, I wish to explain the use I make of the term subconscious. Subconscious thoughts are those that arise in man from the lower self and are not actually realized by the conscious mind. In opposition to this term I would place the term superconscious as describing thoughts that arise in the higher self without penetrating into the active mental state.

Psychologists have tried to explore and describe at length the working of the subconscious mind embracing with that one term all thought phenomena that are not realized by the self. For a clear comprehension of the subject both terms are necessary for even the—to use another term—involuntary mind falls into this division of higher and lower activity. As long as these two states, higher and lower involuntary self, are not taken into account, no fine distinction between truth and error in dreams and also in involuntary acts can be made.

To explain more fully: an involuntary act may be performed upon either subconscious or superconscious stimulus. In thus calling the one the higher and the other the lower involuntary state, I do not mean to imply that the lower is base. An act performed through the stimulus of the higher may properly be called an act of intuition; if through the stimulus of the lower state, an instinctive act. Both presuppose a governing quality which reaches the conscious mind as a feeling, propelling the conscious self into the consummation of an act that this conscious self cannot account for. The subconscious motivation of an

act may be studied to advantage in the animal, for there it is undiluted by any superconscious stimulus and can therefore be more clearly defined. As an example let me take a case that I believe has been cited before. A horse and rider come to a bridge at night, and while the rider wishes to cross the horse refuses to do so. Investigation shows that the structure of the bridge has been impaired and that if horse and rider had proceeded to cross, both would have been doomed to injury or death. The natural instinct of the horse sensed the danger; its subconscious self *perceived* it and imparted this perception, as feeling, which resulted in the seemingly stubborn refusal of the horse to cross the bridge.

In the horse obedience to this controlling instinct was natural, in man such an instinct is frequently overruled by the blunted status of his conscious mind. This subconscious control of acts is natural to the purely Physical and, if it were properly recognized by man, would often lead him out of danger where now his unnaturally cultivated mind leads him intrepidly forward. It is a controlling impulse arising from the finer perception of the Astral and has, unfortunately, been most consequently suppressed in civilized communities by so-called culture. The child often preserves it intact, but it is early taught to depend more on the perception of its outer, Physical, senses and consequently loses the faculty of understanding the warnings sent out by its inner, subconscious, self.

As for involuntary control of acts through superconscious perception, these can be studied only in man for they arise out of the Spirit. This control shows as an intuitive feeling that such and such a thing must be done, even though the reason is not

apparent. The impulse is often so strong that it overrides all conscious considerations and always, if followed out, proves a blessing. To give an example. A man is in a boat, peacefully rowing for his own pleasure, upon a lake. Suddenly he feels the impulse to row in a certain direction toward a given point. He acts, involuntarily, upon this impulse; finds a capsized boat with several individuals clinging to it. He becomes the means of saving their lives where, had he permitted his conscious mind to repel the impulse, they might have drowned.

Now let us follow out what caused the impulse to rise. Again it was the Astral self that first perceived the accident, but, in this instance, the message was not imparted directly as instinctive feeling to the conscious mind, but was imparted through the high vibrational value of the perception to the Spirit and reached the consciousness as a very strong intuitive impulse which this consciousness, while it could not account for it, could also not overcome. These two examples will suffice to show how valuable to man are instinct and intuition, that is, subconscious and superconscious control. I need hardly say that in developed man this control rises above the involuntary state and becomes a volitional quality.

Now I shall turn to the realm of dreams and seek to unravel a few of the mysteries that make this realm such a fruitful though speculative subject for many. In sleep the Physical body sinks into inertia; conscious control of thought and action become erased and Soul and Spirit are freed from the bondage of the body. A link remains, however, a vibratory bond which still connects the Astral with the Physical. This bond is never severed, although it may become so fine as to give almost absolute freedom to the

Astral Principle in man, except in death; death being nothing but the severance of this bond.

Dreams can arise from three sources: Spirit perception conducted by the Astral to the Physical through this vibratory bond and there depositing impressions which reach the consciousness as more or less vague pictures when wakefulness returns; Astral perceptions which reach the conscious waking state in a like manner; and Physical reflexes arising out of the thought reactions which are able to register upon the mind during the Physical inertia of body.

To make this last more clear: every act of man calls forth a vibratory reflex which is held captive, as it were, as a vibrational value pertaining to that man. These reflexes or, better, reflections of every act are added to the Karmic current inherent to that man and, during sleep, where all activity is held in repose, these reflections arise to the surface and produce impressions on the mind. What makes the fathoming and interpretation of dreams so very difficult, is the fact that these threefold impressions, which I term Spirit, Astral and Physical impressions, are often so intermingled that their source is hard to discern and misinterpretation and confusion result.

Dream impressions arising from the Physical are mostly of an annoying and often of a very disagreeable nature. This is due to the fact that they arise more through reflexes of reprehensible acts, either past or present, than through reflexes of commendable acts. Why this should be so will be easily understood if consideration is given the statement that I have often made, that all reprehensible acts exert vibratory influences on man until he has nullified them through reparation. To put it otherwise, man's misdeeds follow him not only in the conscious waking

state, but also fasten on him in the unconscious sleeping state. A good act has its value in fulfillment and increases man's vibrational harmony. A misdeed is as dross within the system creating vibrational disharmony and remains an irritant until it has been extirpated through reparation.

Dream impressions arising from the Astral may be caused either by reflective pictures of thoughts called into being during the active waking state, or by things seen through the Astral organ of perception which is as active, more in fact, when absent from the Physical-body as when enshrined within it. Such dreams may be either agreeable or disagreeable, depending on the vibrational purity or impurity of the personality, which personality is always reflected in the Soul.

Dream impressions arising through the Spirit are of the highest order, though frequently they do not register at all on the conscious waking mind excepting as a feeling that one has dreamed, but that the dream has been forgotten. This consciousness that one has dreamed, but knows not what the dream has been is due to the vibrational intensity of Spirit perceptions which gives them too high a value for translation into the consciousness.

Not all dreams that reach the sleeper through Spirit and Soul are due to perception alone, they may be the reflections cast upon the mind from acts performed by these two Principles during sleep.

The Spirit of a sleeper is inactive only when reduced through gross materialism of the personality into a practically dormant state by suppression of all finer feelings in the waking active man. The more grossly material a man is in thought and action, the lower he stands upon the scale of human develop-

ment, the more his Spirit is walled in and fettered into a state of inactivity. The more a man directs his Life according to the Spirit; the higher the activity of this Principle becomes and the more do all its powers manifest themselves. Having made clear the unequal value of dreams, let me try to show how man can, to a certain extent, direct his dreams and work towards his own development, not only in the waking, but also in the sleeping state. First I shall give another explanation which will lead to a clearer comprehension of my subject.

When the Physical-body begins to sink into inertia, shortly before actual sleep commences, the mind is often in a state of extreme wakefulness. This is due to the rise of activity in the Astral-body which causes thought vibrations to pulsate through the mind. The Astral-body is beginning slowly to withdraw from the Physical-body and deep sleep only results when this withdrawal is complete. The Spirit withdraws with this Soul-body using it as a vehicle upon the Astral-plane. That which is left when Spirit and Soul have departed on their nocturnal pilgrimage is but the Physical replica, the material body of man which is without the higher Principles, incapable of act or thought. This body thus left inert may appear in danger of being occupied by some strange entity, but this danger is not as real as it appears, for the vibrational bond which connects it to its higher Principles guards it against intrusion. Any attempt of a strange entity to occupy this body would be sensed by the Astral-body and the Spirit, and the return to the Physical-body would be immediate. Now we shall leave the body in its repose and turn our attention to the higher Principles.

If man is of a very low development, the bond which

links the Astral with the Physical is less flexible and cannot be extended far. In that case the Astral-body is confined to a close proximity with the Physical and often merely withdraws, but remains hovering near the sleeper. Its capabilities are thereby impaired and the powers of Spirit curtailed. But it always withdraws else sleep would not result. Sleep is the temporary absence of the higher Principles from the Physical-body and its duration is governed by the link through which these Principles are drawn back into it. Death is the permanent absence of these Principles resulting when the link has snapped. Sleep is broken and fitful when disturbances arise that shake the repose of the inert body and occasion the return of the higher Principles. The body of the sleeper, although inert, is not entirely without vibrational perception of a low order as it is composed of both the actually Physical and its shadow form, the Ethereal-body. This Ethereal form remains within the Physical and, being composed of units of a slightly finer order, is a receptacle of vibrations which tend to annoy the sleeper and becomes the telegraph station, so to say, which transmits through the vibrational bond the message which recalls the higher Principles. Any serious disturbance would be sensed by these Principles without this aid but petty annoyances, such as the banging of a door, etc., are transmitted through this station.

The higher man's development is and the purer his thoughts and actions are in the waking state, the more intense becomes the activity of the higher Principles during sleep and the farther afield can they journey. Unconsciously man directs, to an extent, this activity and he is perfectly capable of directing it consciously. A mother's love for her child, especially if before falling asleep her thoughts surround the little one,



is apt, even though she knows it not, to propel her Spirit into some activity beneficial to the child. Thus she unconsciously causes the trend of her Spiritual activity during sleep. If she falls asleep with the conscious intention that her Spirit should, during her bodily repose, render some service to her child, the intensity of this activity is greatly heightened.

Man can, through will, accomplish much more than he is conscious of. If he concentrates and directs all his power of thought toward doing a good act during sleep, he may rest assured that in some form this act will find its consummation. Not always does the Spirit, the ego, perform that act which was held in thought by the personality; for through its freedom from the Physical, it reaches a much higher level of perception and is better able to judge than is the personality whether the act desired is worthy of accomplishment, and also whether it is in accordance with Divine Law. Some good, however, will always result; some act will be consummated if the intentions of the personality are pure, even if its judgment is imperfect.

All conscious effort toward a good end reflects within the Soul and the vibrational purity of the Astral-body depends, to a large extent, upon the Physical purity of the personality and its conscious acts and thoughts. If this Astral-body is clouded by impure vibrations it makes a very poor vehicle of transportation and a poor medium for the Spirit through which to accomplish its purposes. The higher man's development; the purer he is in act and thought, the finer vibrational value has his Soul and the more flexible a vehicle does the vibratory body become for Spirit.

A question frequently disturbs even those who have

fully grasped the import of the higher self, and that is: why does not the consciousness of the personality accompany the Spirit on its journey and why does all nocturnal activity of Soul and Spirit register on the conscious mind only as a vague imperfect dream? First, let me say that you in whom this question rises, are perchance not as far advanced in your development as you hope you are, nor are you as pure in thought and action as are your aspirations. Your consciousness, as personality, has not yet penetrated into your consciousness as ego. Your active consciousness remains, as yet, Tom Smith—if that be your name—and has not yet thrown off the Physical shell that surrounds your mind. You may have faith in being an immortal Spirit, but, as yet, you have not reached the understanding of the Spirit-ego. When you say "I," you mean your personality. You still regard your shell as "I" and until you not only believe in your immortal "I," but also understand it, you cannot raise your consciousness above the Earthly level. When you begin to feel your highest Principle as "I," you will have reached the first station on the pilgrimage towards Divinity. At present, always taking for granted that you truly are an aspirant, your mind might be represented as on diagram P.

The conscious mind is encompassed by an ovular line which I term the Physical shell, half of which is represented in the diagram. Neither Spirit vibrations, the descending rays, nor Soul vibrations, the ascending rays, can penetrate this consciousness of personality. The whole diagram represents mind, showing its divisions into (1) superconscious mind, Spirit vibrations, (2) conscious mind, personal activity, and (3) subconscious mind, Astral vibrations.

When the Spirit "I" has superseded the personal

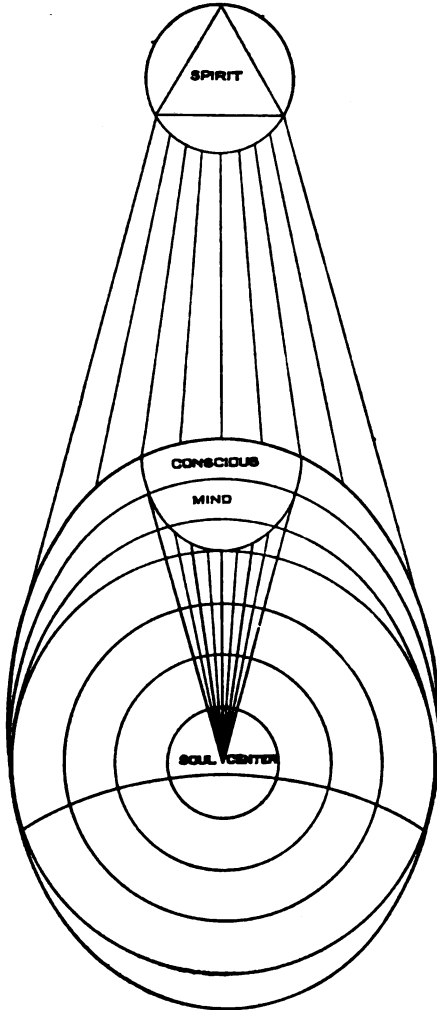


DIAGRAM P

“I” and understanding of its reality has penetrated the actuality of Physical existence, mind could be represented as on diagram Q.

I think the diagram is clear. The conscious mind has become amalgamated with the Soul center and is represented by the oval, which is transfused by Spirit

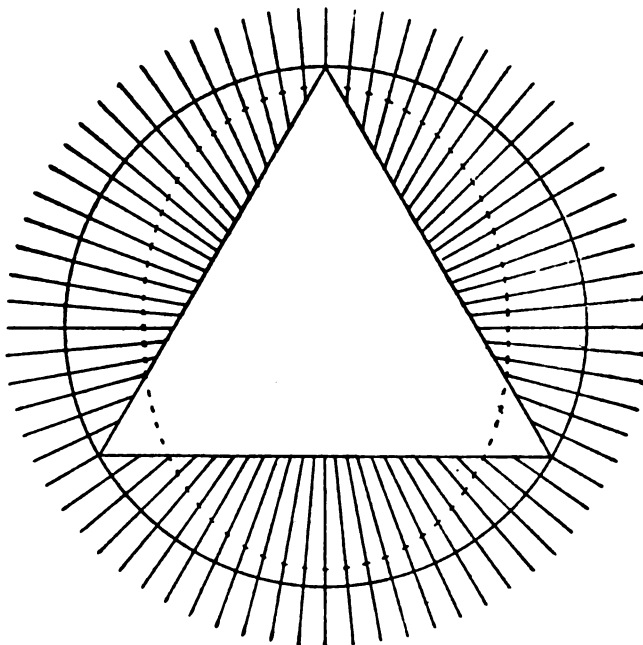


DIAGRAM Q

vibrations, for the Spirit has penetrated the understanding as the “I.” This picture shows a very high state of development; both waking and sleeping full consciousness of the immortal self has been attained.

In representing the highest development that man

incarnate can attain, the only difference would be that the oval reaches into the form of Spirit and becomes a circle. I would point out one thing more relating to the diagrams. The state of mind represented on diagram P. is one in which the Spirit is believed in, but is merely felt as something higher and outside of the self. In diagram Q. where Spirit has become the self in actual consciousness, it transfuses the whole being and, as actuality, assumes much larger proportions, in a transcendent sense, in this state of mind than in the former.

The mind of an aspirant, as represented on diagram P., must penetrate its Physical shell if union with the higher Principles is to be attained and there are ways open to man through which this union may be hastened. Concentration on the Soul center; the will to draw this center into the consciousness; to sink this consciousness into the center, will help to amalgamate the two.

When the Astral-body leaves the Physical, the Soul center must pass through the mind. As a rule, semi-consciousness already envelopes the mind at this point. If consciousness can be retained, the Soul center will be felt as it passes upward. If this feeling can be held in the consciousness, even if at first only momentarily, qualities will be called into being which will finally result in an amalgamation which unifies the conscious and subconscious and, so to say, reverses their conditions. Only through this unification can the higher unity with Spirit be attained. Farther, I cannot point the way in which the path toward perfect light can be trod.

To return for a moment to rhythm, I have spoken about the rhythm of birth and death, but would dwell a little on its Spiritual value in man. In the

Divine Principle, as in all things within the Eternal Power, this rhythm can be traced, as I have explained, as the rhythm of activity and passivity. This rhythm in the immortal Spirit assumes the passive state sometime before birth while the active state commences after birth and continues for a certain period after death. The relative length of these periods of passivity depends upon the state of development which the ego has reached.

With an ego well on its upward curve of development, birth marks the beginning of a crescendo movement of activity which continues to increase in power long after death and, when the highest point of strength has been reached, a decrescendo of activity sets in followed by a short period of passiveness before another birth and with it another rise of activity begins. The higher the ego's development, the longer is the crescendo movement. Sometimes, if great perfection of Spirit has been attained, this crescendo of activity is prolonged over several incarnations before a period of passivity is needed again. In such instances, the decrescendo assumes shorter proportions and the pause, the passive period is of limited duration.

In the ego which is of a less developed state, the action is reversed. The crescendo of activity is short, sometimes even reaching the highest point of power before death, and the diminuendo having commenced during Earth-life may reach its lowest point at the moment of death, or shortly after. In such instances, the passive state assumes much longer proportions and may extend almost over the entire period between incarnations. Earth-life should always be a state of Spiritual activity and, at that, of continuous activity.

The rhythm of waking and sleeping, while it marks the personality's active and passive states, should not break into the activity of Spirit. Spirit takes its sleep, its draught of passivity, between incarnations. The Lethe for the immortal Spirits that the Greeks believed in was not a fancy poetically clothed, but is a reality. In the passive state complete oblivion envelopes the ego and, from this dream of sleep, it rises refreshed into renewed activity. The highly developed ego needs but a sip of this draught of oblivion to rise refreshed; the lower the ego stands in development the deeper must be the draught and the longer the duration of repose.

Conscious mind is overcome by fatigue only because the constant power of activity of Spirit has not been drawn into its sphere. Where mind is still governed in large proportion by the Physical in man, it follows the laws of nature and seeks to renew its strength through repose, that is, unconsciousness or sleep. When the conscious mind has been amalgamated with the Soul and is transfused with Spirit, it needs no rest and, consequently, accompanies the Spirit in its activity while the Physical-body sleeps.

If you, who have not yet arrived at understanding of the Spirit, but whose faith in this your actual self is true, would attune yourself to the laws of Spirit, which call for constant activity during Earth-life, you can do so despite the rhythm of waking and sleeping. This rhythm is a necessity of nature. Your body must have repose to renew its vigor. But even though your consciousness, if you do not stand high enough to take it with you, is lost in sleep, your will can bring you close to Spirit's rhythm—constant activity—and you can thus, in Spirit, transcend the rhythm of the Physical.

Will to accomplish some good deed, specified or not, while your body refreshes itself through repose and you are drawing yourself higher into the realms of Spirit. If you continue thus to will, gradually a greater measure of harmony will pervade you when you rise from your bodily repose. The more you will that it should be so the greater freedom do you attain in Spirit. The greater freedom Spirit and Soul attain while your body is inert the more refreshing is your sleep. Sleep becomes deeper and repose more absolute in exact ratio as Spirit attains greater freedom and its activity becomes more perfect.

“I remembered in the night Thy name, O Lord, and observed Thy law.”—During my Physical repose I reached into Thy understanding and strove to reflect Divine Activity, thus drawing the laws of Spirit into my being.



# **EVOLUTION**

In thought evolved through Spirit,  
Expressed in marble by the hand,  
The artist's masterpiece reveals  
The force that links us to that land  
From whence we came;  
Toward which we go  
When, near the grave, our life ebbs low.

In love evoked by Spirit,  
Enshrined in flesh by nature's law,  
The child, pure masterpiece sublime,  
Reveals the Power that has no flaw—  
From whence we came,  
Toward which we go—  
That pours o'er life a holy glow.

Where e'er we look in Spirit,  
At man-made things or nature's gifts,  
The revelation comes to us,  
And strikes through clouds in lighted rifts,  
From whence we came;  
And that we go  
Where Truth Divine the path will show.

## EVOLUTION

“My portion is the Lord, have I said, that I might observe Thy words.”

“It is well for me that I have been afflicted, in order that I might learn Thy statutes.” *Psalm, CXIX, 57, 71.*

IN THE first part of this work I have given an outline of evolution. I shall now fill in some details that may help to make this sketch more perfect. I have spoken about the cyclic sweep of Spirit-essence which, in its passage through the Earth-chain, stimulates Life and Ethereal-force and that through this stimulus mineral, plant and animal forms are called into being. The reason I return to this point and wish to enlarge on it is that, while many a mind can comprehend man's evolution from Spirit into matter, and other minds have no difficulty in tracing man's evolution from matter in an ascending curve to Spirit, few seem to be able to realize that man's evolution has a dual nature. Man evolves out of matter passing through every Life aspect before he attains his present Physical shape just as truly as he evolves into matter from higher realms; yet he is more correctly represented as being Spirit than animal.

Life and Ethereal-force form the Earth's Physical body, or shell, and conjointly bring forth all manifestations of nature. Spirit-essence sweeping through its evolutionary cycle is creative in that it holds enshrined within its units the power to stimulate

nature's growth into form. Through this stimulus, during the first cycle, the substance that constitutes the Earth's shell is crystallized into mineral form. Biblical tradition puts it thus: "And the Earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God was waving over the face of the waters." (Genesis, I, 2.) The Spirit of God, or Divine Spirit-essence, gives form to that which is seemingly formless. I say seemingly because where Life and Ethereal-force meet, not only the possibility, but the necessity of evolving into shape exists.

Life and Ethereal-force are passive, feminine, and might be termed the womb of nature. Spirit-force is creative, masculine, and as it passes over feminine nature, the womb is fructified and definite forms crystallize into being. Ancient religions represent this process in different ways and veil with symbolical language this creation and consequent birth of Life on Earth. The stimulus of Spirit once given, the embryonic form attained, development proceeds in nature's womb alone and birth of Life-forms take place, first as mineral existence, even after the creative essence has swept on.

When Spirit-essence, on its second sweep, again touches the Earth, nature has crystallized out of the inchoate state into a multiple formation of shapes. Spirit-essence also has developed into a higher creative force and thus the second impregnation calls forth more perfect forms of Life which assume a different aspect, though of the same substance, and the vegetable kingdom is attained.

The third sweep brings very high creative force in contact with still greater perfection of nature and calls into being animal Life. This high creative

force now sweeps on into individualization of its units, each unit developing into a creator or Spirit, per se. Nature too, thus fructified three times, develops in her highest form of progeny, animal life, ever nearer to the reflection of individual Spirit form and, when Spirit-essence as a stream of individual Spirits descends upon her again, the matrix has been formed to meet its requirements and the creative force, the Spirit, in fructifying it, becomes enshrined within and Physical man is thus born of the Spirit.

If this evolution I have just described is dwelt upon by man with open mind, he will be able to see that, although he evolved upward from chaos into his present state and is in Physical substance born of the Earth, Spirit has ever been the fructifying Principle and has created both his Physical shape and his Spirit form.

I would answer the grave question as to which came first Spirit or Physical-body thus: Spirit was formed as individual and as such was a conscious sentient entity before it entered into the Physical shape of man. The form always precedes the shape. The form of all things is and ever will be within the Divine Principle. The shape evolves out of the form and is a reflection of it and never can this order be reversed. Man's mind is a creator, but his creations must have form in mind before they can be shaped. The ancient saying of all occultists: "As above, so below," always was true. The Divine Principle holds within itself all forms; these forms evolve through Divine Creative Impulse into shape. All form exists before it assumes shape. Man reflects the Divine and had form, Spirit Principle, before his shape was realized, that is, before he created his

Physical shape. Man's mind reflects the Divine, for in it forms arise for which he creates shape. Man's creative power is shown in his Earth-life in all types of art. The sculptor's thoughts attain to form before he creates with his hands the image, reflection, or shape, which all can see. It is thus with the painter and musician; every aspect of art is formed in the mind before it is shaped in obedience to will into something visible, tangible or audible, to the Physical senses. All of man's achievements, whether in the field of art or science, or in the practical field of appliance, first take form in the mind.

What then is the mind looked at from this point of view? It partakes of both man's shape, the Physical, and man's form, the Spiritual reflection of the Divine mind. The Physical is fructified by the Spiritual and man becomes a creator. If the Physical has become so dense that Spirit cannot penetrate even with one ray of light, the reflector is clouded, darkness or lack of creative impulse results, and such a mind is capable of no Spiritual flights. Objections may be raised by some that I use the term Physical at all as applied to man's mind, for they consider mind as solely of the Spirit. I do not think that this objection can hold its own if careful study is given to evolution as it appears on Earth.

Mind is not of the Spirit alone, although Spirit, as a creative power, has given the impulse that evolved mind as a phenomenon of nature. The formation of mind can be traced back in all forms of Life; it is an inherent quality of the animal and those who have penetrated nature's secrets find that mind resides even in the plant and, in an embryonic stage, in the mineral. The degree of perfection or activity that mind attains differs very widely in these varied as-

pects of nature. In the mineral, mind has no consciousness and therefore the term seems irrelevant in this connection, but though no mineral has a thought center, an actual mind, all minerals have a power center and this power center constitutes an embryonic stage of mind. This center has form which is visible to Spirit through etheric vibrations emanating from the mineral and through it the shaping of the mineral is determined. In the aggregate, these vibrations form the group-Soul of each specific mineral. As one ascends with nature and passes through her varied progeny, one finds this embryo of mind developing into ever greater refinement.

The higher types of plant Life show a group-Soul that has evolved almost into the sentient power of the animal Soul and, when such a group-Soul is examined closely, in its vibrations, it is found to be a multiplicity embraced by a unity, or an aggregate of Principles enveloped by a whole and thus unified. I need scarcely say that it is not the plant type that gives rise to the plant Soul, but the plant Soul, form or mind, that evolves the type or shape. In the animal still greater powers of sensation reside in the Soul and the multiplicity that comprises the unity of the group-Soul is composed of Soul entities that have arrived at consciousness to a certain degree. Finally we arrive at man, this time studied only from the viewpoint that Physical nature gives us, and in him we find this same Soul aspect, but in still higher development, that is, actual consciousness of mind.

To put the foregoing explanation into a few words: mind, in Physical man, is the highest form of Life-force that through evolution is attained by nature. Spirit, which has been its stimulus from the begin-

ning of nature's reality, crowns this evolution by using it as residence on Earth.

The Physical-plane of nature is that realm where those shapes visible to man, that nature has produced, have their residence. All lower aspects of nature reside in form or Principle on the Ethereal-plane. The higher Souls of plant and animal Life have their abode in what I termed the lower Astral-plane. The residence of man's Physical-body is naturally the Physical-plane. His Ethereal double cannot transcend the Ethereal-plane for, as an entity, it has no more consciousness than the lower animal forms. Man's Soul, if of a lower type of development, cannot transcend the lower Astral and must be classified, in this case, with Souls of the higher animals. When man's Soul has developed into greater purity, it reaches into the higher Astral or mental-plane and there the Spirit can use it as a vehicle. I refer to this again because I wish to make it clear that evolution has a threefold aspect. I would class it thus, from below upward: (1) Ethereal-force combined with Life-force and stimulated by Spirit-force; (2) Life-force stimulated by Spirit-force and (3) Spirit-force alone.

I have traced out the lowest evolutionary curve and have shown what entities are born therefrom. The second leads us into a field that I have scarcely touched and that should be clearly defined if man would penetrate into higher realms than the Physical. The third is the evolutionary curve of Spirit which, though it involves matter or the two lower forces, yet may rightly be termed Spirit-force alone in opposition to the lowest evolutionary curve. This third and highest evolution has also been delineated



by me and so I shall at present turn to the second only.

Life-force stimulated by Spirit-force evolves a multitude of forms invisible to man because the Physical is not their actuality. This evolution proceeds in the higher realms of nature alone. The actual residence of the forms produced by this curve is the Astral-plane and Physical man rarely becomes cognizant of its existence. The types evolved through this curve, on the Astral-plane, are as varied as Physical manifestations are on the Physical-plane. They differ from the Physical in that they have never evolved Physical-bodies. They constitute a world invisible to man unless he has attained to Astral perception. This Astral world has forms that correspond to mineral, vegetable and animal Life and are in substance very like the Ethereal and Astral forms appertaining to Physical nature. The higher types are sentient entities and, as they are composed of Ethereal units just as Physical nature is, they are related to Ethereal-force to a certain degree. The unit combination of their bodies is in looser formation than in Physical bodies, partaking of a similar formation to the Astral-body of man.

These habitants of the Astral world can, through man's Astral senses make themselves felt to man and have given rise to the many tales about fairies and similar beings. Some occult students class them as elementals, for in essence they are elemental and the larger quantity of these entities does not develop great powers. But there are types of elementals that develop into close similarity to Astral man and may well be termed thinking entities. They are attracted to man through this similarity and frequently are encountered at Spiritualistic seances where they

pose as human Souls. It must be distinctly understood that they form a separate line of evolution and are not nor ever have been human. Credulity of mind in man, his hope for supernatural phenomena at seances gives these entities a certain dominant quality for, to them, man's thoughts are visible and, out of these thoughts, they draw the force that permits them to dissemble.

The vibratory thought currents set up at a seance call forth in such elemental beings sympathetic vibrations that draw them into close union with the sitters and that permit them to develop latent powers both in themselves and, to an extent, in the sitters, thus opening an imperfect form of Astral vision in the latter. As a consequence, these entities are not only often felt, but frequently seen. When they are seen they are garbed, as a rule, in a similitude of human likeness. They have drawn on the thought vibrations surrounding them; have entered into some specific thought current of one of the sitters and appear to be disembodied human Souls. This illusion is made more perfect because what the sitters expect to see is a human form. At that it must be understood that the elemental is not necessarily trying to dissemble from evil intent, not at all, it merely sees what is wished for and harmlessly, or, at the most, mischievously, fulfills desire. The power of consciously thinking out and weighing the import of what they are doing is not given to these rudimentary beings. They are in very nature, viewed from a human standpoint, a dissembling crowd, the great majority of them is sportive, but shy. In their natural haunts, the outdoor world, they dissemble to elude the presence of man. Just as some animals have power to change color to elude an enemy, thus

these elementals can, through affinity with air, water and also plant Life, attune their vibrations to these different forms of nature and thus, seemingly, melt away and disappear when curious humans draw near. Being inhabitants of the Astral world, Physical man is to them a strange animal better avoided than courted. When they do appear to certain humans it is either, because of the high Astral development of these humans that makes them seem more of their own nature, or because of currents set up by humans that draw them involuntarily into man's realm. In the former instance such appearances take place mostly in fields or woods; are spontaneous and do no harm to either human or elemental being. In the latter instance such appearances occur, as I have described, in seance rooms and man is the dupe.

The elemental drawn at first involuntarily through vibratory attraction into man's sphere, finds there a new field of activity both amusing and exciting, and thrives on the atmosphere of desire and credulity, drawing inspiration for ever new tricks out of the minds of the sitters. A harmless entity may thus gradually develop into one of more dire portend to man. Belief in its powers develop latent energies not felt before; belief in its actuality as a human Soul strengthens its dissembling qualities and it becomes cognizant of the fact that it can dominate the mind of this "strange animal," and can, out of thought vibrations, build up a new pleasure ground in which it holds full sway. If the same half dozen or more humans continue to hold seance after seance, the atmosphere becomes increasingly charged with vibrations; the minds of the sitters involuntarily open more and more, and the field to be explored by the elementals become larger and of easier reach.

The past and even the future may partly unveil themselves and be explored and exploited by these entities. This accounts for seeming apparitions out of the past and seeming prophecies concerning the future.

One of the sitters has determined, let us say, to find out what the after world "heaven" is like; all his desires reach out toward the attainment of such knowledge. The elemental promptly draws on the minds of all the sitters and neatly mixes the pictures found there with its own natural sphere, and this conglomeration is presented to the credulous human who then bathes himself in the feeling that he has glimpsed the other world.

This domination that such elemental entities acquire at seances can be nullified immediately through power of will. It is a reversal of natural law and can only arise because of passiveness of the sitters which opens their minds to delusion. If only one of the sitters keeps himself in a positive condition and wills that no falsities shall occur, the chances are that nothing will manifest itself. Developed man can dominate these entities through his Spirit; can make them conform to his wishes and can force them to obey his will. Man has the power to cite these entities, but only his Spirit knows this power. The sitters at seances, as a rule, have not yet realized the Spirit and, consequently, their minds are swayed and they cannot discern Astral differences of being. They try to penetrate without a pilot into the sea of Astral vibrations and thus their ship is tossed about upon the waves of Astral perception, and deception creeps in and takes the rudder where only Spirit could pilot them aright.

These elementals are not the only source of appari-

tions at seances. Disembodied Souls may appear also attracted through the charged atmosphere. They will rarely be of a high nature; the purer the Soul the more does it tend to develop away from the Physical. Intense desire to see a loved one who has passed away and uncontrolled giving way to grief and lamentation, often sets up vibratory currents that draw the Soul back and hold it captive for a time near to those who have been its companions, and now mourn for it.

It is well to remember before thus selfishly wishing back one who has gone beyond that very, very rarely can good result from wantonly holding on a lower plane the loved one. It is also well to realize that the beloved form called into appearance, or the beloved mind cited into communication, is very rarely the immortal Spirit. The Astral form, before it disintegrates, may appear or through its vibrations communicate. The semblance of the Spirit, the Astral personality or Soul, may have been drawn back by the desire of others while the actual "I," the Spirit, is passing ever higher. The Spirit strives to free itself from this Karmic personality, but even though it is partially free and on its way to greater freedom, a link remains until the Astral semblance is dissolved. In holding fast this Astral semblance through such a vibratory current, Spirit is also held back in its ascent. If the personality seeks to return and to communicate for some specific reason it will do so and make manifest its purpose without any human attempts to draw it back. And if a Spirit incarnate seeks for some higher purpose to communicate with a Spirit incarnate, through this latter Spirit's personality, it has the power to do so and will assur-

edly find the channels through which it can reach down and thus manifest itself.

This leads me to another class of entities that have risen out of the evolutionary Astral curve conjointly with the evolutionary Spirit curve. These are not elemental entities such as I have described, though they partake, to an extent, of their nature or form. Nor are they Spirits which go through the rounds of incarnation. They are Spirits and use elemental energy to form their vibratory vehicles, and while they never have entered into humanity, they yet are instrumental in helping humanity in its development. Some students class them as higher elementals, others as Spirits that have finished their cycles of incarnation. To me both classifications appear erroneous. They are Spirits or Principles (To use a term that will not call up in the mind of the reader a definite shape.) that have a separate order of existence differing widely from either elementals or incarnate Spirits and cannot be designated by either of these terms. They have a definite sphere of activity pertaining to them alone. Their curve of evolution does not lead them into matter, but does lead them to apply their powers for humanity in that they help to turn the Karmic wheel of life. They evolve ever higher in accordance with Spirit laws and in conformity to their merits, that is, accomplished work. They control powers that give them the ability, through elemental essence and Astral vibrations, to communicate with man if thus their work can best be accomplished. They may even clothe themselves in an Astral vibratory body, if Divine Purpose so directs, and appear to man, but such appearances will only come to highly developed humans through the Spirit. They are the Principles that have given

rise, in human conception, to the belief in semi-mortal gods, in angels, devas, and the like. They are pure Principles of Spirit-force and with the voluntary aid of highly developed disembodied human Spirits they are the powers that, to a large extent, direct the evolutionary upward tendencies throughout the world.

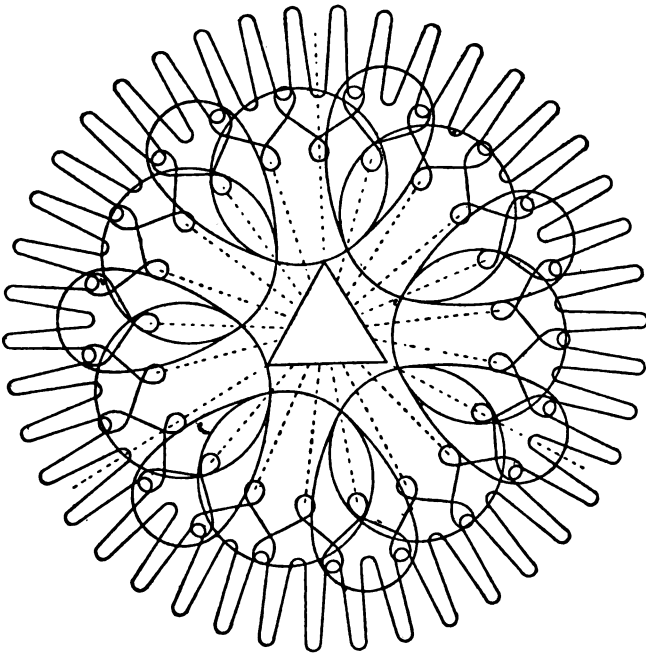


DIAGRAM R

Diagram R. may help toward comprehension of the stimulus that Spirit-force gives to all Earth manifestations. The Physical evolutionary curve is represented by the outer wave and nature is stimulated

three times, each time into higher activity, by Spirit-force; this is indicated by the three Spirit-rays that reach into this circle. The circle of running eights represent the Astral evolutionary curve; the outer loops, which join the Physical, picture the field of Ethereal manifestation; the inner loops, into which Spirit rays descend, picture the higher Astral or mental sphere. The Spirit curve of evolution is represented by two interwoven lines: the first gives rise to a circular formation and pictures a development of Spirit-essence that does not incarnate, the second descends into an ovular formation; enters into the Physical and pictures the development of Spirit-essence that incarnates. The center represents Spirit-force with its extending creative rays.

Anyone giving this diagram careful study, especially when comparing it with the diagrams in part one, will find that it embodies more even than I have indicated, for it conforms to and directly evolves out of these representations of cosmic evolution. What I wish to impress upon every mind is, above all else, the Divine Unity of the ALL in its highest and in its lowest manifestations and, I hope, that sincere contemplation of these diagrams will be an active aid toward better comprehension and more perfect understanding.

“My portion is the Lord, have I said, that I might observe Thy words.”—Divine Spirit-force calls forth my actual “I”: in comprehending this I raise myself into more perfect understanding of Thy power.

“It is well for me that I have been afflicted in order that I might learn Thy statutes.”—It is well for me that I have entered into Thy every aspect,



in order that I may rise anew out of the revelations of this Earth into Thy Divine concealment.

“Let Thy mercies come unto me, that I may live; for Thy law is my delight.”

“Let my heart be entire in Thy statutes, in order that I may not be put to shame.” *Psalm, CXIX, 77, 80.*

The law of evolution, as all laws that govern and hold in perfection the universe, is infinite in its extension and is found active in all things great or small. Man's mind, as active on this Earth today, is a center of power on the evolutionary curve that enters matter and, as a center through which Spirit, Life and Ethereal-force flow, is capable of marvelous activity. A center, such as man's mind, formed upon an evolutionary curve develops evolutionary power of its own which, if utilized to perfection, remains always in accordance with the highest force that called it into being.

Mind power is expressed by thoughts and should be centered in the Spirit, for only thereby does it receive a constructive trend. Thoughts evolving out of mind partake quite naturally of all three forces, but unity and harmony are only arrived at if Spirit guides this evolution. A mind governed by material sense cannot evolve Spiritual thoughts. A mind governed by the Astral center can evolve thoughts far higher; thoughts that show in form and color the aspiration toward union with the Spirit, and that will gradually wing themselves into the dominion of this highest Principle. The only way that thoughts can be guided into Spirituality is by constant effort and supervision of the mind.

I have already pointed out the way through which thought control can be attained and shall only give

some hints here as to how it may be recognized out of which sphere, Physical, Astral or Spiritual, thought activity arises. The clairvoyant sees thoughts and, if dominated by the Spirit, can easily detect which center has given rise to them by their vibrational values as expressed in form and color. The man to whom Astral perception is as yet a sealed book has other means of recognizing the value of thoughts. His feelings very often lead him into a clear discernment between purity and impurity of thought. The purer his own mind the clearer does his discernment become. Although he cannot see the quality of thought, his mind vibrates in harmony with thoughts of a pure quality as expressed in the fields of art and science, and in the practical and the emotional fields of Life. Thought expressions of an impure nature with which he comes in contact in these various fields through their discordance, arouse in him a feeling of repulsion. They seem to irritate his own vibrational pureness and he tries to throw off all impressions of such nature.

All activities of man are expressions of thought activity and while the occult student tries to penetrate the source, and through his finer perception studies the inner workings of the mind thus valuing the effect, the outward activity, through realization of the cause, the inner thought activity, the average man has only the effect to aid him in his judgment and attains to a perception of values in a reversed order of deduction.

To give an example I shall choose a poem and show how different is the method employed by the occultist and the average man in judging its value. The poem that comes to my mind was written by a friend

of mine some years ago and it will serve as well as any other:

“Thou and I alone.  
All else has passed and gone;  
Sunk in oblivion.  
Thou and I alone.  
This hour, this one fleeting hour,  
And then we too have passed  
Into the unknown void of time!”

The average man reading this feels its poetic and rhythmic value, and sees in it an expression of love and abandon to another human being; the expression of a feeling of unity with the loved one that transcends every other feeling and casts into the shadow all considerations except that one thought. If he is in harmony with this conception of love, he will think the poem beautiful, if not, it will impress him unfavorably.

The occultist will also feel the poetic and rhythmic value of the lines and see in it an expression of love, but its emotional value and the vibrational quality of the thoughts that created it will be seen by him as definite forms just as they left the mind of the poet. He will see the thought-forms of love interspersed with selfish forms; desires for possession which arose out of the Physical center and so colored the higher aspirations toward a unity of Souls that a relation of eternal values was lost in the hope of present bliss. He will have penetrated much deeper; have understood more keenly the causes of which the poem is the effect and, with this higher insight, he will be more competent to judge its actual values. He will see, that, while Astral thought-forms gave the impetus, Physical thought-forms marred the perfect expression that was intended and he will also see

that the highest Principle, Spirit, did not pervade the poet when he wrote it. To make my example clearer I would mention a poem by Dante Gabriel Rossetti which is also an expression of love:

“SUDDEN LIGHT.”

“I have been here before,  
But when or how I cannot tell:  
I know the grass beyond the door,  
The sweet keen smell,  
The sighing sound, the lights around the shore.

You have been mine before,—  
How long ago I may not know:  
But just when at that swallow’s soar  
Your neck turned so,  
Some veil did fall,—I knew it all of yore.

Has this been thus before?  
And shall not thus time’s eddying fight  
Still with our loves our lives restore  
In deaths despite,  
And day and night yield one delight once more?”

To the average person this expresses the same idea; a unity in love, as the first poem. To the occultist it shows much higher values. Physical and Astral thought-forms are better blended; are purer and are dominated by Spirit perception. In the former poem love is expressed as a value of the moment, in the latter its eternal value has pervaded the conception. Of course this difference in the poems, which makes the one purer and the other a less pure expression of love, will be felt by many who do not actually see the vibrational cause and, lacking this higher means of penetrating into the poet’s being, feeling must be relied upon as guide. An impure person; one whose feelings do not respond, is a very poor judge of values and it is imperative for all who would evolve

into an ascending curve to cultivate this power of feeling values by keeping himself pure in thought and action, and thereby gradually giving birth to keener powers of perception.

Literature, which is a form of thought expression, has great powers to sway minds and the importance of being capable of sifting the good from the bad cannot be underrated. An impure book will have a deleterious effect on all minds that stand upon the same level as does the mind that conceived it and it may even be baneful to one who, though of higher development, as yet has not the ability to ward off inharmonious vibrations. Everyone should be very careful in choosing what influences he permits to enter his mind. This holds good in connection with all expressed thoughts that he subjects himself to. It is especially true in connection with thoughts expressed through the spoken word. In reading a lecture the mind has time and leisure to judge its merits, in listening to the same lecture the mind is, to an extent, hampered as all energy is concentrated on the act of letting the orator's words and intonations enter through the ear and, consequently, the impressions gained must be sifted out as to their value later. It is very much harder to counteract impressions received thus unconditionally where time to think was not given.

Here again the student of the mind who travels on occult paths has the greater advantage; he can judge the value of the word even before it is spoken and is guided, to a large extent, by the vibrational quality of the orator. If he is a wise student and well advanced on occult paths, he will not subject himself at all to the influence of misconceived ideas, but will either withdraw his person and leave the lecture hall

or withdraw his being and build around himself an impenetrable shell of positive vibrations.

To translate the above into its relations to the wise rearing of the child, I would warn parents and teachers to know well and understand what influences they permit the plastic minds of those that they should guide to be subjected to. I think here the moving picture with its widespread influence for good and evil may be properly mentioned. Impressions entering the mind through the eye are very vivid and if false values are set before the child its character may be impaired and its morals corrupted. I know that it is impossible to keep all harmful vibrations from a child, but the seemingly impossible must often be attempted in this world if higher values are to be attained. A child's mind is a small world in itself and out of it the larger world of mature perception must evolve. If into this small world discordant notes are permitted to enter in profusion, it is very difficult to restore the harmony that is a necessity of perfect evolution.

I shall try to give some pictures of thought evolution through a series of diagrams leading from the simple to the complex, so as to give those who cannot see thoughts as yet an idea of their value and an aid in the attempt to bring their thoughts under the control of Spirit. I shall not attempt to color these diagrams as I do not think that justice can be done to the pure colors of the higher thoughts, but shall give the forms as accurately as possible and merely indicate the approximate color.

I have shown that thoughts arise out of three centers: Physical, Astral and Spiritual power stations, and that they enter the conscious mind as vibratory pulsations and, after evolving into definite color forms, are dispelled by the mind into the Astral at-

mosphere. Their value in form and color show which power station propells them into being and anyone who is at all sensitive feels these values through his own vibratory reactions to the thoughts surrounding him. To show first how one thought evolves another, gradually giving rise to a host of thoughts, I shall not at the moment go into the actual value, but shall merely present the thoughts by simple forms as they leave the mind.

Diagram S., figures one and two, show the mind evolving one specific thought-form after the other and a gradual dispersing of these forms in the Astral atmosphere.

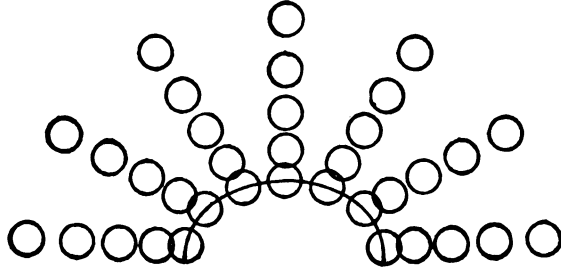
Diagram T., figures one and two, show two currents of thought evolving in combination from the mind.

Diagram U., figures one and two, show still greater complexity of thought activity, although, as in diagram T., only two thoughts currents are at work.

These three diagrams will serve to indicate what intricately interwoven figures several currents of thought may give rise to. I have given only very simple pictures using but two forms, but in very great mind activity any number of forms may be evolved and dispersed either in simple radiation or in complex groupings into the Astral atmosphere.

To turn now to the actual value of the thought, this may be recognized by the purity of its form and color while the power and direction of a thought sent out depends upon the determining purpose or will that is embodied in it. Thoughts that are formed on beautiful lines such as circles, triangles, cones, ovals, etc., have their origin in the higher centers of man. If the Spirit is the dominating power that gives birth to them, they are always very delicately

and purely colored, and are propelled straight to their destination. If they are sent out by the Astral center the purity of color depends upon the vibratory perfection or imperfection of the Soul. Out of



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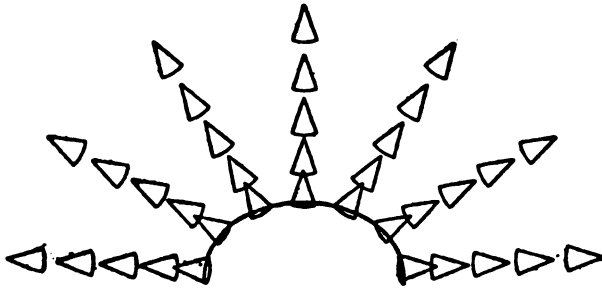


DIAGRAM 8

a harmonious Astral-body pure thought-forms, such as those mentioned above, evolve; if the vibratory quality of the Astral-body is discolored by impurities both form and color of the thoughts sent forth will assume imperfect proportions as they then arise, as



a rule, out of the Astral center in conjunction with the Physical. Where the Astral and Physical center have become amalgamated, even to a slight extent, thought-forms emanate out of the entire Astral-body,

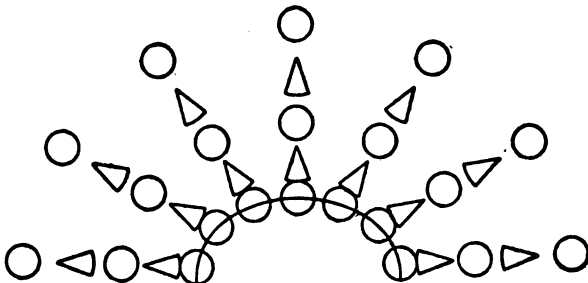
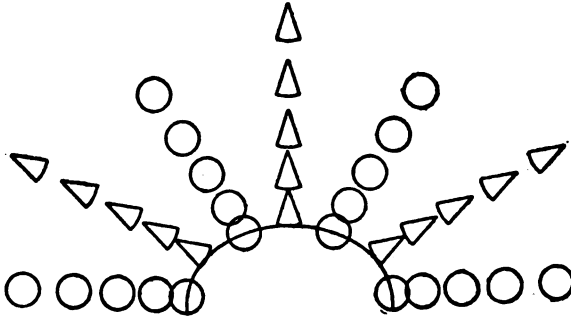


DIAGRAM T

whether this amalgamation has been drawn into the consciousness or not.

Constructiveness in thought activity can be perceived in the groupings of thoughts which some-

times, especially where Spirit dominates, show marvelous beauty of design and structure. The clearer and more positive a thought, the more definite is its form, while vague thoughts and thoughts of a

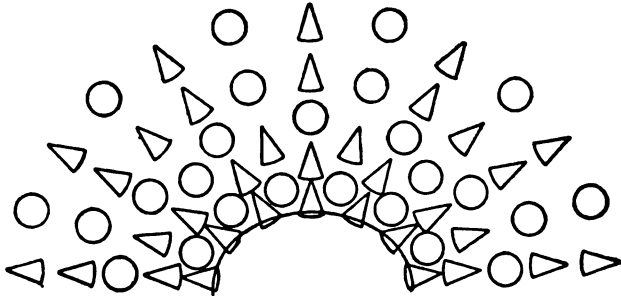
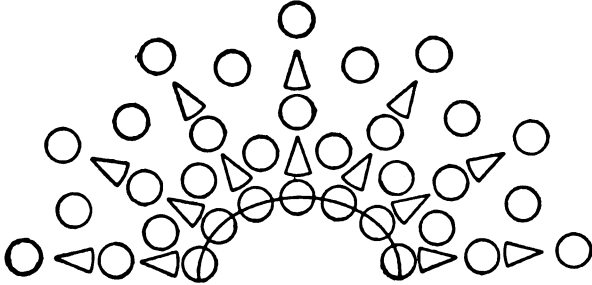


DIAGRAM U

negative character give rise to equally vague formations.

Fear enters the mind, immediately the Astral vibrations are charged with a greyish hue; a haunted

feeling results which leads to indefinite thoughts that something disagreeable is going to happen. These thoughts appear as vague, cloudlike, greyish shapes; the feeling of fear becomes intensified and more definite thoughts of an impending catastrophe take shape. Greyish forms figured, perhaps, with dull brown stripes bordering on black evolve and the feeling of fear is now so strong that Physical manifestations, such as trembling and cold sweat, result. As these thoughts are cast into the surrounding atmosphere, this becomes charged with the same dull hues and anyone near enough, and negative enough, to catch these vibrations becomes infected with the same feeling of fear.

To break such an evolution of harmful vibrations, all that is necessary is to assume a positive attitude and to counteract this host of fear-forms by attempting a definite control of mind. One should never give way to fear, but should set up a battle royal against it for, apart from the disrupting effects on one's vibrational harmony and that of others, the Astral atmosphere thus charged forms a center of attraction to low Astral or Ethereal entities and the culmination of such uncontrolled emotion might well be the actual occurrence of the thing most feared.

Emotions, whether of a discordant or harmonious nature, generally go through a similar evolution from a vague transfusion of color throughout the whole Astral-body to the creation of definite forms with intensified coloration. Love will show in rose tints of greater or less purity, depending on its Spirituality, and will gradually evolve definite forms as devotional thoughts arise which may become exquisitely beautiful both in figuration and hue. A person who never permits any but harmonious thoughts to rise

in his mind will gradually form for himself a vibrational body of delicate hues and his thoughts will appear as perfect forms and emanate in well balanced group formations. Such a harmoniously balanced person will never have an irritating effect on others with whom he comes in contact, on the contrary, disagreeable emotions such as discontent, pettiness and fault finding, will little by little give way under the influence of his harmony of being. It is of course difficult, even if one has one's vibrations fairly well under control and has evolved into a certain harmony of being, to ward off all discordant influences or to dispel discord in others through one's own vibrational concord, but it is possible if not to affect others in a beneficent way at least to guard oneself against unwanted vibratory intrusion by consciously building an impenetrable wall of positivity around one's Astral-body. Irritating influences may also be robbed of their penetrating quality, to a large extent, if one avoids too close proximity to those from whom these vibrations emanate. If a student on occult paths comes to the realization that his being is not circumscribed by his Physical shape, but extends some distance beyond, he will easily realize that it is often well not to permit himself to come into close contact with an irritating personality.

Few people understand what is meant by the terms a negative and a positive condition as applied to the vibratory body and it is hard to define these conditions precisely. A negative person unconsciously makes of himself a receiving station for vibratory influences both good and bad, and in so doing, he is apt to lose the power to discriminate. In being negative, that is, open to the intrusion of thoughts and

emotional vibrations of a low nature, he is in danger of lowering the value of his own vibrations which will evidence itself through a feeling of decided loss of vitality. A vital and energetic person breathing health, content and harmony, is one who has his emotions well under control; who lives in accordance with the laws that govern his being, and whose vibrations, being of a positive nature, have the power to ward off evil influences.

A negative condition results from an error of being; a false sense of humility; a lack of knowledge of the Divine Laws that govern body, Soul and Spirit, and it makes man a prey to disease of mind and body. A person that is positive knows no fear; is immune to disease and in harmony with Life. The negative person is often humble because he fears what he does not know and cannot understand, and in fearing debases himself. The positive person is humble because while knowing that he need not fear anything either Physical or Superphysical and realizing that he stands above everything that is small and mean, he also understands that he is but a cog in the wheel of Life and must strive towards an ever higher goal if he would enter into his heritage: perfection.

Many walks of Life seem to require a false humility and it is very hard if one is slave driven by necessity and feels that one can scarcely call body or Soul one's own, to assume a positive attitude for the wheel of Life seems made to crush and mangle many of humanities children. But negativity under such conditions is a crime against the immortal Spirit. You who are suffering with every turn of the wheel; you who are frightened, bruised and bleeding are suffering thus in reparation of sins committed in

former lives; you, more than any of your brothers, must strive to harmonize your Souls and to raise yourselves through constant effort out of the depth of degradation into the light of the Spirit that is your actual self. If you do not take the first step upward, and grasp firmly and positively the spokes of the wheel, and strive to reverse its turn, it will go on crushing you from Life to Life. Only your own power can reverse it; only your own efforts toward light can ward off its Karmic force; and remember, that even if your Physical self should die in the attempt and your personality be destroyed, you have laid the foundation for your Spirit to build on in its passage toward harmony.

Even for those whom Life seems to handle more gently a positive attitude is imperative to guard the self from harm. To suffer meekly the large or small trials of Life means to suffer in knowledge of deserved retribution, but such meekness can well be accompanied by a positive condition, for this results from conscious effort toward good. Pride is baneful when based on material considerations, but pride, when accompanied by humility, pride in effort, pride in the achievement of control in thought and act; the feeling that on self alone depends the nullifying of former sins, is that condition of mind that raises humility out of the dust of material existence into the realms of Spirit. In guarding the Soul against harmful influences it is not necessary to become a hermit and live in seclusion. Harmful influences must be overcome wherever they attack a man: and they can be overcome through vibratory purity, that is, positivity, if the power to dominate is applied to self.

The attempt to dominate one's brothers and thus

attain to a positive condition is always doomed to failure, for it gives rise to false pride and false confidence in self; all such errors can be consummated only through a lowering of self, and condition the opposite of what is sought for.

Error makes negative; purity makes positive. Power achieved through error is black magic and from the pinnacle thus falsely erected the fall into the depth is inevitable. Thoughts of a nature that tend toward false values should be crushed and cast out at their inception by the domination of will. Every thought that is not true and pure casts a shadow into the vibratory body lowering the values of its hues. A wrongful thought entertained is a guest who requites benevolence with malice. Relinquish to this thought even one atom of control and it will raise in your Soul a brood of thoughts that will grow into a menace so powerful that the domination of your higher and purer self may be completely undermined.

In studying mind activity and the evolution of thoughts, strict attention must be given to proper valuation and only thoughts of perfect value should be given creative power. If thoughts arise that bear the imprint of base aspirations or desires, and if it seems impossible to crush them even with the most intense effort of will, I would advise the following procedure which is based on an occult truth of very high value. Knowing that the form and color thoughts assume depend upon the purity or impurity of one's own vibrations, the texture, I might say, of the Astral-body, one will realize that impure thoughts can be dissolved and rendered void by a transfusion of this body with purer vibrations. If you cannot banish unwelcome thoughts by any other means,

cease all activity for a moment, then gather your powers of will afresh and direct your mind to see a color of high vibrational value such as yellow or blue, and direct this color to vibrate through your entire body. In a very little while your harmony of being will have returned, for lower forces must always yield to higher. High colors, pure vibrations, draw your Spirit into your being and your Spirit is a light that will dispel all darkness.

“Let Thy mercies come unto me, that I may live; for Thy law is my delight.”—Let me awaken to the understanding of the powers that are mine through Thee; that I may enter into immortality and be blessed through Thy laws in Spirit.

“Let my heart be entire in Thy statutes, in order that I may not be put to shame.”—Let me strive for purity in my being, that I may rise above Earthlife through the Eternal Life of Spirit.

“A lamp unto my feet is Thy word, and a light unto my path.” *Psalms*, CXLIX, 105.

All higher mental activity draws its power from the Spirit. Men that stand out in the records of the world as endowed with exceptionally fine mental abilities, have all, consciously or unconsciously, derived their creative powers from Spirit-force. Great reformers, artists, scientists, and inventors, all men of genius that tower as mental giants above the average level of humanity, have either been enlightened by the creative rays of Spirit, have been inspired, as common parlance has it, or have consciously penetrated into the creative power of this highest force. Truth, logic, immutable purpose and intense devotion toward the achievement of a set goal are children of



the Spirit and, wherever they are applied sincerely, they help toward the advancement of humanity.

The evolution of thoughts in a mind endowed with such high capabilities show a marvelously developed constructive trend. To study genius from the viewpoint of the anthropologist to weigh brains and compare craniums will never lead to the discovery of that force which gives the creative impulse to mind. Only the power to rise above the Physical can awaken in man an understanding of that force. Even the Astral-plane must be transcended, only the mental plane that borders on the realm of Spirit and is largely transfused by Spirit can unlock the seat of power that is made manifest as genius.

Creative artists feel the stimulating rays of Spirit and call them inspiration. Philosophers seek to penetrate into the Spirit and to study its manifestations through logic and deduction; their success depends upon their parity of motive and their powers to efface their Physical selves. Occultists know the Spirit and seek to divine its powers by submerging themselves in its essence. All three groups may be classed as disciples of the Spirit and in each group some few men stand out as having preeminently obtained success in achievement.

What does this success that marks the genius depend on? In each group success in achievement has the same source, namely; the giving up of self to Divine Force of Spirit. The artist reaches to the greatest height when he gives inspiration the fullest sway and his creations, the expressions of his inspiration, are then marked with the seal of immortality. The philosopher reaches the greatest height when realization has come to him that only by letting Spirit dominate his logic, only by bending to its force,

can he express its transcendental qualities; and only when philosophy thus becomes Divine does it weave for itself the wreath of the immortal. The occultist consciously gives up his self and, in so doing, enters Spirit and comes into its understanding by being transmuted into its essence. By thus submerging self and growing into the powers of Spirit, he gains his immortality and becomes a beacon light that all who will can see. Spirit then is the circle through which artist, philosopher and occultist must pass alike. It is the bond that lifts all three onto the throne of power and that links all three in one connecting circle. So perfect is this bond which unifies the three that they can be considered three successive stages on the path into the Spirit. The artist who lets inspiration sway his being is a philosopher who penetrates into the occult or hidden realm; the philosopher who realizes the passing quality of mortal existence is an artist who gives way to inspiration and thus enters into the occultism of the highest force; the occultist arrives first at the hidden source, but to give expression to his powers and to use them in accordance with the laws of Spirit, he must become both creative artist and philosopher in one.

I shall mention but a few names of men of genius, and the point I make must become clearer. In the field of painting and sculpture, Michael Angelo and Leonardo da Vinci stand out as the greatest geniuses that the last two thousand years have given birth to, and both moved in the occult circle that unifies the philosopher and creative artist. In the field of letters, Plato, Roger Bacon, Milton and Goethe entered the circle as philosophers and poets. In the field of music I name only two out of those who have raised themselves into the harmony that gathers inspiration from

the Spirit and thus may be mentioned as having entered into hidden realms: Palestrina and Johann Sebastian Bach. Of these two, high as they both stand, Bach still outshines by far the older master, for he penetrated more fully into the pure accord that wings its way out of the harmony that pervades all things, and makes of music a philosophy. In the field of occultism I shall mention six masters of the Spirit who entered into the essence of being as none after them: Hermes Trismegistus, Krishna, Moses, Gautama Buddha, Confucius and Jesus the Nazarene. The unifying powers of the Spirit circle was transcended by them and given expression to in the highest philosophy, the most perfect creative force and the deepest penetration into occult truths that any mind that still lives in the memory of man was ever capable of.

Diagram V. shows a constructive thought-form evolved through an interblending of two inspirational ideas, as a poet-philosopher might be capable of, interweaving pure human love for nature with the power to see Divine Omnipresence in all things. The lighter figure, the six leaved star, I would term a symbol of nature; the circles in which this symbol is enclosed show the uplifted trend of thoughts into the Divine. The figure evolves, in its entirety, out of one original circle enclosing one star and may multiply itself continuously until the thought currents change. As both forms have high vibrational value, the one in its Divine, the other in its natural symbolism, the colors are pure and delicate. The higher form should be seen as rings of light encircling a violet cloud; the nature form as a delicate green tracery beginning in each circle and finally interlacing the whole.

A thought-form, such as this, may find its expression on the Physical-plane as a poem, a painting, or an architectural conception, depending on the capabilities of the artist who conceived it, or it may remain unexpressed gradually fading away again in the mind.

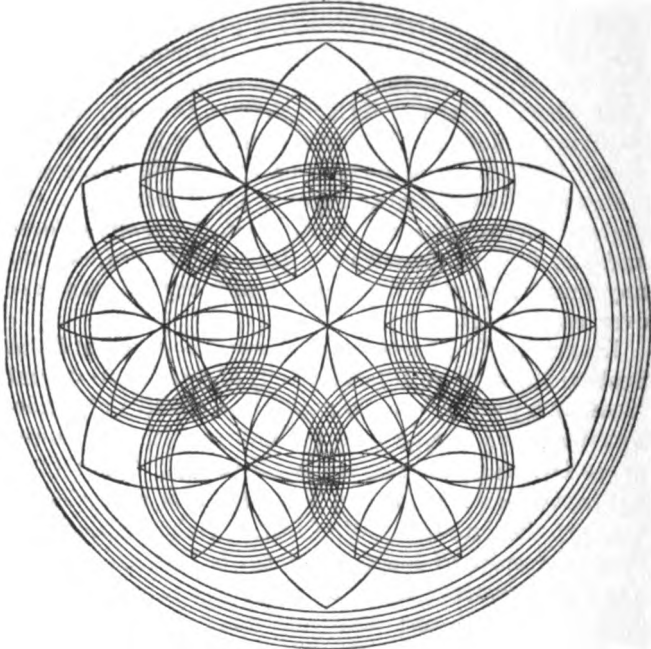


DIAGRAM V

Not all artists, philosophers and the like are endowed with the power to express their thoughts and many are the poems and treatises unwritten, the pictures unpainted, evolved in thought only and leaving their traces in the records of all-embracing space alone.

In speaking of artists so far I have only considered the creative artist and I now would say a few words about the so-called reproductive artist who is often erroneously considered inferior to the former. The artist who recreates an artistic masterpiece, a musician, for example, who renders in all its value a beautifully conceived composition, must stand on the same level of development as did the creative artist if his interpretation is to be perfect. The reproducing performer who does not feel the vibrational value of a composition in like strength of harmony and emotion as did the composer is, machine like, giving merely the husk without understanding of the living kernel it encloses and cannot be termed an artist at all. The very finest Astral sensibilities and a deep penetration in Spirit are necessary to the art of revivifying and interpreting in a manner that will touch responding cords in the Souls of others. The reproducing artist must submerge himself in the Spirit that created, and transfuse the creation with his Spirit if he would raise the phoenix of inspiration in its original beauty out of the otherwise lifeless expression of the thought. In thus entering into the creative Spirit of the composer and in giving renewed form or Life to an otherwise lifeless shape, the reproductive artist penetrates into the circle of hidden forces that link together the creative artist, the philosopher and occultist. His gift is of inestimable value to humanity in that it places the expressed inspiration in a living form before the many to whom its values would otherwise be lost. Thus he too must be looked upon as one who concentrates his powers in the effort to advance humanity by touching the hidden springs

of Spirit and pouring forth its wonders for all who will to see.

“A lamp unto my feet is Thy word, and a light unto my path.”—My feet cannot falter if I walk in the radiance of Divine laws, for my Spirit shall guide me aright.

# RELIGION

**My Soul, thou art the flame that lights the way  
Leading me out of darkness into day;  
Bridging the gulf that Earth existence seems,  
Seeking the Sun of truth that ever gleams.  
My Soul, thou art the fire that I must feed  
E'en though my perishable self must bleed.**

**My heart, thou art the rhythm of my Soul  
Beating in pain and joy, seeking the goal,  
Knowing my hopes, and that each step in life  
Taken in purity must end the strife  
That base desires lead with love and peace.  
My heart, be true and strong that error cease!**

**My goal, thou art the One that dwells in ALL.  
Oft' in the stillness I have heard Thy call;  
Oft' when I doubted faith was born anew,  
Born of a whisper that my Soul felt true.  
My goal, thou art the Light my Spirit holds,  
The Unity Divine that all enfolds!**



## RELIGION

“Who is this that casteth darkness (on my) counsel by words without knowledge?” *Job, XXXVIII, 2.*

RELIGION is a subject of such vast dimensions; a subject that has given rise to so much comment and so many interpretations, that it seems impossible to do it justice, and yet no work that tries to give even a cursory outline of the Principles that form the nature of man would be complete if this subject were avoided.

The term religion, in its widest application, embraces all man's striving toward understanding of his hidden self and of those forces that have evolved the universe, and every form this striving has partaken of, that is, all religions, faiths and cults that have sprung into Life through man's efforts to penetrate beyond his seeming Physical limits. This striving for penetration of things beyond the reach of merely Physical senses arises out of that germ of wisdom which, however thickly veiled, is a part of every man's nature and which, as all things concealed, ever seeks to reveal itself. Spirit, the immortal self, is the receptacle of this germ of wisdom and must be penetrated if the germ is to be fructified, and the path opened for wisdom to unfold in all its glory.

The basis of all religions is the attempt to find this germ; the varying forms that religion has attained are the outward expression given this inward search,

and the purity or impurity of the form has been occasioned by the greater or less perfect penetration into the Spirit, into wisdom. If one goes back, in ones studies of this subject, and seeks to find the starting point, the impulse that gave rise to any one of the faiths that held dominant sway over a part of humanity, one will find that no matter how much this form has been sullied and distorted through ignorance and untruth in the course of time, at its inception the radiance of Spirit had fathered it. The fount of nativity, out of which all religions have sprung, is the wisdom that is of the Spirit and being of the Spirit is immortal and one with the Divine Principle, as concealed in the Eternal Cause and revealed in the wonders of the universe. The source of all religions thus being found as one, every faith when stripped of its mortal imperfections and traced back to its origin—which may necessitate a pilgrimage from faith to faith for one religion frequently gives birth to another—will be found in its pristine beauty and truth to be based on one and the same tenets, one and the same immutable laws that the wisdom of Spirit alone unfolds.

No religion which has been handed on through generations is free today from the imperfections with which purely human interpretation clothes its original beauty and truth. To accept "on faith" the garbled versions of truth as expounded by many cults and sects is to tread the path of ignorance, and to permit veil after veil to cover the Spirit of wisdom that should enlighten and guide man. No man should hold to a "faith"; believe in a dogma; or try to spread such faith or dogma, unless he has penetrated its deeper meaning, has recognized its truth and made its wisdom his own. Every man has the power thus

to search for himself, to enter into his Spirit and attain to the wisdom that is understanding, if he will but unflinching direct his efforts toward this goal.

Wisdom is not attainable through intellect nor can it be entered into through knowledge based on the Physical attributes of man; wisdom can be attained by the most humble and untutored if they will search earnestly for it and direct their search to that place where it lies concealed. Wisdom comes not from without, but from within. On the altar of the Soul burns the sacred flame that illumines the path to the residence of wisdom, the Spirit. Draw down with all its Physical imperfections onto the altar of your Soul the religious faith that man has placed before you according to *his* light and let *your* light penetrate its secrets and purify its garments, and the wisdom of your Spirit will descend and strip it of all its worldly adornments, and open your perception to its imperishable value. In extracting the kernels of truth out of the husks that false interpretation has clothed them with and thus, through understanding, building up a judgment of values of your own, do not fall into the error of misjudging and ridiculing the tenets and faiths of your fellowmen. Nothing that one man holds sacred, even if it be through ignorance and bigotry, should be a mark for ridicule. You can not judge what motivates his reverence and, if you pull down and besmirch that which to him is holy, you desecrate the altar of his Soul and sully the purity of your own.

While, in the most inclusive use of the word, religion applies to all forms that worship of the Physically unknown has attained and thus has been compressed into many shapes which have distorted its pure essence; in its refined sense it means the

attunement of self to the Divine Principle and its laws as revealed and concealed. Religion is therefore correctly termed by some "the science of the heart," that is, of the Soul and of the Spirit, and cannot rightly be enclosed in any one formula or circumscribed by definite dogmas, for in its essence it is free and draws its power and its perfection out of the boundless wisdom that is One and ALL.

No true teacher of religion will expect of a pupil that he accept blindly some dogma or tenet, although he may well demand obedience to certain prescribed rules and observances for, in his greater wisdom drawn from the hidden powers of the universe, he knows the dangers that attend malpractice and ignorant impetuosity. The germ of wisdom resides in everyone and is within reach of all, but the unfolding of this germ; the penetration into ever higher wisdom, is governed by immutable laws that cannot lightly be set aside. Religion is attainable by all and no guide but the Spirit is necessary to draw its powers into one's being; in fact, religion must become an attribute of being by own effort if the vibrational body is to grow into sufficient purity that its higher aspect can, in any measure, be revealed.

Religion has a threefold aspect which I shall class, for lack of better words, under the following heads: the practice, the science, and the metaphysics of religion.

Religion, in its practical aspect, lies open to all; it is born in the womb of the Soul into which the Spirit, through its creative power, has cast the germ of wisdom; devotion to purity, truth and honor, as integral attributes of being, constitute its essence and foster its growth. Religion, therefore, in its practical aspect, is a quality apart from any dogma or creed;

it is essentially the moral harmony of being that must govern all man's relations to self and environment, and that alone make him worthy to penetrate into the mysteries of its higher aspects. These qualities, purity, truth and honor, must be obtained through own effort before any true teacher of religion would even accept as pupil one who desires to enter into its science. If man is found morally worthy of a revelation of this science, he must yield to the teacher's richer sense of values and tread the path that leads into its intricacies according to his teacher's ordinance. To the average man this may seem to imply what I have denounced before, namely, a blind conformity to any, possibly arbitrary, rules. This is, however, an erroneous conception. No one who has mastered the science of religion would set up arbitrary regulations or demand blind faith. Humility, obedience and selflessness are the three qualities exacted from a pupil and they must absolutely be adhered to if any progress is to be made. They can be classed under the one word faith, but such faith is based on a gradual widening of the horizon of the mind; a gradual awakening of higher powers of perception, and is far removed from the faith in unexplained and ununderstandable dogmas which is expected of the laity that form the outer ring of any given church.

The science of religion unfolds to the student, in a progression adapted to his capabilities, the inner aspect of all things visible, his self included, and in opening his mind to the invisible realms of nature brings about a truer perception of values in which the old order; the order perceived through the Physical senses is often reversed and replaced by a new order; an awakening of consciousness to Superphysical actuality.

Humility is expected because it opens the mind making it receptive to wisdom. Obedience is necessary for the new realms opening to the student are, to him, an unchartered sea and the laws that govern them must be adhered to unfalteringly if the perils attendant upon his journeys into the Physically unknown are to be robbed of their deceptive and destructive powers. Selflessness must accompany the entrance into this science in exceptional perfection, for Super-physical powers which the student will become acquainted with as he progresses can be revealed only to those who will not be tempted through selfishness to use them for their own aggrandizement or for worldly purposes. I naturally do not mean to imply that powers of a high order will be given to a student at all until he has advanced very far for he must show, through his qualities that he can evolve into a still higher state where such powers may be entrusted to him.

If a student has been found to qualify to all conditions; if all the attributes I have spoken of have become an integral part of his being; if he has penetrated well into the science of religion and shows in his relations to the outer as well as the inner world that his motives are pure; if he has definitely proved all this to his teacher, then, at last, he may be very slowly led into the deeper mysteries which I have called the metaphysics of religion.

Three qualities are again demanded before he is permitted to look behind the veil that hides from view to all but the most perfect, the occult secrets of this highest stage. These qualities are: Spiritual love, which is love developed to such a state of impersonal perfection that it embraces all things that are from the highest to the lowest by understanding which is

the second quality, and through understanding gives birth to the third, which is mercy, and this quality, arising thus out of love and understanding, must be so transcendent that it illumines every thought and act of the student with ever burning purity. Needless to say, that very few are the aspirants who advance even beyond the very first stages of the science of religion, for the path into wisdom is jealously guarded against intrusion by any but the absolutely pure. Even one misstep; even a slight swerving from uprightness, disqualifies the student and debars him from further progress.

Here I would mention a phenomenon that has been beautifully pictured by Bulwer-Lytton in his "Zanoni" and that is based on absolute occult truth. Lytton describes, in symbolic fashion, the entrance of an aspirant on the path to wisdom. His aspirant has advanced far when he yields to temptation; bismirches his honor and thus disqualifies himself, and is debarred from further penetration. He has, however, before he falls, become conscious of the Super-physical; the veil had been lifted and he had peered beyond. His consciousness had widened sufficiently to embrace some aspects of the Astral world; impetuously he tried to enter further into this world against the express command of his teacher who was testing his purity and worth by this command. The aspirant dared unprepared to lift the veil and from that moment he reaped the punishment that his transgression had called down upon him. "The dweller on the Threshold"; the Astral vision that had come to him cited by his impure act assumed the false proportions of a demon and remained ever in his mind as a phantom form to torture him.

The moral of this tale is very evident; the truth of

it is uncontrovertible ; impurity evokes impurity, and just as all transgressions on the Physical-plane bring forth the fruits of pain, sorrow and hardship, so do transgressions in higher realms bear the fruits of horror and hallucination, which remain in the mind to torment and torture it. There is but one path into higher wisdom and all that try to pluck the fruits of this eternal tree and eat thereof that are not qualified, reap the deception that they practice. This law applies to every practice that man resorts to in his search for the unknown unless integral purity marks him as one who may aspire. And one thus qualified is never left to flounder on alone ; at the right time and without fail a hand will be outstretched to guide him on his way, and he will tread the path aright though, at first, he may not even be conscious that he is being guided and guarded.

Let me enumerate some of the malpractices current in the present epoch that emanate from impure motives such as curiosity, avarice or selfish desire. Curiosity is the most harmless of these motives and usually looks for gratification by means of table tipping, manipulation of the ouija board, and similar practices. What are the results obtained by thus setting up currents in a force which the curious mortals who resort to such means can not account for and do not understand ? I say the results are worthy of the motive ; for curiosity will call into being but trivialities, banal communications and deceptive acquaintances with a host of dissembling entities that stand on as low or a lower level as the credulous practicers of this phase of black magic.

Avarice is coupled especially with mediumship and brings with it a double menace. Mediumship in a present incarnation is a result of effort in the right



direction in some former Life and should be held sacred, and be accompanied by further effort towards higher development if its possibilities are to be brought to fruition. Unfortunate indeed are those mediums who, in yielding to the temptation put in their way, use this quality for base purposes for they enmesh themselves thereby in a new Karmic web, the inevitable result of retrogression. They are virtually casting back into a turbulent sea of unrealized forces the pearls which toilsome effort had brought to light therefrom. Their path is marked by ever lower stages; they yield at first, perhaps, only to the temptation of curiosity; they play with a force within them which acts on forces without, forces beyond their control, and the more they play the more must they yield until all semblance of purity and selfcontrol is lost in avaricious desires and willingness to deceive. Their desires will most probably be realized; manifestations will continue, but deception will head the phenomena called into being and false values will surround them, while their purity will ebb from them with ever increasing rapidity. And those who consult the medium! They are drawn unconsciously through their curiosity and consequent credulity into this vortex of deception and their possibilities of evolving upward into the actual communion with Spirit will be dangerously impaired.

The third motivation, selfish desire, that leads man into any of the practices that are to establish communication with the beyond, has been dealt with by me when I spoke about seances. It is preeminently a desire to establish a link with departed beloved ones and is based on unconscious selfishness in that it seeks to draw out of higher realms the Souls and Spirits that have freed themselves and to fetter with the

yoke of Physicality those that have thrown off this yoke and passed into a purer state.

All these practices that ignorance resorts to, innocent as some of them may seem, fall under the general application of black magic. All attempts to cite Spirits and to evoke forces of a Superphysical order is magic. The qualities that I have enumerated as exacted from the aspirant to wisdom alone enable the penetration into the mysteries, the greatness, the magic of the forces that pertain to the higher Principles of man and to the ALL in which he is infinitely small and obscure until he has, through giving up his self, been born into his Spirit which raises him into the infinitely great. One who gains understanding and attains to powers through evolution upward enters the realms of magic through the path of light and his use of these powers are called white magic, for he would not use a single power or dominate any natural force except through purity and highest motive.

The adept; one who has passed from discipleship into the mastery of occult science, is correctly termed a white magician; this term signifying in its true sense something quite different from what is commonly understood. The terms magician, wizard, necromancer, are applied, in common usage, indiscriminately to anyone who has or seems to have powers above the Physical. Magician signifies the great one. White stands for purity, hence white magician means the pure great one, and is applied only to the perfect master of the mysteries that lead into the depth of arcane philosophy. The adept, through understanding, has penetrated these mysteries and, through his will which has been developed into an absolute power because it rests on the basis of purity, controls forces

in nature incomprehensible to the general mind of average humanity.

The marvels that occultists, even before they have entered into adeptship, can produce; the powers that the simple Hindu fakir displays, who seems to produce something out of nothing, are marvels only to the unwitting onlookers to whom anything beyond their grasp appears miraculous. In truth the fakir, or any producer of such marvels, is not as it appears upsetting natural laws, for that is as impossible to him as to those who witness his performance. He has merely penetrated deeper into these laws and uses them for his purposes. No man can create something where there is nothing, but he can, if he has learned nature's secrets, produce something according to her laws out of that mysterious (Because unknown to the many.) substance which pervades the universe and has been given many names such as: Astral light, Akasa or Aether, by those cognizant of its existence. This substance is, in fact, the same which I have termed Ethereal and Astral-force; the Physical-plane manifestations, that which is called matter being only a different state of being; a different combination of units to that which forms Astral manifestations.

The medium makes use of this same force that the fakir uses, only while the fakir is conscious of what he does and can produce phenomena at will, having studied the laws of nature or some of them, for he is not an adept, under a teacher, the medium unconsciously uses these forces and is thus in danger in more than one respect. It were better to say, at least of most mediums, that these unknown forces use him, for he has no control over them; he lacks training and will power, and the more he subjects himself—gives way to these forces—the more does he lose control

over self. Innate purity may guard him from harm, but woe to him if, through fraud and deception, he loses this purity. His mind is a receiving station for good and bad alike; he begins, very often, by consciously subjecting himself to the forces he feels playing about his person, but very frequently, through repeated subjection, these forces become so dominant that he can control neither time nor place at which he submits to them, but becomes the slave of the force that, through his will, he should control. He thus becomes a prey to influences which he has lost the power to ward off and, apart from his loss of purity, may suffer severely in vitality both of mind and body, and may become entirely unbalanced in his perception and realization of values.

Mediums should consider well that if they would utilize the powers that mark them as such, they must follow the same rules laid down for the student; they must, through constant effort, ever raise themselves higher in vibrational value; purity, honor and truth, are acquisitions that they cannot do without. They must seek to learn to understand the forces playing through them and with the strength that will-power gives, must achieve control over these forces.

Even such a seemingly harmless form of mediumship as, so called, automatic writing must not be given way to indiscriminately for, if the medium does not keep control of this impulse; controls the force thus displaying itself, through purity of motive and seeks, through inner study, to enter into a state of consciousness that will make it understandable, he will find that finally he will become subservient to the impulse and, as in thousands of other mediumistic phenomena, he will be deceived and preyed upon.

It would take me too far afield if I would go into

details concerning different forms of mediumship and their attendant phenomena, suffice it to say that no medium should ever let up in the effort towards a higher evolution and that all mediums should guard themselves through strict adherence to the rules prescribed for the student of occult science. As for the phenomena, their name, in common parlance, is legion; their value can be perceived but by the higher developed, and they will ever remain a mystery to all who cannot raise themselves above the levels of Physical perception. The substance which is utilized by hidden forces and through which the phenomena are produced is, in every instance, unless fraud is being practiced by the medium, that same Astral essence in which are graven the records of all times that were and are to come, and which forms the basis of all manifestation within the cognizance of mind.

All the qualities that I have mentioned as necessary to the student lead up to and culminate in one quality of mind which in absolute perfection only the adept attains to. Let me recapitulate: Purity, truth and honor banish fear and weakness and they may be summed up under the one word devotion. Humility, obedience and selflessness constitute faith. Impersonal love, understanding and mercy are those qualities that constitute the real ego; the Spirit, and the acquisition of all these qualities requires absolute control by Spirit as expressed in the mind through power of will. The synthesis of them all is submergence of the Spirit in the ALL, and thus, penetration of its mysteries or Wisdom.

“Who is this that casteth darkness (on my) counsel by words without knowledge?”—Blind faith, dogmas, creeds, through which the actuality of truth is clouded,

can only be dispelled by penetration into wisdom (counsel) through acquisition of understanding.

“They have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save.”  
*Isaiah, XLV, 20.*

Ever since man has entered into Physical-plane existence, which existence, through its seeming limitations, has cast shadows over the eternal verities of the ALL, he has striven to unite himself once more with the Divine Ocean of force which is truth and of which he is an integral part. All effort toward the requisition of this perfect heritage evokes its just measures of reward and never has humanity been without guidance from above; a guidance which in the Earth's infancy has come from that Principle whose strength she had in a large measure absorbed, the Moon.

Wellsprings of truth have bubbled up and clear pools of wisdom for Spirit to draw from have been formed on Earth from the inception of Physical man.

The path into wisdom lay ever open to those whose minds were capable of recognizing it. Further back, much further back than any chronicle within reach of undeveloped man records, wisdom has been fostered by worshipers at her shrine. Brotherhoods, lodges, temples, have been formed as centers of research; repositories of profound knowledge and schools from out whose sacred precincts kernels of wisdom were disseminated according to the development and needs of humanity at large. In these lodges, where wisdom could be found hidden behind a veil of mysteries to make difficult its access to all but the few whose development of mind was such as to permit of perfect expansion, training was given

and the initiated were then sent forth to work for the advancement of the human family by essaying to widen the horizon of its mind and to plant therein the precious seeds of truth. Often these seeds fell on barren ground and remained unfruitful, buried in the sands of time, until an upward trend in humanity's evolutionary curve brought them to light and the Sun of understanding warmed them into Life.

Firmly embedded in these lodges are the Life giving roots of all religions, but the ever recurring ebb of human perception; the ever recurring tide of human ignorance, have covered them with deposits of mud and slime. Again and again Masters have come to cleanse of impurities these desecrated roots of truth and to dispel imperfect conceptions with light from the sacred fire that burns now as ever in grandeur and purity in the hidden temples of wisdom.

What weird shapes have appeared and masqueraded as offshoots of truth and wisdom! How imperfect have been the perceptions of many who claimed, in their ignorance and pride, to know truth and to spread wisdom among the credulous masses! What phantoms have been evoked and given the name of revelation and religion! What desecration to clothe in human garb the emanations and forces of the ALL! How pitiable are the poor deluded masses who honestly, if ignorantly, aspire to the bread and wine of Life, the truth and wisdom of Spirit, and are given but the stone and wood of graven images, the hallucinations of clouded and corrupt minds! Fortunate for humanity thus falsely led are the immutable laws that form its foundation. Sin, falsehood, corruption, are visited on their evokers alone through the Karma of retri-

bution. Those who are falsely instructed and forced to bow down beneath the yoke of dogmas and creeds in worship of man made gods, can raise themselves out of the mire through the prayer that dispels illusion and, in uniting the Soul to the Spirit, lifts man's being on high into the realm of truth.

Prayer has been misinterpreted in conjunction with truth and religion. Prayer has become an expression of evocation addressed to a phantom god; an image as imperfect and inefficacious as the wooden doll of a babe. Words that but weakly veil desires, blind protestations of faith, and a cringing beneath the lash of an illusory power, are not prayers nor acts of devotion. Prayer calls not for a repetition of prescribed words; an attitude of debasement; or specified time and place: true prayer can be expressed alone in thought and deed; it is the purity of Life; the aspiration toward perfection; the control of self, and the searching inquiry into the motivation of every impulse of the self and the subjection and eradication of every impurity found resident in that self. Prayer is the essence of a pure Life; it is the devotion of the Soul to high ideals and it can evoke blessings only by uplifting the consciousness to inclusion of the Spirit; it can reach the boundless powers that govern the universe only through recognition of the Divine Heritage that is Spirit.

A Life consecrated to purity and good deeds is constant prayer; it is the living of religion and it leads man ever farther into wisdom. It is the bourne of strength that dispels and heals disease for, as it gives to the Soul the power that resides in humility, it gives to the body the beauty that grows out of purity. A Life thus led by parents and teachers asserts an influence over children entrusted to them



of greater power than any commandments or punishments.

Children have qualities of adaptation and imitation, especially in the earliest period of Life—the first six or seven years of Earth existence—that are lost to a great extent later. It is of the utmost importance that these qualities be utilized in full for the purpose of inculcating the great truth of godliness, by perfect example, into the child's mind. The harmonious atmosphere that surrounds one who leads a Life of truth exerts a marvelous influence on all who come in contact with him; pure vibrations are absorbed by the child, and the example given is unconsciously imitated and becomes the model according to which the child will try to train itself.

Much earlier than the average man suspects does self training begin. It is, at first, an unconscious effort based chiefly on the imitative qualities, but wise guidance can soon form it into conscious training. A child sees its elders do something which it would like to emulate; it does not know that in essaying again and again to imitate the act or quality which it admires, it is actually training its little muscles or mind to coordinate to an effort of will. The guardian, however, should realize this and awaken the child's consciousness to the good effects that such effort can produce, and should guide it into ever greater activity of self training. Needless to say, where bad influences surround the child, these same imitative qualities will result in the formation of bad habits and the wise guardian will exert all his energies toward counteracting such influences which the child might, without his fault, have come in contact with. Bad habits of thinking and acting contracted in childhood are frequently due to uncon-

scious efforts of will exerted in a false direction. The desire to emulate its elders is so strong an impulse in the average child that, as it has not as yet any comprehensive perception of values, it will strive to copy good or bad, whichever is presented to it. Hypocrisy and falsehood are imitated and become a habit as quickly as purity and truth. The child mind is a mirror in which are cast the lights and shadows of its surroundings, and it reflects them both with equal accuracy. Cast into this mirror the lights of truth and purity, and the reflections will be clear and transparent; the mind will become capable, in later life, of reflecting the Spirit rays of wisdom. Cast into it the shadows of untruth and corruption and it will become clouded and dull, incapable of permitting the rays of Spirit to enter.

Parents so often ask themselves, when their children have reached maturity and show perverted tendencies and evil habits, why their child's mind should be thus malformed? Let them look back to the time when the child was in its formative period and reflect upon the influences with which they surrounded it; the examples that they gave it! Few will be those that can say in truth: "I did all that lay in my power." And many will there be who will beat upon their breast, too late, crying out in despair: "Mea culpa, mea culpa!" Let them look even further back to the time before the child that is "flesh of their flesh and bone of their bone" was born or even conceived, and ask themselves whether the love that is Spirit or whether desire and lust called down to Earth the immortal ego and built up the temple that became its residence!

The foundations for every temple that is built as a shrine for Spirit should be love, purity, truth and

honor, and where the foundations are weak the structure cannot be expected to show either beauty or symmetry, and its imperfections will mock with ever increasing vigor the futile efforts at reconstruction made, alas, too late.

Just as a Life led in accordance with the precepts of wisdom is constant and effective prayer, so every union of the sexes that aspires to the perfect flower of fulfillment, the child, should be an act of devotion, a prayer to the Most High; and when the prayer has found its reward the flower has opened its petals to the light of day that is Life, devotion should guard it and preserve in perfection its innate beauty and truth.

“They have no knowledge that carry the wood of their graven image, and pray unto a god that cannot save.”—Such gods are not gods, but idols; such prayers are not prayers, but desecrations. The Highest can have no image and a perfect Life alone may, in truth, be called a prayer.

“Behold, disturbed, not at rest is the soul of (the wicked) in him; but the righteous ever liveth in his (trustful) faith.” *Habakkuk*, II, 4.

When a man has been taught from childhood to acknowledge and put his trust in a certain prescribed religion, and then, through some outward occurrence or an inner revulsion of the Soul, begins to feel his reverence for the form his religion demands ebbing away and becomes assailed by doubts as to its truth and wisdom, a reaction often sets in which causes him to revolt against religion in any guise. He will, especially if he has been forced by pious bigotry to conform to every letter of the creed imposed upon him, in throwing it over, be strongly

tempted to strive to free his mind of all religious fetters and will attempt to argue away the last vestige of belief in higher powers that he stills finds lurking within himself. Disbelief is the natural outcome of enforced belief, because it seems to hold out to the mind a freedom of thought and action not enjoyed before. Unfortunately, disbelief as well as bigotry are forces that shut the door on truth, and the man who has left the latter to turn to the former has actually turned from one form of idolatry to another. The mind has torn down one set of idols from their pedestals and, unconsciously, replaced them with another set!

Disbelief in unknown powers brings forth a worship at the shrine of known, that is, material powers, and the arcane wisdom of the Spirit, which was at least the veiled foundation of his creed, can no more penetrate into the consciousness of merely Physical conception than it could penetrate through the material shape of the creed behind which it lay concealed. When the time comes, and it comes to everyone—if not in his present incarnation then in a later period of Earth-life—that mind strives to uproot the articles and dogmas of enforced religion and seeks to fathom by itself the secrets of existence, it must proceed with care and with reflection if it would find as staff to lean upon something that reflects truth more clearly than mere materialism.

The impetuosity of destruction should be modified by a thoughtful weighing and balancing of values. The outworn garments of religion must be stripped off but slowly, carefully, so that the pristine beauty of truth, which had been thus garishly decked out by mortal hands, be not robbed of its immortal qualities and disfigured anew with the mortal garb of

irreverence, and materialism. True, many a religious creed has risen to proportions of such falsity that its original foundations have been completely lost to view and an edifice, whose pillars have been propped up by falsehood and deception, may have to be razed to the ground before it is possible to realize what its foundations consisted of. But if fanaticism leads a mind bent on destruction of false values, it may be blinded utterly and may stop short of the attempt even to unearth the truth thus desecrated by the mortal conceptions that had been built upon it.

I grant that not to all minds is the power given, through quiet and dispassionate research, to clear of all defilements, sacred truths; to penetrate into the living roots and to erect upon their vital power a temple built to wisdom. The human mind, however, is in every instance capable of reserving judgment and of halting before the work of demolition has buried even deeper the true foundations and of turning from fanaticism in any form to the quiescence of receptivity so necessary to the Soul if truth, in its simplicity and beauty, is to arise from out the chaos of fallen idols. If the falsity of a creed has become apparent to the mind it is best to turn peaceably from it and to devote all energy toward an inward search; a search into the Principles of being as revealed in the self. This search will surely bear the fruits of truth and wisdom if it is undertaken with sincerity and based upon purity in thought and deed.

Too often, when idols fall, do rectitude and purity fall also! Too often does fanaticism tear down the props and pillars of true morality and cast them into the furnace of destruction that consumes the creeds and dogmas of belief. Will power and self-

control must ever check and guide a man if his perceptions are not to be clouded, and a new set of false values are not to replace the old. Unhappiness and discontent will be the companions of all men who have permitted the pendulum to swing too far and who have passed from the credulous faith of their childhood into utter negation of good. Even if faiths are shattered and idols have crumbled and fallen; even if all seems chaos and death the foe of mankind, there always remains one thing unfathomed and ununderstood as the most material must concede. One thing that, in its elusive and perplexing qualities, is worthy of research and cannot be put away on the pile of destruction nor argued out of existence on any purely Physical basis; and that is the mind of man. Into this mind let those, to whom existence seems senseless, send their perceptive powers and seek toilsomely to penetrate into the mysteries which it enshrines. If effort is added to effort with ever increasing force, out of the mind's most hidden depth answers will slowly come. And what will these answers reveal; what secret truths will be born on which to erect a new world? The mind will reveal to the seeker the age old wisdom of Spirit that idols of wood or clay never embodied the unknown truth of existence, but that the Divine, the Perfect, has always resided in man.

Slowly and, at first, almost imperceptibly, the truth of being will begin to dawn; the horizon of the mind will widen, and ray after ray of light will break forth to dispel the night of materialism and to bring promise of the advent of a new and resplendent day governed and illumined by the eternal Sun of Spirit, Divine child of immutable wisdom, the Spirit Divine that is man and yet is one with the

**ALL.** Skepticism, fanaticism, idolatry and materialism must all dissolve and vanish when touched by the powerful rays of this Sun, while purity, peace, and reverent faith will replace these powers of darkness.

Again, as with every statement I have made that might aid humanity in its upward evolution, it is to the child that man must turn and in the child that man must strive to plant and nurture those qualities that lead to a conscious birth of Spirit within the mind. Never should a child be forced to attend religious ceremonies or to babble a meaningless prayer, and yet, devotion, reverence, faith, are necessary qualities of the Soul and should therefore be tenderly called into being and pointed out to the child as pillars of inestimable worth to strengthen it on its way. Rare is the child in whom reverence for the wonders of nature cannot be awakened. Every blade of grass; every flower, bird or beast, should be regarded with feelings of reverence, nay, even of adoration if with infinite care the child mind is opened to perceive the Spiritual idea embodied in all things seen. That Spiritual idea; that faith in an unknown Cause; in a Divine Principle that pervades all nature, must be ever present in the minds of those who teach the child, if its reverence for natural phenomena is not to turn into idolatry of Physical nature. It matters not what term is used to define that Power that infinite Source of all, so long as no image is called forth in the mind by the word. God would be as expressive as the term I employ—Divine Principle—if the anthropomorphism that clings, through centuries of misuse, to that appellation could be avoided. Whatever term is chosen by one who would arouse the child mind to the per-

ception of a Spiritual idea, let him take utmost care not to endow with human attributes, through explanation and delineation, that Power which in its impenetrable height has neither attributes nor name. It may be hard to find words to awaken reverence and devotion for an indefinable Cause, and it is especially hard to guard the child, when it comes in contact with other children brought up, perhaps, according to the strict tenets of some religion, against the forming of images within its own mind. Nor is it possible to isolate a child so as to keep its mind unsullied by false ideas.

It seems to me that the best way to proceed in the attempt to steer the little mind between the Scylla and Charybdis of idolatry and materialism, is to lay firmly the foundations of a belief in immutable laws and Divine Causation before the mind becomes contaminated by false doctrines and material viewpoints. The Parent undoubtedly is, as Divinely natural guardian of the child, the person to lay this foundation and if he fulfills his holy office of guidance sincerely, he will watch over every idea that the child absorbs from its environment, and, if he has laid the foundation with loving care and devotion, then he will not find it so difficult when once the child goes to school to tenderly replace with higher ideals any false image that may arise and menace the harmony of its understanding.

Love and reverence for all nature's phenomena based on an understanding of their emanation from one Divine Cause, one Perfect Principle too vast in its majesty for human comprehension or definition; strength of will and purpose based on the knowledge of Spirit as One with this marvelous Cause, and purity and honor of Soul as qualities of highest import,



and as props on the path of Life, are the gifts of most perfect promise that the parent can bestow upon the child. They are the invaluable seeds that the parent must seek for within himself with untiring devotion so as to become strong in truth and thus capable of implanting them in the child. Only the consciousness of a truth implants this truth with conviction and therefore the parent's work must always be dual in nature. While he is training the child he must never cease training himself, and never let up in his efforts to penetrate deeper and deeper into the wisdom of Spirit that he seeks to reveal to the child.

“Behold, disturbed, not at rest is the soul of (the wicked) in him; but the righteous ever liveth in his (trustful) faith.”—The Soul of the doubter as of the idolator can never find that haven of peace which is wisdom: a firm foundation of faith based on the Spirit in man and aspiring to understanding and Oneness of being with the Divine Principle, alone reveals this haven and harmonizes the mind.



**WISDOM**

Humanity, dwelling in darkness,  
Swayed by the passions of flesh,  
Suffering children of God,  
Turn to the Light!  
Burst through the portals of fear,  
Loosen the chains of death,  
Open those tearstained eyes,  
Turn to the Light!

Humanity, born of the Spirit,  
Darkness is never your realm;  
Beauty and peace and love,  
They are your home!  
Seek for your heritage lost,  
Look for the truth Divine,  
Truth and Divinity,  
They are your home!

Humanity, darkness is error,  
Earthlife a turbulent dream,  
Waken and Wisdom will shine  
Lighting your Soul!  
Wisdom, Oneness Supreme,  
Harmony, law of the ALL  
Into your heart must descend,  
Lighting your Soul!

## WISDOM

“I have inclined my heart to perform Thy statutes always, in all their ways.” *Psalm, CXIX, 112.*

I HAVE tried in this work to give out some age old truths in a way that will make them comprehensive to those in whose power it does not lie, through the study of ancient languages and through intensive research work, to penetrate into early records of humanity and profit by the words of wisdom of the sages and masters of olden times. I have given only what I feel to be true and have tried to avoid all intricate explanation, all foreign terms, and mysterious language that might lead to confusion. In attempting to simplify to the utmost both my words and the sense they are to impart, I feel that I have, of necessity, not done justice to the subjects touched upon. Before closing, I shall therefore attempt to unify more completely the fragments of truth herein set forth and, to do this, I am forced to repeat some of the statements already made.

Above all things revealed in the universe, behind all nature's visible phenomena, stands the concealed, the invisible universe. Into this concealed universe man can penetrate through his own invisible Principle, the Spirit, which stands above and behind his visible Physical aspect. Above and behind the revealed and the concealed universe stands the Eternal Cause which, in its manifestations, is all that is

revealed and concealed; is the Cosmos in all its aspects; is, at the same time, the cause and effect of all being, the multiplicity in the unity, the Divine Principle of perfect, incomprehensible Wisdom.

Above and behind man's visible and invisible aspect stands the Divine Principle permeating his entire being and revealing to him, through his Spirit, the wisdom of its manifestations while concealing from him, even in Spirit, the height of the Eternal Cause.

Man, in aspiring to wisdom, must realize three things: First, his oneness with creation—the revealed Divine Principle through the knowledge of his Soul. Second, his oneness with the laws of creation—the concealed Divine Principle—through penetration into it with his Spirit. Third, his oneness with the Eternal Cause—the unknowable wisdom—by returning, in Spirit, into this Cause out of which, incomprehensibly, he emanated.

To reach the first of these stages, man must become pure in body and Soul. To enter into the second of these stages, man must become Divine in his Spirit; he must find that he is Divine. To consummate the third stage is impossible for man, even for the master or adept, until the seventh day—the last period of the present outpouring of Divine activity—dawns and all manifestations, all Principles, are gathered again into the Eternal Cause.

Man in his present aspect as an incarnating Ego is governed by the Divine Law of Karma through which he is tried in Life after Life according to his merits and judged and sentenced with immutable sternness and mercy, is forced to undo the wrongs he has committed, and is given the fruits of every

thought, word and act, that was good. Through the perfect justice of this law, he is given the necessary freedom that permits him to join in his own government by conscious effort at reparation, conscious striving toward higher development.

Mind in man is, during his Earth-life, the central focus of power in which his Physical, Astral and Spiritual Principles find their means of expression. The more he unifies these threefold Principles that form his present nature, the more perfect an instrument of expression does his mind become.

The Soul stands behind the Physical-body and is its power of causation just as the Spirit dwells above the Soul and is its causative power.

To understand the Physical-body and to keep it in health and harmony, the secrets of the Soul must be penetrated and gradually drawn into the consciousness of mind. To keep the Soul in absolute purity and Astral strength, the secrets of the Spirit must become manifest to the mind. To penetrate into the wisdom of the Divine Principle which dwells above the Spirit, this Spirit must become what it is, one with Divine Wisdom.

To enter upon the path that finally leads to wisdom, needs but an act of the mind; a conscious effort of will.

Will is the synthesized expression of the activity of the mind; behind it stand Spirit and Soul, and in it resides the power to make a unified whole of the multiplicities of thought and action. The first conscious effort of will to find the opening of the path must be strengthened and supported by every consequent act of will. The mind must center its activ-

ity on the purification of body and Soul; the will to grow through purity, truth and honor into his Divine Heritage of Spirit must modify and control every thought and act of man.

The will to develop higher must ever dominate the mind and purge it of false desires and of every sinful thought. The will must first harmonize the Soul and body of man and govern all his relations with his human brothers and all his feelings respecting nature's phenomena, by seeking to penetrate into the understanding that all things that are *are* Divine.

When the body has been purified and, under the dictates of the will, has been assigned its proper position as Physical dwelling place of man; when through ever increasing effort the vibrational body has been attuned to harmony and the Life-Spark that is its causation, the nucleus of the Soul, has begun to stir; when the truth that this Soul and its vibrational body or dwelling are more real, more lasting, more perfect than is the outer Physical shell, has penetrated the consciousness, then all effort must be turned toward coordination of these two lower Principles which, as the present personality and its Physical or phenomenal appearance, are but the instrument of the higher self, the true Ego. The will must now strive to draw its strength, not from the Life-spark, the Soul alone, but from the true Ego, the Spirit. Through the will of the Soul the phenomenal Physical world can be conquered, that is, no matter what position man holds in life, no matter how adverse the circumstances of birth and environment seem, through the will power of his Soul he is able to mold and shape circumstances into lessons and experiences through which it becomes possible ever to ad-



vance in purity and selfcontrol. As he gains the powers of coordination and selfcontrol, his will gradually rises above the personality and his mind begins to be illumined by rays from the Spirit. His personality, which at first had been strengthened and lifted into the realms of Soul, which is its actual province, now begins to dwindle and assume shadowy proportions again as his higher consciousness, his Eternal consciousness, slowly asserts itself.

The process may be more clearly defined as follows: Constant effort toward good develops the Soul and brings to man's mind the knowledge that he, the personality, far overpowers his merely Physical aspect. When this consciousness has dawned, his mind has been definitely lifted above his Physical self and materialism has forever lost its vicelike grip. This broadening of his vision enables him to attain to a much truer concept of all things of Earth, for while recognizing their evanescent qualities he has also attained to a perception of the Soul-force that is the actual and higher aspect, the living Principle behind the Physical.

This stage of perception does not necessarily bring with it Astral perception, but it leads to the understanding that face values are illusions and that behind these illusions actuality stands. When man learns that his Physicality is but a reflexion of his Soul and that this Soul is the actual personality, and when he feels that despite all efforts this personality remains an imperfect being, then will he turn the activity of his mind to the quest after that something which will make of this imperfect self a better rounded whole.

The higher he develops the will of his Soul, the wider the horizon of his mind becomes; the greater

harmony and purity he attains to in Soul and body and the more he advances in knowledge, the better will he see his own shortcomings. The clearer he recognizes his own imperfections the more will he modify his judgment of others and his actions toward them by humility and mercy.

Out of the first exaltation that the discovery of his Soul has brought him will gradually be born the still greater discovery, through analyzation of self, that above his present personality stands a still higher self of which even his Soul is but an evanescent reflexion. Thus the birth of the Soul heralds the birth into the Spirit and now the will must aspire to transcend the province of Soul by yet a steeper ascent.

As man's mind begins to transcend the Physical shell that ages of misconception and ignorance have built up around it; as he penetrates ever further into the Astral world, the Superphysical realm of his Soul, and as he strengthens his will by draught after draught of Life-force or Astral light, as ever more and more will power, selfcontrol, and humility determine his relations to nature in all its phenomenal aspects, his Spirit radiates of its own accord deeper and deeper into his being.

Through his will, which is growing ever stronger, he must force himself to ever greater selflessness in purpose and act. As Spirit sends down its rays as pure inspiration and intuition, he must strive to understand the higher guidance thus given and submerge his Astral will in the perfect will of his Ego. He must lose the self he has conquered and the self that conquered—the Soul—in the perfect self of the Ego. This Ego, long before it has been recognized

by the mind, is with its illumining rays the force that opens the mind to the actuality of Astral perception. It is the guiding light that gives the power to discern between the false and the true. It is the pilot that alone can steer the ship of the Soul in perfect safety on the Astral sea of impressions. Its powers must be drawn into the personality and the personality must ascend into its being if wisdom is to be attained. In other words: the personality or Soul after it is found must lose itself again in the Immortal Principle, the perfect "I." When this "I" has been gained through Life after Life of effort and devotion, and has become the conscious power, the will of the self, then the immutable truths of wisdom will reveal the supreme essence of this "I," the Divinity that is man. When man has analyzed man through a searching study of self and has reached through his Soul into Spirit in actual consciousness, he has found the highest wisdom that man as man can attain, the wisdom that he is Divine. But with this supreme revelation of man which shows him his perfect formation as circle of Divine Light, comes a still higher understanding that must lead him ever on.

When man has ascended to that pinnacle where absolute recognition that he is Divine awaits him, he has attained a state of wisdom and understanding which penetrates into many of the laws that govern and give rise to the phenomenal world. Even before he has become thus one with himself, some revelations of Divinely Natural Laws have come to him. By penetrating deeper into the hidden forces that stand behind all evident, visible things, by recognizing the living Soul of nature in its perfect harmon-

ious multiplicity, he learns to understand more fully the actual laws that propel these forces and that are the foundation of Nature. The so-called natural laws that science had discovered and is still seeking to comprehend more fully, are not necessarily found, as some beginners of occult study suppose, to be products of material misconception, they need not be overthrown and a new set of values placed in their stead through deeper understanding. They are found to be not so much faulty as incomplete. Science has advanced far and some of nature's secrets have been wrung from her through constant laborious research and the student whose perceptions are widening to embrace Superphysical forces will find that the laws he uncovers are complementary, in many ways, to those into which science has probed. Many Physical conceptions which, in his eagerness to advance, the occult student disparages, are absolutely true and have their value from the Physical standpoint. What makes a purely Physical valuation of forces wrong is that such a valuation is onesided and leaves out of account still finer and more powerful forces that are interwoven with those that science has recognized. It is these finer forces, and the laws that in governing them also govern the grosser forces, that gradually reach the finer perception that a man who is seeking for wisdom slowly develops within himself. It is the hidden world that stands behind the revealed world that, in slowly unrolling its secrets, enters the consciousness as the actual power from which emanates the visible world.

As man climbs upward into recognition of his own hidden Divinity, he also begins to realize the Divinity that is hidden in nature. This recognition does, without necessitating the utter destruction of

Physical values, lead to a revaluation of many conceptions of Physical man. To Physical man time and space are limited by his Physical senses. Higher recognition opens the mind to a wider comprehension of time and space. The limitations are real from the Physical standpoint, to the Astral perception they are unreal. This, however, does not mean that they should therefore be nonexistent to Physical man, he is merely incapable of transcending them. Wider perception may soar above Physical limitations, but Physically, even the most perfectly developed man, must recognize their existence, for his body is bound by them.

It would be inconsistent to say to a man who as yet moves upon the Physical-plane alone: past, present and future are one and you exist in these three states even at this moment. He would rightfully mock at such a suggestion, stating that he is neither the infant that he was yesterday, nor the old man that he will be tomorrow. Physically regarded, he will be perfectly right even though, from a higher viewpoint, he is absolutely wrong. Right and wrong, in such questions, are as relative as are time and space. You may be able to transcend space through the power of your Soul and may, while you are here, be aware that you are also somewhere else; your state of being has placed you above certain limitations and space has become to you a unity. That does not give your brother the same realization, for his state of being is still bound by limitations and he knows that while he is here he is here, and no where else. A lower state of being cannot recognize a higher and the man who attains to a higher state of being must recognize that what is true for him has not yet become true for all.

Nothing is harder to grasp than is the fact that all values are relative; there is nothing fixed and static in the universe excepting the oneness of all things and that oneness which encircles multiplicity is the Divine Principle, and even that, in having an Eternal Cause, is relative in that it is neither recognizable as being nor as nonbeing, as existence or as nonexistence.

When man has transcended his Physical state of being he has found his Soul. When he has transcended his Astral state of being he has found his Spirit. When he has recognized he is Divine and that the Spirit is the synthesis of all his self analyzation, his state of being seeks to penetrate still higher, for his understanding shows him that he is still but a unit in a multiplicity that is a perfect whole. He must therefore transcend even this state of being and become as one with that higher Oneness that is incomprehensible to him. He finds that relativity is a law into the workings of which he cannot penetrate. What was true for his Physical state becomes only relatively true in his Astral state. What was true for his Soul becomes only relatively true when he had transcended it in Spirit. What he now recognizes as true in Spirit, his complete oneness and perfection of being, even that becomes only relatively true, for, towering far above his conception, absolute truth still eludes him and he finds that his oneness is as incomplete when compared with the Oneness of the ALL, as was his seeming Physical oneness when compared with his oneness as Spirit.

Steep is the climb into wisdom and, as height after height is scaled and the weary traveler thinks that at last he has reached into truth, he finds that he has only reached a passing point of rest and that the

Cause of existence is a point so high and so radiantly brilliant that his eyes are blinded by its splendours and his powers of perception too weak to discern even its relative state.

After having followed out in thought the possibilities of development for man and after having sketched his journey on the path into wisdom, I must say a few words concerning the impossibility of ascending thus leap for leap and of grasping the star of Divinity before the time is ripe. With this I mean that, while all can aspire and all should assay to penetrate truth and wisdom, and while none need hesitate in the attempt at hastening his own development, the star of wisdom will not dawn in the sky of one Earth-life for any man, no matter how intense his effort to recognize its Light. The human family has scarcely rounded the curve that led into the depth of materialism and is only very slowly entering upon the upward turn of its evolutionary spiral.

The evolution into the Spirit is certain, but ages will yet roll by before the ascent is complete. Some few men have always transcended humanity's evolution in the aggregate and have helped to point out the way, and again and again such lights will appear. To evolve into the radiance caste by such perfected human beings should be the aspiration of the many and any man who strives to perfect himself is laying the foundation for still further development in future Life.

Just as the parent should strive to evolve into purity, not only for his own sake, but also as an example for his child, thus every man should strive to perfect himself, not only for his own sake, but as

a staff of purity for his weaker brothers to lean upon. The few must become examples for the many, because the many must evolve into the perfection of the few, if the unity of the human family is to evolve again into its Divine Source.

No effort, no striving for good is vain. No matter how small the circle that man moves in on Earth, no matter how firmly he is bound down by Karma, the power is in him to unloose the fetters and, in freeing himself, to free others. Effort, no matter how humble, aspiration, no matter how weak, lead to the fruits of success. No one can become a saint through one effort of will, but repeated efforts toward purity; conscious work at own character building must result in progress.

The Spirit still moves upon the face of the waters and has not lost one atom of perfect creative power. It has always extended its rays to those who have sought its radiance and will thus continue eternally even above the time when humanity has become re-absorbed in its essence.