

HARMONIC SELF-UNFOLDMENT

HARMONIC BOOKLET SERIES

Bound Volume I

by

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Volumes II, III and IV

HARMONIC SERIES

etc., etc.

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by

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INTRODUCTION

Every student of the Great School of Natural Science, or the “Harmonic Philosophy”—who has gone far enough in the Work to have completed any one of the formulated courses of study—knows that one of the fundamental purposes of the Work is to enable the student to differentiate, with absolute certainty, between the constructive and the destructive methods of procedure, in the unfoldment of individual human character.

Each and every problem submitted to the student for his study, analysis and consideration, is founded upon some definite and scientific Principle of Nature in Individual Human Life. In conformance with the method of instruction employed by the Great School, it is the business of the student himself to discover the underlying Principle of Nature, to define it, analyze it, elucidate it, and finally

to apply it to his own life in such manner as to make it a constructive *Power* in the development of his own character and in the more rapid progress of his own Soul Growth.

Step by step his instruction in his individual work thereunder takes him over the pathway of human development and personal knowledge until he is familiar with each and every step of the way, and is able to demonstrate its scientific accuracy with absolute certainty.

It not infrequently occurs, however, that his understanding of the fundamental Principle is not as complete or perfect as it should be to give him perfect mastery over every phase of the problem under consideration. As a natural result, he finds difficulty in making the personal application of the Principle to his own Life, in such manner as to meet the demands of the Law of Spiritual Unfoldment at every point, and make himself absolute Master of the Process involved.

Whenever and wherever such a condition arises, the student himself would understand

and appreciate what an immense help it would be to him if he could, at that point, have presented to him in a clear, simple and concise form, the scientific definition of the fundamental Principle involved, together with a clear and complete analysis of its meaning, and an elucidation of its specific application to himself as an Individual in the midst of the process of Spiritual Self-Unfoldment.

Most of all would it be a real help to him if he could have before him a definite line of suggestion from one who has been over every step of the way, and who has worked out the various methods of applying the principle of individual life, and who is able to erect clear and explicit guideposts along the road for the guidance of those who may follow him.

There can be no doubt that every student who desires to travel the path of Constructive Spiritual Unfoldment, the path which leads to Mastership, would be glad to have at his command such an analysis and elucidation of each problem as would enable him to

make the right application of the principle to himself and to his own Life—with the assurance that it comes directly from the Great School and bears the sanction of its American Representative.

For this purpose, and for the definite and personal help of every individual who is earnestly and honestly endeavoring to travel the pathway of Constructive Spiritual Development, this Series of "Harmonic Booklets" is published and made accessible to all who are in need of such instruction and guidance as they contain.

In each Booklet will be found all the direct and practical information possible to crowd into it, concerning one or more of the Principles and Problems with which every individual must become intimately acquainted in the course of his Constructive Work as an accredited Student.

It is the purpose of the School to publish one of these Harmonic Booklets each month, as near the 15th as possible. This will enable it to deliver a definite, personal and authentic

message to each and every Student in the various Sadol Councils (as well as to those Students who are studying in groups outside these Councils) at just such intervals as will be of the greatest possible service to them in their Council meetings and Group studies. Likewise, the individual Student who may be unable to study with any Council or Group, but who is earnestly reading, studying and working alone, may also obtain the same guidance and help as if he were an active member of a Council or Group.

Indeed, it is the intent and purpose of the School to give to every reader of these Booklets a practical view of the vital principles and problems of Individual Life, as well as a definite and practical method of procedure whereby he will be able to incorporate, into the very texture of his being, each Principle therein defined and elucidated, so that it shall become a powerful and constructive agency in his Spiritual Unfoldment and Soul Growth. Each message thus given out will convey to the Student, or the individual who receives it and

adopts its teachings, something that is definite and tangible that he can make practical use of, every day of his life thereafter, as a powerful leverage back of his efforts to reach the goal of his own Spiritual Development and Self-Completion.

With these Booklets in hand, the honest, intelligent and conscientious Student and Seeker for Truth needs have no anxiety as to the results (either upon himself or those with whom he associates) of his unqualified acceptance of the instructions, or as to his following the methods therein contained for making practical *use* of the knowledge they contain, in applying that knowledge to his own Life, thus putting it to the crucial *test* as to its scientific correctness and value.

Each Problem, Principle and Lesson hereinafter given to the Student and Seeker for practical knowledge of how to "Live the Life and Know the Law"—will embody the essence of some vital element contained in the final and complete "Technical Formulary" for Constructive Spiritual Unfoldment, the ultimate goal of which is Mastership.

The definition and analysis of each Principle will bring it clearly within the comprehension and understanding of any individual who is able to qualify as a "Good Student". Then the method of applying the Principle to individual Life and Conduct, thus interweaving it into the very texture of the Soul itself, will follow—leaving nothing to be desired for the practical guidance and help of the individual Student.

When the Series of Booklets is completed, it is intended that it shall constitute a compendium and summary of definite and practical information which will put every student and reader in possession of as much knowledge as he will require for his perfect guidance over the pathway of Constructive Spiritual Unfoldment.

Each Principle will be defined, analyzed and elucidated. The method of its application to Individual Life and Unfoldment will be given. The process of transmuting the Principle into the Soul Consciousness of the Student will be outlined.

The daily mental and spiritual discipline of incorporating the Principle into the *Living of a Life* will be formulated, and the *tests* whereby the Student may determine the progress of his spiritual and psychical development will be suggested.

Each Student will thus have 30 days, from the receipt of each Booklet, in which to make a critical study of the Principles therein defined and elucidated and, by practice, to make it a vital part of his *Life*.

If he is earnest and sincere in his efforts to grasp and apply each Principle in its order he can, in a single year, completely transform his character into a living exemplification of his own highest ideal of exalted *manhood*.

And this all means, in essence, *practical psychology in operation*.

With the publication of the Magazine, each and every Student, who receives it and the Booklets, will thus receive from the Great School, through its Representative, a definite personal message the first and the fifteenth of each month thereafter; for it is the pur-

pose to issue the Magazine the first of each month, and the Booklet on the fifteenth.

With this program definitely inaugurated, it is believed that the Students and Friends of the Work will find intensely interesting and vitally important occupation for every hour of every day of every week of every month of every year thenceforth—to the end of this earthly journey. And every step of the Journey will be along that most wonderful of all Roads—the “*Road to the South*”—which all must travel who reach the *goal of their desires*.

Your Friend and Elder Brother,

J. E. Richardson, T.K.



Booklet No. 1

TOLERANCE

“Judge not, that ye be not judged.

For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?

Or, how wilt thou say to thy brother: ‘Let me pull out the mote out of thine eye’; and behold, a beam is in thine own eye?’—(Matt. vii, 1 to 5.)

These are supposed to be the words of the beloved Master, Jesus. He is said to have given utterance to them as a climax to the most powerful sermon ever delivered by mortal man, namely, “*The Sermon on the Mount.*”

Do you think it is possible for us today to understand and appreciate the motive and the purpose which inspired so Great a Soul to lay such supreme emphasis upon the vital impor-

tance of *Tolerance* and *Refraining from Judgment*, in our personal attitude toward our fellows? It is doubtful.

Of one thing, however, we may be perfectly assured, namely: He would not have uttered such a command, at such a time nor under such conditions, if the people of His time had not been very sorely afflicted with the vice of *Intolerance*, and with the evil habit of judging their fellows—either harshly, or unjustly.

Although this marvelous Message of Tolerance has rung in the ears of humanity throughout the intervening centuries—from the day and the sublime occasion of its utterance to the present moment; nevertheless, the people of our own day and generation, those who profess to be His disciples today, and who presume to call themselves "*Christians*" are, to all appearances, just as intolerant, just as ready, as willing and as prone to judge their fellows, as were the people of Judea in the days of His active ministry.

Now let us suppose that the same Great Master, Jesus, should appear among us today

and we should recognize Him as the Blessed Nazarene, come to earth again; and suppose we should gather about Him, inspired with the eager and intense desire to hear Him tell us once again of the *Way of Life*, that we might follow in His footsteps henceforth and forever; and suppose He should turn His searching eyes upon each one of us, and should say:

“Almost two thousand years ago I left a message upon earth for each and every one of you. Because of its supreme and vital importance to all mankind, I made it a definite *Command*, that none might fail to understand its meaning and its solemn significance. How many of you remember the message? How many of you have obeyed the command?”

We try to remember, and we wonder if we have obeyed the command. And then we timidly venture to confess our inability to answer His questions.

And then, with pity, compassion and sorrow in the lines of His face and in the tones of His voice, He lifts His hand above our

timid heads and in solemn cadence repeats the command: "*Judge not*, that ye be not judged." Then He continues:

"Let each one of you look straight into my eyes—while I look straight into your Souls—and tell me if there be *One* among you who has kept the Faith and obeyed my command."

Alas! and alas! I can see the eyes of each and every individual falter, from a deep sense of shame and humiliation, and then silently seek the ground. Not *One* can look into those searching eyes that see and know the *Truth* through every disguise, and say: "I have obeyed your command. I have refrained from judging my fellows. I have been so busy with the beam in my own eye that I have not seen the smallest mote in the eye of my brother and fellow."

No, you cannot look *Truth* in the eye and honestly say that you have not judged your fellows and brothers, or that you do not still judge them every day of your life. Neither can your brothers and fellows say truthfully that they do not judge you—for they *do*.

But worst of all—you judge *them* unjustly, wrongly, falsely; and they, in turn, judge *you* unjustly, wrongly, falsely.

Why is this? It may seem strange, at first glance, but the answer is not difficult. Here it is in a very few simple words. Listen:

1. To render a just judgment to your brother or fellow, you must first *know with absolute certainty* what is *Right* and what is *Wrong* concerning the subject of your judgment. Who among you is there who knows, with absolute certainty, the right or the wrong of any other man's Life, conduct, or course of action? There is *not one*.

2. To render a just judgment, you must *know*, and you must have in mind at the time, every fact, every influence, every impulse, every motive, every conscious purpose, every condition—both internally and externally—which had any part in determining the course of action followed by the one you judge. With your present limitations of intelligence and wisdom, do you believe, for one instant, that you can qualify as a "*Just Judge*" of your

brothers and fellows? God forbid!

Not very long ago a very dear friend of mine gave utterance to a very harsh and gratuitous judgment concerning another very dear friend of mine. I know both of these dear people very well, and I have a deep affection for them both. I believe they are both far more honest and sincere than the great unregenerate majority of mankind; and I verily believe they both are trying, earnestly and sincerely, to make their lives a living exemplification of the principles they have come to accept as true.

The friend, in this case, who uttered the harsh and critical judgment, is a brother Mason—a great, strong, fine, manly, but gentle and kindly Soul. He is the father of a lovely family of children of whom he is justly proud.

The man against whom his harsh judgment was given, is many years his senior—a big, strong, loving and lovable character who minds his own business, and comes as nearly living the Golden Rule as any man I know.

He also is a father, and the provider for a disjointed family. It so occurred that his married life has not been altogether happy. His wife was a charming, intelligent, gracious and attractive woman—a womanly woman who had many good friends among her women associates. She was of the type that inspires confidence and more especially sympathy—and, if she had a weakness of character it was in the attitude of self-pity, and the general air of being abused.

The dark shadow of domestic infelicity drifted into and over their home life. The woman carried her heart upon her sleeve, and took her sorrows and grievances to her women companions. The husband took nobody into his confidence concerning their troubles. He did nothing and said nothing to counteract the criticisms of his wife's friends.

There was another woman. After years of unhappiness the separation came, and the husband married the other woman.

My friend who harshly judged his older

Masonic brother honestly *believes* that he mistreated his *first* wife, neglected his duty toward her, and failed to discharge his personal responsibility.

But how does he *know* such things? It is hardly possible for him to know anything beyond what his own wife may have heard from the sympathetic and prejudiced friends of the wife. And then, does he know that the wife performed all her duties to her *husband* before their separation? Does he *know* whether the wife was always kind and loving and patient and uncomplaining, free from jealousy, bitterness and the curse of "nagging"? Does he know to what extent, if any, she was critical, exacting, unappreciative, unsympathetic, complaining, a scold, or many other things that are usually concealed from those outside, but which both create and widen the chasm of inharmony between a mismatched husband and wife? Does he know how often, if at all, the husband tried to bridge the chasm? Does he know how often the husband wept in silence and alone be-

cause of what he believed to be the cruel and bitter injustice of his wife's attitude? Does he know how often the condemned husband bowed his head in sorrow and humiliation because he could not overcome the influence of jealousy, bitterness and complaint? In truth, does he know anything whatever, outside the gossip of sympathetic women for one of their associates they believe is mistreated?

Does he know anything at all about it? How can he? In the very nature of things, is it possible for him to have any personal knowledge whatever on which to base his condemnation? Certainly not. Neither will he ever know—so far as the husband is concerned, because he holds it a breach of good faith ever to discuss his domestic sorrows and disappointments with anyone whomsoever.

But still, his younger brother Mason judges him. And his judgment is one of condemnation, and in violation of his obligation as a Mason. Indeed, he has pre-judged his friend and brother, for he has not heard his side of the domestic tragedy, and never will.

But herein lies the problem for our individual solution: What right have you or I to judge our fellows, least of all to condemn them? Doubtless they are all imperfect, to some degree and in some manner. But so are we—and no doubt we are, in some respects, more imperfect than they. And here is a strange thing: It seems to be almost a Law of Life, that those who are least perfect, in their own lives, are the very ones who judge most quickly and most harshly their fellows, in the very face of the command: “Judge not, that ye be not judged.”

In other words, it is the individual who has a “beam” in his own eye who is most concerned about the microscopical “mote” that is, or may be, or may not be, in the eye of a friend or neighbor. And the longer and larger the “beam” in one’s own eye, the more clearly and certainly he seems to think he sees the invisible “mote” in the eye of another.

Why is this? And why is it that we deliberately and persistently and knowingly refuse to see the obtrusive beam in our own eye?

We delude ourselves shamefully, if we think for one instant that others do not see it and know its meaning. But most of all do we fail of our unworthy purpose when we assume that, by calling attention to, and exaggerating the tiny "mote" in the eye of another, we thereby succeed in concealing the perfectly apparent and obtrusive "beam" in our own. And this applies to both men and women alike. By nature they are both intolerant. They judge and they condemn indiscriminately and without justification. With some it is pure malice. With others it is a sort of intellectual amusement—though a mighty poor sort. With others still it is because they thereby hope to conceal their own imperfections of character. But in either case, they would not do it if they but knew that every critical or harsh judgment they utter against the life, the character, the actions, the motives, the purposes, or the moral integrity of a fellow human, only serves to call the attention of others to the very same weaknesses, faults, imperfections, impurities of heart and

soul, inconsistencies, defects of character and lack of morality in themselves. In truth, every harsh judgment or intolerant utterance we indulge against a fellow human, is but a tacit and implied confession of our own lack of *Moral Character* and integrity, as well as of our unfitness and inability to render a just judgment concerning any other mortal.

“*Judge not that ye be not judged.*”

But I hear you say, in an effort at self-defense: “If it is wrong for us, as individuals, to judge our fellows, even condemn them when we believe them to be guilty of criminal conduct, or of immorality, how is it that we elect judges of the various courts of law, and even pay them large salaries, to do nothing but judge their fellowmen and women—and often to mete out to them penalties as severe as death itself?”

Ah! If you mean this seriously, or as an effort to justify your own habit of judging your fellows, then you deserve to be pitied, because you thereby betray an utter ignorance of the social compact upon which all civ-

ilization rests. You betray yet another lack which is even greater, namely, lack of ability to differentiate between your duties and responsibilities to "Society", and the duties and responsibilities you owe to yourself as an Individual Intelligence, and to your fellow human, as an evolving Soul.

The "Social Structure" is founded on the "Law of Life". But "*Self-Preservation*" is said to be the "*First Law of Life*". When men and women come together in the community relation, and form what we are pleased to call the "Social Structure", they do so upon the mutual agreement that each individual of them will assume and discharge certain fixed obligations and responsibilities to his fellows, and relinquish certain liberties of action, certain privileges and prerogatives—in order that the "Social Structure" may endure and be of service to all.

But it so occurs that quite a considerable number of the individual members of "Society" fail to keep their pledges, and proceed to violate their social obligations. This imme-

diately disturbs the social harmony, and weakens the foundation upon which the "Social Structure" rests. Hence, if the Social Structure is to endure, something must be done with those who violate their pledges, to compel them to fulfil each and every obligation they assumed when they became members of "Society". But they must be treated justly—or as nearly so as human intelligence can determine. Hence, Society provides for the employment of its best citizens as "Judges", before whom every infraction of the "Social Compact" must be tried and determined, and when so determined, punished.

This is done, not in the spirit of hostility, nor of bitterness, nor of criticism, nor in any manner whatsoever to humiliate or hurt the individual, but solely for the protection of *Society*. One who has violated the social compact is given every opportunity to defend himself against false charges. The judges, who often call in juries of twelve unprejudiced men and women to help them determine the facts, hear the evidence and the law cov-

ering the case; and when all the facts have been determined and the Law of the Social Compact has been applied to the case, the *Judge* renders his decision. He does so absolutely free from malice or hatred or ill-will or criticism, so far as the individual is concerned. He decides that the individual who has been charged with wrong is either guilty, or not guilty. If guilty he determines what is a fitting punishment. But this punishment is not administered in anger, nor with any sort of ill feeling against the accused member of Society. It is all determined absolutely for the *protection of Society*—to preserve the *life of the Social Structure*—and educate the individual members of Society to a better understanding of the duties and responsibilities they owe to the entire community we call “Society”.

Now, bear in mind that, *absolutely free from malice, hatred, ill-will, or criticism* against the individual who violates his pledge to Society—all this is done, solely and entirely to preserve the life of the Social Structure. It is done so that the institution we call “Society” may

continue to exist. And this is because the life and existence of the institution called "Society" are absolutely necessary to the best interests of the individual himself, or herself. Society, which is founded upon the "Social Compact" wherein each individual member agrees to assume certain duties and responsibilities and relinquish certain rights and privileges, in order that he may thereby establish conditions which will enable him to cooperate with all the other members of Society for the benefit of all—himself included.

A critical study of the development of the "Social Compact"—upon which all Society is founded—will show that, in the beginning of the "experiment", purely material interests alone were considered. Men believed that such a compact would enable them, one and all, to carry on their various occupations and lines of business in such manner and under such conditions as to give to each individual an immediate market for his products—either in direct exchange with his fellows for such of their products as he needed or could use;

or by selling his products for a medium of exchange called "money", that would be accepted by all the members of Society in exchange for their products. This arrangement would enable each individual to obtain purely material benefits in many ways which would be equally as good for all other members of Society as for himself. This would not only create a market for all his own products, but it would bring that market directly to his own door. More than this, it would enable him to obtain from his fellows every material necessity of his own life and the life of his family and dependents, and these necessities and benefits would come to him as he needed them, and he could pay for them either by giving his own products in exchange or by giving "money" which he has obtained in exchange for his products. The mental, moral and spiritual benefits to be derived from this "Social Compact", were not even dreamed of in the beginning. They had no place whatever in the original Social Compact. They came long afterwards, and solely as an "Evolution of

Society” and of the demand of the human Soul for *higher and finer* things than the mere material necessities of this physical life.

Today we have carried the development of the “Social Compact” to a point where we all recognize the fact that the institution we call “Society” provides, not only for the physical and material necessities and comforts of life, but for the vastly more important things which have to do with our intellectual, moral and spiritual development and well-being. It provides an education for us and our children, and our children’s children. It makes it possible for us to obtain from our schools, our libraries, our churches, their preachers, teachers and ministers, food for the Soul, and clothing for the Spirit. It opens the door of Knowledge to us in every direction, and invites us to enter and partake of whatsoever we find that seems good for us, or which enables us to render service to our fellows who need our help.

But to accomplish all this, and vastly more that is yet to come, it is necessary for us to

enforce the Social Compact, and see that each individual fulfils the duties, discharges the responsibilities, keeps faith with his fellows, and otherwise lives his life in conformity with the principles to which he pledged himself, as a member of Society, in the beginning.

And because men and women are not yet perfect, there are always some among them who fail to keep faith with their fellows, who knowingly and intentionally violate their pledge to Society, and endeavor to get ahead by cheating and defrauding their fellow members of Society.

It is to restrain these that we elect Judges whose business it is to see that all who are admitted into the Social Compact, and become members of Society, shall conform to the Laws, Rules and Regulations enacted by Society for its own protection and preservation and for the comfort and well-being of all its members, free from prejudice and injustice. But, in the performance of his judicial duties and responsibilities, the Judge acts as a "Judge" upon whom the business of judging

is a fixed responsibility. With him it is not a personal matter in any sense. He may judge a member of Society guilty of murder, and condemn him to death, upon the evidence and the law, with no feeling whatever of hate, ill-will, condemnation, or even criticism in his heart. He may even do all this while his Soul is moved to pity and sorrow for the condemned. He may even wish, with all his heart, that his duties and obligations to Society would permit him to say to the criminal: "Go, and sin no more"—as did the Master, Jesus. But he is chosen to his office as "Judge" that he may protect Society from the disintegrating and destructive influence of evil, and preserve its very *Life*. Hence, he *must* judge, and he *must* punish the guilty. He has no choice. Otherwise the foundation of Society would crumble away, and the superstructure would fall in ruins to the earth. Honest men and women would have no protection against the evil machinations of their unworthy fellows, and the entire Social Structure would disintegrate, and the

unrestrained evil in the hearts of men and women would inaugurate a reign of ruin and death to all who opposed them.

But, you are not a "*Judge*". You have not been *employed to judge your fellows*. Nor does the "Tolerance" of which we are speaking have any relation whatsoever to the character of judgment exercised by one whom Society has elected Judge to protect it from disintegration and death.

The judgments *You*, as a member of Society, are prone to render against your fellows, *are no part of your duty or responsibility to Society or to anyone whomsoever*. They are no part of your Social Compact. You *judge* them of your own free will and accord. You *judge* them because you *want* to, and not because of any need or demand upon you. You *judge* them solely because it *gratifies* you to condemn those you assume to be your inferiors— and *not* for any possible *good* your judgment may accomplish. In fact, you *know* that such a voluntary and unasked judgment as *You* render, serves only to create enmity, ill-will, resent-

ment, condemnation and disgust in the mind of the individual you judge as well as in the mind of every other just individual. You know that it does not inspire love or respect for you in the mind of anyone whomsoever, much less in the heart of the individual you judge.

Hence, from every aspect of the subject, *your* judgment of your fellow immediately sets in motion nothing but evil, harmful and destructive forces and processes. And you thereby become not only a *destructive element in Society*, but a *positive danger to the Social Structure of which you are one of its active units*. You become a positive *Poison* within the body of the Social Organism, and your influence, if permitted to go unhindered, will do what any intense and subtle poison will do to the physical body of its victim. In due time, it will bring destruction and *Death*.

But, from your own viewpoint, this is not the most dangerous and destructive aspect of your voluntary and vicious habit of judging others. I have reserved this phase of the

subject for your consideration, because it has to do with *Yourselves*, and with *the good of your own Soul*.

One of the Great Masters has said: "Those who judge their fellows most harshly are themselves most guilty of the very faults they condemn in others. By the harshness of their judgment against their fellows, however, they seek to cover up, conceal, or distract attention from, the faults which they themselves betray most vividly but condemn most loudly. Hence, every voluntary, adverse and critical judgment you proclaim against another is, in essence, but a confession of *your greater* guilt, and should be so accepted by your fellows. The rule is one which can be relied upon to work no harm to any critical and voluntary judge of his fellows."

As an illustration of the kind of intolerance so universally indulged among men and women in all classes of society; suppose it should come to you, through a mutual friend, that some woman friend you have known and trusted and admired, is making a practice of

receiving and entertaining other men in her home while her husband is away on business. Is it your place to judge her? Especially, is it your place to condemn her? Is it your right or business to repeat the story and thus add to the powerful impetus of "evil report"? Have you the moral right to concern yourself with, or meddle in, her purely personal affairs? Even though it be true that she entertains other men than her husband, during his absence, does that fact prove that she is not a good and virtuous woman? Do you know her reasons for entertaining such men under those circumstances, or the manner of their entertainment? Surely not! Then what right, if any, have you to assume to judge her? What moral right have you, if any, to draw invidious conclusions, or odious and offensive judgments that would surely hurt her? Every impulse of common decency cries out "*None!*"

"Judge not, that ye be not judged." For, as you judge others harshly, or unfairly, you

may depend upon it that you will be judged in like manner.

Now let us consider the subject from yet a more personal and vital angle. You are an evolving Soul, seeking to align yourself with the Constructive Principle of Nature, and to co-operate with the Great Law of Individual Being. You know that there are certain things within yourself that are constructive in their effects upon your inner life and development; and there are certain other things that are destructive in their effects upon you.

One of the most destructive Soul conditions, known to the Great Friends, is that of *Intolerance*. Wherever it finds lodgment in the human Soul it paralyzes every effort of the Soul to advance to higher things. It destroys the powers of the Soul at the foundation of all Constructive Spiritual Unfoldment. It blocks the pathway that would lead the Soul onward and upward out of Spiritual Darkness into *Spiritual Light*. It acts as a subtle poison in the very texture of the Soul, and impels it to

sink lower and lower in the scale of Constructive Spirituality.

Hence, every impulse of your Soul that would impel you to judge a fellow human, or set in motion forces and influences that would tend to injure another, becomes a deadly thing within yourself, and begins to gnaw at the very foundation of your Character. It begins to destroy the spiritual Vitality and Constructive Energy upon which you must depend for your power to climb the pathway of Spiritual Evolution, and finally to attain to the powers of Mastership. You can never overcome the downward pull of Spiritual Gravity, so long as there is that within your own Soul which would lay a stone in the pathway of another Soul in its upward struggle from Spiritual Darkness into Spiritual Light. You can never claim the help of the Great Father or the Great Friends in your own struggle for Mastership, so long as you yield to the impulse to judge any living human being but yourself.

But how shall you proceed to eliminate the

evil impulse of Intolerance, and check the tendency to judge your fellows?

This is not as difficult as it may at first appear—if you will but give yourself to the accomplishment, with all your heart and mind and Soul, and with the determination to conquer your weakness.

From the hour you read this little booklet and let its message sink deep into your innermost consciousness, you will never again utter a criticism, nor have the impulse to judge a fellow human unkindly or harshly, without being reminded of the fact that you are doing a thing that you *Know* to be Spiritually Destructive to *Yourself*, and *Morally Wrong*.

The instant you get the reminder, *stop where you are*. Then turn your thoughts back upon *yourself*. Say to yourself: “I have no *Right* to criticize or judge another harshly. My only right of judgment is that which applies to *myself*. Instead of concerning myself with the lives and affairs of others, I will make another searching examination of *myself*, to

see wherein my own life fails to exemplify the Law of Constructive Spiritual Unfoldment. And wherever I find myself at fault, I will immediately set about the task of planting my feet once more upon the pathway that leads to my own Constructive Spiritual Unfoldment and Soul Growth. I will master every evil tendency and conquer every impulse that would do injury to any human being.

Then, take some loyal friend into your confidence. Tell him of your problem. Tell him how you have discovered your weakness and your fault, and that you have determined to conquer it. Tell him that he can help you, if he will. Then get him to promise you that he will join you in the effort to help you overcome your enemy. Tell him that you want him to be absolutely frank with you at all times, and whenever he observes you in a critical attitude of Soul, or hears you give utterance to any word of judgment or intolerance concerning any other individual than yourself, he will call your attention to that

fact. Assure him that you will accept his reminders in the spirit of true friendship, and that you will not be hurt nor offended by anything he may do or say in his efforts to help you. By thus invoking the aid of a friend you will not only gain a valuable ally whose efforts will be of immense service, but you will involuntarily increase your own watchfulness—*provided* you accept his services in the right spirit and endeavor to profit by them.

Another sure way in which you can remind yourself of your own evil habit or tendency is to study the mental attitudes of your own circle of personal friends. Watch them—not for the purpose of judging them or criticizing them—but merely to observe how often, and in what subtle ways, they will give expression to the same weakness and fault. You will be surprised and shocked, no doubt, to find how much of their time and energy are absorbed in the voluntary occupation of criticizing and harshly judging their friends and associates. Indeed, this has become so universal an atti-

tude of Soul among human society that virtually none escapes it. It is like a blight that has fallen upon a field of otherwise perfect wheat. It paralyzes, burns, blights, withers and finally destroys those who yield to its destructive influence and power.

Let every Student and Seeker for Truth who is striving for Spiritual Illumination and Soul Peace bear this vital and fundamental fact forever in mind: The Individual who harbors *Intolerance* in his Soul, or yields to the habit of *Judging His Fellows*, thereby destroys his own Spiritual vision and makes impossible the entrance of Spiritual Light and Vitality into his Soul. He has closed the door to the higher realms of Spiritual Light and Life and has deliberately turned his face to the North and chosen the road to Spiritual Darkness. The very fact that he permits Intolerance to exist in his own Soul automatically precludes the possibility of Constructive Spiritual Illumination and Soul Growth.

Perhaps there is no single department of human life and thought wherein there is such

almost universal Intolerance as there is in the department of *Religion*. Just why this is so is one of the anomalies of life; because, when the individual is brought face to face with the proposition, in a direct and unequivocal manner, at least 99 out of every 100 individuals will admit that Religious Belief is something that no man should judge or condemn. Virtually the entire human race has come to recognize the fact that one of the *Inalienable Rights* of every intelligent human being is to "Worship God according to the *dictates of his own conscience*". With our lips we repeat this truism with as little compunction as we say "Two and two make four". We recognize it as one of the fundamental facts of Nature. Nevertheless, and at the same time, deep down within his own Soul almost every devoutly religious individual judges his neighbor, oftentimes his dearest and most devoted Friend, because he does not belong to the same Church, or accept the same religious creed as himself. Nay, it is even not uncommon to hear one man harshly criticize and

condemn his fellow who presumes to differ from him in point of religious belief. With many this disposition to judge our fellows seems to be as involuntary a process as is that of breathing, or of disliking an article of food that offends our sense of taste.

It seems almost an innate part of a devout religionist to criticize, judge and condemn those who find consolation in a religion that differs from his own. But ask him the pointed question whether he would cheerfully grant to another the same right to condemn *him* in the same manner and for the same reason, and "it is different". Immediately he will remind you of the unanswerable fact that the Constitution of the United States of America guarantees to every citizen of the country the right to "Worship God according to the dictates of his own Conscience"; that this is an inalienable right which all good citizens are bound to respect; and that many who would violate this inalienable *Right of Citizenship* in our country should be deported from the country, and subjected to divers and

sundry penalties that should discourage him from ever repeating the offense.

But if you will follow him, you will not have to travel far until you will find him deeply immersed in his favorite occupation of criticizing, judging and condemning some hapless individual who has presumed to give expression to religious convictions at variance from his own. "*O Consistency! Thou art a Jewel!*"

It is here, in the realm of religion—the place of all places where one should least expect to find Intolerance and Harsh Judgment—that they seem to live and thrive most abundantly.

And here is where *You* (who read this message) should begin your personal work of uprooting one of the most destructive tendencies of your nature—the tendency of Intolerance, and the habit of Judging your fellows.

Make it a part of every day's self-examination to study your internal attitude of Soul on this subject of Judging your fellows. Watch yourself. Keep a wakeful consciousness in

your self-analysis. You will be surprised and, needless to say, humiliated to find how almost involuntarily you will discover yourself in the critical and intolerant attitude of Soul toward some friend or associate or acquaintance whose religious views happen to differ from your own.

Then again: There are those who call themselves *Men*, who find it almost impossible to permit any woman, with whom they are compelled to associate, to give expression to any idea or conviction at variance with their own. There is that within them which rebels and is offended if any woman of their acquaintance presumes to have ideas, draw conclusions, or form convictions, at variance with their own. They will lie awake nights in search of ways, means and methods of confounding such women, humiliating them, refuting their convictions, discrediting their ideas, disputing the authenticity of their knowledge, and, in every possible way, making them uncomfortable. Why is this?

The answer is simple and certain: It is

because such men are impelled to their cruel, harsh, discourteous, contemptible ungentlemanly and puerile attitude by *Intellectual Vanity*. They have not yet reached a point of Spiritual Unfoldment where their infantile eyes can see and recognize anything outside themselves. The splendid possibilities of noble and developed womanly intelligence and capabilities have not yet dawned upon their limited intelligence and understanding.

Men of this type make it utterly impossible for men and women to unite in any common undertaking where intelligence is the basis of their success. They create dissension, misunderstanding, disputes, enmity, contention, discord and unhappiness in their relations and associations, and make constructive mutual effort utterly impossible. I have known men of this type, even among those who have been admitted to studentship in the formulated work of the Great School.

Such men should not be permitted to continue as accredited Students of the School, because they deliberately *Mis*-represent the

Spirit and purpose of the Work at every step of the way, and bring discredit upon those who are entirely innocent, as well as upon the Work and the Cause.

The marvel of all this is in the fact that such men do not *seem* to be able to realize the fact that the entire trouble and cause of discord are in themselves, and not in the women they seek to disparage, belittle and depreciate.

How many men of this type overcome their critical and intolerant attitude of judging the women with whom they associate, and often find it necessary to work?

The way is simple, *provided* they will just be *honest with themselves*. For, if they are honest with themselves, they cannot make a careful, unbiased and honest *Self-analysis* without uncovering to themselves the *Motives* which prompt them to assume an attitude of such unreasoning hostility, discourtesy and intolerance toward women. They cannot fail, if they are honest, to recognize the fact that their chief trouble lies in the *Vanity of Intelli-*

gence which impels them to resent the superiority, even the equality, of women intellectually. And once they recognize the cause, if they have the humility and courage to deal with it like real men, they will turn about in their attitude, extend the hand of true fellowship to their women associates, restrain every impulse moved by *Vanity*, and the difficulty will disappear like fog before the sun.

The *Key*, however, is *Internal* examination and *Self-judgment*, and not external observation and destructive Judgment of *Others*.

How shall one proceed to overcome *Intolerance*, and eliminate the impulse and the destructive habit of *Judging Others*?

The way is simple and clear, if the individual is sincere in his desire to improve, and has the *Courage* to face the facts *Within Himself*, as well as *Without*. But he must first reach a point of development where he has the earnest desire and fixed *Purpose* to become worthy of the confidence, respect and admiration of his fellows.

Let him remember always this fact, for it

will help him if he is honest: No man ever achieved *Spiritual Illumination*, or *Mastership*, while his soul was filled with criticism, harsh and unkind judgment, and cruel *Intolerance*. No man ever will. It cannot be done. If he has been cruel and harsh in his judgments, and has brought discord and unhappiness into the lives of others, he must go to them, like a big, brave man, and in the spirit of true humility, make his apology. It must come straight from the heart, and without subterfuge of any kind. He must ask to be forgiven, and do it—not merely as an intellectual effort—but in the spirit of one who knows that he has been wrong, and now desires to be *Right*.

INSTRUCTIONS

1. Each morning, as you lie awake before arising for the day, take ten to twenty minutes of communion with your own *Soul*. With all the earnestness and sincerity of which you are capable, follow this line of desire and purpose:

(a) Today I shall strive to live a life that

is absolutely free from all *Intolerance* toward my fellows.

(b) I will keep the Wakeful Consciousness, and will watch myself, with the utmost diligence and care, to see if I can detect one single impulse of criticism in my Soul against any human being. If the impulse comes, I will stifle it within my Soul before it reaches my lips in words, or expresses itself in actions.

(c) I will watch myself also, to ascertain if there is in my Soul any impulse or disposition to *Judge* any of my fellows. If I find, even so much as the *impulse* of judgment there, I will check it instantly.

(d) Then I will turn the batteries of my criticism and judgment back upon myself. I will analyze myself critically. And I will not spare myself. I will judge myself, and I will judge without prejudice, but I will judge as honestly as I can; and I will not favor myself in any way, nor give myself the benefit of the doubt. I will judge myself as freely and as critically as heretofore I have judged others.

(e) And wheresoever I find myself at fault, I will condemn myself *justly* and without malice or prejudice. I will be *Just* to myself, as I now ask God and the Great Friends to be equally just in their judgments—if they ever judge me.

2. Then just as you would ask the best Friend you ever had to do you a service, ask the Great Father and the Great Friends and Helpers, on all the planes of Life, to give you the benefit of their guiding and beneficent influence. Ask them to help you and keep yourself reminded of your critical impulse, and of your tendency to judge others, and strengthen your courage and determination to conquer this obstacle in the pathway of your Soul's constructive Unfoldment.

3. Then arise, with your Soul filled with the cheerful purpose to make your life this day, an exemplification of the Spirit of *Tolerance* toward all mankind. *And you will succeed.*

4. At night, after you have retired, compose yourself mentally, and relax yourself physically. Then:

(a) Begin with your rising in the morning of that day. Go over the events of the entire day, as fully as you can, in their order.

(b) See how far you can recall each and every association of the day with your fellows, and what passed between you.

(c) See if you can find any instance when, or wherein, you allowed yourself to give expression to a single unkind or critical word or suggestion concerning anyone.

(d) See if you can recall any instance when, or wherein, you gave expression to any judgment of your fellows; if so, whether it was one of harshness, unkindness, or of such nature as to violate your good resolve of the morning.

(e) If you find any point in the day where, or wherein, you failed to live up to your noble resolve of the morning, express, in thought only, to the Great Father and the Great Friends, your sorrow and regret.

(f) Then promise them, and yourself, that you will try even harder, in future, to make your Life a living example of the high ideal

you accept as the true measure of your Soul's Constructive Possibilities.

And you will succeed.

You will have 30 days in which to practice the virtue of *Tolerance* in your daily Life, before another Booklet shall reach you. By that time you will be able to cleanse your very *Soul* of every desire to be critical, intolerant, or harsh in your judgment of your fellows.

Then you will be ready to take up the next problem; and by the end of the next 30 days you will have mastered *Two* of the great "*Lions on your way.*"

Your Friend and Elder Brother,

J. E. Richardson, T.K.

"So cleanse your Soul of all Intolerance that its doors may swing wide, to invite the Light of Truth to enter and abide therein forever."—Polmo.

QUOTATIONS

“In all this work of Construction you must build in such manner that you shall in no wise trespass upon the rights, privileges, prerogatives, possessions, duties or obligations of your fellow men.”—*The Great Work*, p. 260.

“One of the hardest lessons to learn in life is that of the man who differs with you, not only in opinions, but in principles, may be as honest as yourself.”—TK.

“Religion is not a matter of duty to God, but of duty of man to himself and his fellow man.”—*Harmonics of Evolution*, p. 462.

“Among the unavoidable Obligations which Nature has fixed upon every intelligent Soul is that of recognizing and respecting the ‘Inalienable Rights, Privileges and Prerogatives’ of every other intelligent Soul.”—*The Great Work*, p. 304.

“If the spirit of criticism must be gratified, then let it be *Self-criticism* alone, and never that of others.”—TK. in *Life and Action*

JUDGE NOT

“Judge not; the workings of his brain
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God’s pure light may only be
A scar, brought from some well won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight
May be a token that below
The Soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would search thy smiling
 grace,
And cast thee shuddering on thy face.

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height and pain
And love and glory that may raise
This Soul to God in after days.”

—Proctor.

BOOKLET No. 2

NATURE'S LAW
OF
COMPENSATION

Booklet No. 2**NATURE'S LAW OF COMPENSATION**

“Whatsoever a man soweth, that shall he also reap.”

There can be not the least possible doubt that one of the most vitally important discoveries ever made by science is that there is in Nature a definite, specific, established, universal and immutable *Law of Compensation*.

This Great Law was first sensed, and later discovered, by the School of Physical Science. When its representative scientists first identified their long-existing “hypothesis” as an established and existing “*Law of Nature*”, they were at work in the field of physical phenomena, pure and simple. They had no definite knowledge of any other Science. To them, there was nothing which they recognized as “scientific”, or within the realm of “Exact Science”, or as having any “scientific value”

whatsoever, outside the field of purely physical facts and exclusively physical phenomena.

And yet, even in their earliest efforts to define the fundamental Principle of Nature back of the scientific concept, and formulate into definite expression the "*Law of Compensation*", they were driven to the use of terms and expressions which, of themselves, gave to the Great Law a distinctly *Ethical* significance, far above and beyond the limitations or the application of exclusively physical facts and physical processes. They said, for instance, that "*Nature demands full compensation for everything she gives*". She "*exact*s full payment" under all conditions. She demands her "Pay", and "*what she demands she collects*".

Thus, without any deliberate purpose or intent on their part—even without knowing it—they were laying the foundation for a "Law of Compensation" which reaches out beyond all we know, even today, as physical, or within the legitimate scope of exact physical science—into the infinitely higher realms of the Intellectual, the Mental, the Moral, the

Spiritual, and the Psychological activities and processes of Nature.

But they were honest and sincere, as well as consistent, and they at no time admitted the existence of any "science" other than that which concerns itself with purely physical methods, activities and processes, in the realm of physical things and physical phenomena, and the facts of Nature demonstrable by physical instruments and physical means alone.

It was long years afterward that our Western civilization took up the subject and, with the logic of exact science, proceeded to demonstrate the long-suspected fact that the Law of Compensation applies, in an endless scientific chain, throughout the physical, the spiritual, the mental, the moral and the psychological universe of Nature. Just what a marvelous and vital step in the evolution of exact science this means will be more definitely understood and more justly appreciated by the reader and student if he will go with me over the progressive steps of science, from the phys-

ical throughout all the departments of scientific demonstration, even to the psychical.

Definition: The Law of Compensation, as it applies to the realm of purely physical nature and physical things, has been defined as "*The fundamental Law of Substance*". But this is not enough. It is altogether too general. Even admitting that it may be true, it leaves one with the feeling that the definition does not illumine the Law of Compensation very much. It leaves him with a sense of disappointment. He does not seem to have gotten anywhere. Let us now see if we can so illumine the subject as to satisfy the craving of the Soul for definite and complete knowledge:

1. In its relation to physical nature, it is strictly a law of "mechanics".

2. It has to do with physical "matter".

3. It has to do with the "properties", the "qualities", the activities and processes of matter.

4. It has to do with physical "energy", physical "power", physical "motion" and physical "speed".

5. It has to do with the “primary triad of Nature”—which is “Substance, Motion and Number”.

An illustration may help us: Suppose we have an automobile weighing 2000 pounds. It has a limit of 40 horse-power. It will just reach a speed of 60 miles an hour. Now, suppose we want to make this same car travel at 75 miles an hour, how can we do it? There are at least two ways in which this can be done.

1. We can increase our horse-power to, let us say, 70. With this added 30 horse-power we can easily drive this same car up to 75 miles per hour. But what does this mean? From a purely mechanical standpoint, it means only that, by increasing our power, we can increase our speed. But from the standpoint of the Law of Compensation, it means that if we want more speed we must be willing to “pay” for it with more power. Nature says to us: “If you want more speed, I can give it to you, all right; but you will have to ‘compensate’ me for it with power. That is,

if you will give me 30 more horse-power, I will give you 15 more miles of speed per hour. You see, I have a Law of Compensation by which I measure all these things; and that Law must be obeyed. It permits me to give you the added speed you ask for; but at the same time, it requires you to pay me for that speed with added power. In other words, that is one way, at least, whereby you can 'compensate' me—and I must be compensated, because I am not a 'philanthropist'. I require pay for everything. Moreover, you must pay a 'full equivalent'."

2. "But, suppose you do not want to pay me with power, there is yet another way in which we can manage it and still meet the demands of the Law of Compensation. If you are willing to cut down the weight (volume) of your car, sufficiently to give me a full equivalent, that will be all right. In this case, however, you will pay me in weight instead of power. All I require is that you pay me an exact equivalent, because nothing less than that will satisfy the Law of Compensation."

Many other illustrations could be given, but they would mean exactly the same thing. It now remains for us to formulate a definition that will express scientifically the meaning of the Great Law, as it is indicated in the foregoing illustration. But we must keep in mind the fact that we are dealing only with the Law as it applies to the physical side of Nature; for it was on the plane of physical science alone that the Law of Compensation was first discovered. Here is its definition:

“The Principle and the Process, in physical Nature, which govern the Conservation of Matter and the Conservation of Energy, whereby Nature demands and receives—as her compensation—a full equivalent for the matter she employs and the energy she expends in each and every transmutation she effects.”

She demands no more, and will receive no less than a just equivalent. Physical science has determined, with absolute certainty, that this is one of Nature’s fundamental Laws of Physics. It is universal in physical Nature.

It runs throughout its every manifestation. In each and every movement of physical matter, whether it be that of the most infinitesimal particle, or the movement of the largest planet in the universe, there is, and must ever be an expenditure of physical "energy". But wherever physical movement (motion) occurs, the Law of Compensation is in active operation and this Law is obeyed with absolute precision throughout the entire physical universe. Wherever physical matter exists there is physical motion, because every atom of physical Nature is in motion. Wherever there is motion there is the expenditure of physical energy. Wherever there is the expenditure of physical energy, the Law of Compensation demands that it must be paid for to the uttermost. The compensation must be made in either "speed" or "volume", or both. In every chemical reaction there is an expenditure of enormous energy; but, in strict accord with the great Law of Compensation, every ounce of such energy is "conserved" and paid for in strict conformity with

the principle hereinbefore explained and illustrated.

Let us now cross over from the world of physical matter into that of spiritual matter. Let us follow the operation of the same great Law. As the students of the Great School would almost inevitably anticipate, here in the world of Spiritual Nature we find that we are in a material realm differing in character only in the fact that the individual particles of which spiritual matter is composed, are almost infinitely finer, and the rate of vibratory activity among the particles is so much greater that it is impossible to measure it by physical instruments at all.

But here, in this finer world of spiritual material, we find that the same laws and principles govern. Indeed, they seem to be only a natural extension of physical laws and principles, but raised to a degree of refinement and an intensity of vibratory activity to correspond, with absolute exactness, to the state and condition of this higher and finer world of matter.

As might be expected, we find also that the same Law of Compensation operates here, in the spiritual world, with the same certainty and precision that it does in the world of physical matter. It is just as exact and just as exacting.

Now let us return to the physical world, and trace the same great Law as it manifests itself in the realm of *Morality* in *Human* activities and relations.

If the student, or reader, is sufficiently interested to make a searching and determined effort to discover and understand the purpose and intent of the Great School in its exposition of the subject of *Morality* in its relation to *Constructive Spiritual Unfoldment*, then he has arrived at a point in his own development where he will not misunderstand nor misconstrue the following suggestions:

1. Take your copy of "The Great Work" and turn to Chapter X—"What Is Morality?"

2. You will find that the entire chapter is devoted to an analysis and study of that subject. The School's answer to the question is:

“*Morality is the established harmonic relation which man, as an individual intelligence, sustains to the Constructive Principle of Nature.*” This means:

(a) There is a Constructive Principle of Nature.

(b) Man, as an Individual Intelligence (Soul), is related to that Principle.

(c) *If* the relation is established in harmony with the Principle, his life stands for *Morality*. It is absolutely grounded in *Morality*. He is literally and scientifically a moral man.

(d) *If* his relation is out of harmony with the Constructive Principle, then his life stands for *Im-Morality*, or *Un-Morality*. He is literally and scientifically an *Im-Moral* man, or an *Un-Moral* man.

But Nature has invested man with the voluntary power to establish his own relation to the Constructive Principle. This means that he may, if he will, establish his life in absolute harmony with the Principle. If he does so, his life is one of absolute *Morality*. He is literally and scientifically a *Moral* man.

Having the voluntary power, however, to control his relation to the Constructive Principle, he may, if he will, establish his life in absolute discord with the Principle. If he does this, his life is one of absolute *Im-Morality*. He is, literally and scientifically, an "Immoral" man.

But, what, if anything, has this to do with the Great Law of Compensation; and just how does the great Law operate under the conditions suggested? Follow the answer closely:

1. *Morality* is at the very foundation of all *Constructive Spiritual Unfoldment*.

2. *Constructive Spiritual Unfoldment* is the foundation of all *Spiritual Illumination* and *Mastership*.

3. *Spiritual Mastership* is at the foundation of *Individual Immortality*—according to the findings of Natural Science.

But wherein and how does the great Law of Compensation apply to these *Facts of Nature*? Listen:

To the individual who voluntarily lives a

life of scientific Morality, Nature promises a definite Reward. She promises him an absolute *equivalent*—in Constructive Spiritual Unfoldment (Soul Growth)—for every ounce of energy he consumes in his *personal effort* to live a life of Morality.

The energy consumed, in this instance, is Soul energy—and not physical energy, as in the illustration showing how the law works in case we desire to increase the speed of a car, etc. In that case Nature gave us the increased speed we desire; but she made us pay for it—not in kind, but in exact *equivalent* in either horse-power or volume, or both.

The point to be noted is that she made us pay. She said—in her own inimitable but unmistakable language: “*The Law of Compensation must be satisfied. The Debt of Nature must be paid; but it need not be paid in kind. I will accept an equivalent in anything whose compensating value can be determined with scientific exactness. In this case you may pay by increasing the power, or by diminishing the volume. I permit this because we can deter-*

mine absolutely how much power or how much volume it will require to constitute an exact and scientific *equivalent* for the added speed you require."

In the world of *Morality*, the formulary of the great Law works itself out along the following lines: The individual student of psychology who is striving for Mastership, knows that *Morality* is at the foundation of all Spiritual Unfoldment, and that Spiritual Unfoldment is the very basis of Mastership. He knows, therefore, that his first step toward Mastership is added Spiritual Unfoldment and Soul Growth. He therefore says to Nature: "Give me greater Spiritual Unfoldment, because I *must have* it if I am ever to achieve Individual Mastership."

Nature replies: "Very well; but, as you know, I am not a philanthropist. I am willing, however, to give you all the Spiritual Unfoldment and Soul Growth you want, but only on condition that you *pay* me for it. It would not be right to either of us for you to receive something for nothing. You would

not understand nor appreciate its true value. Hence, the only way you can obtain it is to *pay* for it; and the only way you can *pay* for it is to give me its exact *equivalent* in something whose value can be determined absolutely."

"What can it be?"

"The Soul energy you must consume, or expend, in the Spiritual Unfoldment and Soul Growth necessary to constitute a perfect Soul *Equivalent* for the development of Mastership—the thing you desire. In other words, Spiritual Unfoldment and Soul Growth are absolutely dependent upon *Personal Effort* directed to that end. But that sort of Personal Effort is a Soul process, and results in the expenditure of 'Soul Energy'. Now, this Soul Energy is a perfect equivalent for Soul Growth which is back of Mastership. Hence, if you are willing to pay my price in Personal Soul Effort and Energy, you can have all the Spiritual Unfoldment and Soul Growth you want.

"But in the realm of Soul values every human is invested with certain faculties, ca-

pacities and powers which make him free to choose whether he will pay for what he wants or not. The same is true in your case. You want enough Spiritual Unfoldment to enable you to exchange it for Mastership. I will give it to you *if* you will give me in exchange a scientific *equivalent* in the Personal Effort that means *Soul Energy*. It is now for you to determine whether you accept my offer. If you decide to do so you can proceed whenever you are ready, to give me the Soul Energy I demand as an equivalent. And it is one of the requirements of the Law that you '*pay as you go*'. This means that I will give you the Soul growth you desire, just as rapidly as you *pay* me for it with Soul Energy—*but no faster*.

“On the other hand, if you decide not to pay my price, nor put forth the Soul Energy to *earn* what you seek and must have, if you ever attain Mastership, then you can go your way—and *take the consequences*. This means that just so long as you are unwilling to *pay* you will never receive that which alone can enable you to achieve Mastership. I mean

that, so long as you refuse to *pay the price*, just so long will you fail to accomplish the Soul Growth on which alone Mastership is possible.

“But herein is one point that you should know and never forget for an instant. It is this: There is no such thing as a ‘*static condition*’ of the Soul. It is always in a state of activity, or motion. It is always *going somewhere*. This means that, if it is not going forward along the path of Constructive Spiritual Unfoldment and Growth, it is going backward along the downward path of devolution and destruction.”

When you analyze the problem more carefully, the things which Nature has said mean that if you ever achieve Mastership, Illumination and all the delectable experiences of Self-Completion, Individual Completion and Perfect Happiness, you can do so only by traveling the one and only Path that leads to Mastership. There is absolutely no other Way. And there is no method or process whereby you can ever evade or avoid the demands of

the Law of Compensation. Here is where all the wealth of the physical universe cannot avail to mitigate the rigors of the Law one iota. This is because you are not permitted to offer any substitutes. Neither can you employ an automobile, airplane, or other mechanical device, because you are too indolent to make the necessary effort yourself. In other words, it is your feet, and yours alone, that can carry you over the Path to Mastership. It is your Personal Effort and Soul Energy alone that must propel them. You cannot evade nor avoid the Great Law. Only he who travels the Path, of his own free will and accord, and by the exercise of his own energy, will ever arrive at the goal of Individual Mastership. The sooner you get this fact so deeply planted in the soil of your Being that nothing in all the universe can uproot it, the earlier you will find yourself making definite progress along the road you desire to travel and approaching the goal of your worthy desires.

But, as suggested, you are a free moral

agent under the Great Law. Nobody in all the world can *compel* you to travel either of the two Roads indicated. It is your own voluntary choice alone that must determine the path you travel. There are but two Roads. You must travel one or the other of them. You cannot travel *both at the same time*—any more than you can travel North and South, upon the physical plane of earth, at the same time, or travel around a tree in opposite directions at the same time. It is simply one of the physical impossibilities.

In just this far you are under compulsion of Nature: Since you cannot *stop* and *refuse to "travel"*—and since you cannot travel two directly opposite roads at the same time, Nature makes it necessary for you to *choose*. Here are the two roads before you. One leads Northward to the Land of Darkness, Devolution, Destruction and Death. The other leads Southward to the Land of Sunlight, Spiritual Illumination, Self-Completion, Soul Satisfaction and Self-Supremacy. *Choose!* It is clearly within your power to choose either road—but

you must choose. And, in making your choice, your own intelligence, having the facts of Nature in mind, should be impelled by its knowledge of the logical results to follow from either choice. It would seem that the Constructive Road to the South, however difficult and rough to the bare feet of the traveler, would be the inevitable choice of every individual who could distinguish between Constructive and Destructive, Happiness and Unhappiness, Light and Darkness, Life and Death, and what these mean to the Individual Soul.

And yet, we have the assurance of the Great Friends, and of the Great School, that the Road to the North has exercised its fascinating charm over the intelligence of many a traveler. With the consequences clearly in view, many a Soul has deliberately chosen the Road to the North, and has suffered the penalties of the Great Law of Compensation—*because they were inevitable.*

The ultimate purpose of the Great Creative Intelligence with reference to the Destiny of

the Individual Intelligence, or Soul, may not be within the clear vision of our present understanding. Hence, it is not for us to judge our fellows who elect to follow a different road from that we choose. They are but exercising the capacities and powers of their individual Soul with which Nature, or the Great Creative Intelligence, has invested them. It is only for each of us to make our own individual Choice—and may the Great Father, the Great Friends of the Friendless and the Helpers of those who need, help us to choose wisely, and refrain from judging those who choose differently.

We come now to the consideration of the subject of the Great Law, from the viewpoint of its practical application to everyday life and living. And here, after all, is the field of its most vital significance. Here is where there is much difference of “opinion” among even the Students and Friends, as shown by the following illustration:

Recently a group of friends were earnestly considering the subject of “Compensation”,

and the following question arose: Suppose A. borrows from B. \$1000. B. is wealthy and quite able to lend the money, and A. is in real need of its temporary use. What sort of *payment* will satisfy the demands of the Law of Compensation?

One answered as follows: The Great Law does not demand payment in *kind*. It is satisfied with a perfect *equivalent*. Being entirely impersonal in its attitude, if A. delivers \$1000 worth of potatoes to C. who needs them, this fully satisfies the Law, and the account is squared. The fact that B. is wealthy and does not need payment—either in kind, or in equivalent—removes him from consideration. The fact that C. needs the equivalent in potatoes, entitles him to receive them from *somebody*. The fact that A. owes somebody \$1000—or its equivalent—entitles him to discharge his debt by giving an equivalent to C. who needs it.

Do you see anything wrong with this logic?

Another said: But what about B.? Hasn't

he any rights in the matter at all? And if he has, what are they?

A third suggested: Who is to determine the *assumed* fact that C. is in actual *need*? And by what *method* is his need to be determined, to keep within the meaning and purpose of the Law?

Yet another, in support of the position of the first one, argued: We are all of us but the instruments of the Great Universal Intelligence—the Great Source of *All*. In whatever we do, we are but the instruments the Great Source uses to balance the process of Giving and Receiving, so that its Law of Compensation will be satisfied. In other words, Nature only uses us as a means to accomplish her ends. And wherever Nature—or the Great Source of *All*—is satisfied, it is not for us “instruments” to question the means, the methods or the processes employed.

Do you see anything wrong with this logic, or analysis?

Whatever you may think of it, there can be little doubt that B.—who was good enough to

lend A. the \$1000—would find it rather difficult to content himself with the idea that he has no rights in the matter *as an Individual Intelligence*. It is not likely that he has “evolved” to a point where he can, with complacency, look upon himself merely as one of Nature’s “instruments”—without the element of personality—being made use of, as a sort of mechanical tool—by which Nature carries on her “Adjusting Department” under the Law of Compensation. He might also have some difficulty in “being cheerful” and “looking happy”, or “smiling” for the photographer who came to get a picture of one of Nature’s “working tools”—while he stood aside and observed A. taking a “receipt in full” from C. to balance A.’s obligation to B. for that original \$1000.

Nor does it seem probable that, under our present social and political system, even A. himself could voluntarily dismiss all sense of personal obligation to B. for that \$1000 without feeling several real “qualms of conscience”. One can imagine the troubled ex-

pression of doubt that comes into his face as he sees B. standing there watching him accept from C. that receipt in full. Then it occurs to him that he should at least have B.'s approval. He goes over and hands the receipt to B., who examines it and then inquires: "What has this to do with *me*? Where is *my* compensation for the \$1000 I loaned you? I hold your note here for that amount. And it has not been paid. Is not that true?"

"Yes, that is correct; but you are wealthy and do not need the money; and C. did need the potatoes. . . ."

"Hold on, my friend, just a moment. How do *you know* that I do not need that \$1000? And how do you know that C. actually *needed the potatoes*? I make my living by lending money. C. makes his by selling potatoes. To lend money I must have money to lend. Just so in order to sell potatoes, C. must have potatoes to sell. But my need for money to lend is just as great as his need of potatoes to sell. Furthermore, where did you get your right, or authority, to determine the question

of his and my respective needs? It seems to me, my friend, that you have assumed a great deal in connection with this matter.”

The foregoing will get the problem clearly before us for consideration; and it is one that deserves our most serious consideration, because it involves the entire subject of the Law of Compensation, as well as the duties, responsibilities, obligations, rights and relations of the individual thereunder.

Let us take the problem apart and examine it in the light of the Great Law:

1. Is it true that the Great Universal Intelligence back of all things—the Great Source from which all things proceed—is the real *Giver*, and also the real *Receiver*—in all the transactions and transmutations of Nature?

Ans. In a great, broad, general and impersonal sense, there can be little doubt that such is the case. For, insofar as the limitations of individual human nature will permit us to reach out toward the Infinite, it is impossible for us to conceive of a Creative Intel-

ligence which is not under, over, around, in, through and throughout all Nature. Under this broad concept of the Universe and its Creator, what we are pleased to call "Nature" is but the manifestation of the Creative Intelligence from which it has proceeded and to which our limited human intelligence assumes it will eventually return.

Under this concept, we individual human entities are but so many individualized units which, when taken together, and in conjunction with, all the other parts of what we call "Nature", make up the *One Grand, Infinite, Creative Intelligence* which we call "God". And whenever or wherever there occurs an "action", a "reaction", a "transaction", or a "transmutation", it must, of necessity, take place somewhere within the limits of Nature, as well as within the limits of the Creative Intelligence, or God. In this broad view, every action is an action of *God*; every reaction is a reaction of *God*, or some part of *God*; every transaction is a transaction of *God*; and every transmutation is one somewhere within

the “Body of *God*”, or is “of *God*”, as we say. Hence, every “Gift” must necessarily be “from *God*”; and, since *God* is the sum of all things that are, every “Gift” must, of like necessity, be a gift “to *God*”. In this broad, universal concept, it is therefore true that “*God*”, or the Great Source of *All*, is both “Giver” and “Receiver”, in all the transmutations and exchanges within the realms of Nature.

2. Then, is it also true that we, as Individual Intelligences, are but the mechanical “instruments”, which *God*, or the Great Source of *All*, uses to deliver and also to receive all “gifts” that are everywhere being delivered and received, and re-delivered and re-received, throughout all the manifestations of Nature, or of *God*?

Ans. Since it is true that we, as Individual Human Beings, do give gifts, and also as such human beings receive gifts from our fellows, and since we are but infinitesimal “units” in the Great, Infinite *Body of God*, it seems—from this concept of the Universe—that we

do somewhat resemble “instruments” employed by the Great Source of *All* to carry on much of the “Business of *God*”.

3. Then wherein, if at all, do we err in the assumption that, within the meaning of the Law of Compensation, every so-called “Debt” is an obligation incurred by *God* to *God*; and every “Payment” is a payment from *God* to *God*; and that mankind are but the “instruments” which *God* uses to carry out these myriad of individual transactions? Wherein do we err, if at all, in assuming that we, as individuals, have no business to question any “Debt”, or any “Payment”—so long as we are convinced that the debt exists, and that its payment will be accepted by and acceptable to, the Great Source of *All Things*?

Listen: Far be it from us, in the exercise of our limited intelligence, to question the correctness of your concept of “Nature”, the Great Source of *All*, the Great Infinite Omnipotent, Omnipresent, Omniscient, Creative Intelligence, the Being we call “*God*”, the infinitely lesser beings we call “*Man*”, or the

relations these sustain to each other. In truth, we admit, without the least hurt to our vanity or pride, that we actually know very little, if anything, about *God*, the Creative Intelligence, the Great Source of *All*, or the relation these, or any of them, may sustain to what we call "Nature", or to that part of Nature we call "Mankind".

But there is not the least doubt of the fact that you have ignored some of the conditions and facts a long way this side of *God*, or the Infinite limits of His limitless Infinite, which may throw a flood of light upon the operation of the great Law of Compensation. Please do not regard this as a criticism. It is not so intended. We all make mistakes, sometimes.

Coming back from your splendid concept of the Infinite, to our little knowledge of a comparatively small segment of Nature, here are some of the things which it would seem you have ignored:

1. One of the substantial facts of Nature, concerning which we all are in position to know *something*, is that we, as individuals,

came into this life of earth, endowed and invested with certain faculties, capacities and powers.

2. That among these are:

(a) *Consciousness*, by which we become aware of things both within us and without.

(b) *Will*, or *Volution*, by the exercise of which we are able to do things.

(c) *Desire*, or *Choice*, by which we are able to determine what things we want, and what we do not care for.

(d) *Self-Control*, the power which enables us to strive for the things we want, and avoid the things we dislike.

(e) *The Power Of Reason*, by which we draw conclusions from the Facts of Nature, and determine the wisdom or fallacy of our own course of action.

(f) *Discrimination*, by the exercise of which we determine what things are *Right* and which are *Wrong*—when viewed from our individual position.

(g) *Personal Responsibility*, by which we know that we are obligated to do the things

we believe to be *Right*, and avoid the things we believe to be *Wrong*.

It does not seem possible that in this modern, progressive, rational and scientific age, there is even one intelligent individual who has any real doubt concerning the fact of his own Moral Accountability and Personal Responsibility. Nor does it seem possible that anyone should be in doubt as to the degree of his Moral Accountability and Personal Responsibility. For, if he is morally accountable and personally responsible—as we all know he is—then he knows that it is because he is the natural possessor of Consciousness, Will, Desire and Choice, Reason, Discrimination, Self-Control, Personal Responsibility, and that Inherent Sense which makes him know that there is a fixed obligation upon him to do the things which his Consciousness and Reason tell him are *Right*, and refrain from doing the things they tell him are *Wrong*.

In this case there can be but one measure for the degree of his Moral Accountability

and Personal Responsibility, and that is the degree to which he is able, of his own free Will and Accord, to exercise these faculties, capacities and powers of the Soul.

We all know that, in our normal condition, we do exercise these faculties, capacities and powers of the Soul constantly, and independently of what our fellows may be doing, saying or thinking.

In fact, it is just because of this knowledge that, wherever Society exists, there is a universal understanding and assumption that, in our *normal* state and condition, we *do* exercise these faculties, capacities and powers of the Soul independently, and that, by reason thereof, we are Morally Accountable and Personally Responsible beings.

This mutual understanding and assumption enter into, and are a vital part of, the "Social Compact", upon which all Human Society is founded and exists. Without them, the institution we call "Society" would not exist 24 hours. If anything should occur to destroy our absolute confidence in the Moral

Accountability and Personal Responsibility of all normal human beings, the entire "Social Structure" would crumble into dust within the fraction of a second; for, the fact that we can, in our normal state and condition, be made to account to each other and to Society for every breach of the Social Compact, of which we are guilty, is the Vital Element of the Social Compact upon which the entire superstructure of Society rests. Eliminate this Vital Element, and every "Social Prop" is instantly destroyed.

But wherein and how does all this have any bearing upon the great Law of Compensation?

Here is the answer: According to the teachings and findings of the Great School, the Law of Compensation applies to, and runs through, not only the human institution called "Society", but throughout the entire Moral Universe. In its relation to the Moral Order of the Universe, and the fundamental Principle of Morality back of all Spiritual Unfoldment, there are the following distinct phases

of the Great Law, each of which involves a Moral Obligation upon every normal human being, namely:

1. He must pay for everything he receives.

2. If the thing received by him comes from one of his fellows, he must pay directly to the individual from whom he receives—wherever this is humanly possible.

3. He must pay his debt in kind—wherever this is humanly possible, and the obligation has not been modified by mutual consent of the parties in interest.

4. Wherever it is *not humanly possible* for him to pay in kind, his obligation binds him to pay an exact equivalent—which his creditor is morally bound to accept.

5. Wherever it is *not humanly possible* for him to discharge his debt during his physical lifetime, his Moral Obligation carries over into the Spiritual Life, and the Great Law of Compensation binds him to pay to his creditor, in that life, an exact equivalent—if that be possible.

6. Wherever it is *not possible* for him to discharge his debt—to his own individual creditor, after passing into the Spirit Life, then the great Law of Compensation binds him to render an equivalent service to some other individual who is in need and justly entitled to receive such help. This satisfies the Law, as between him and his own individual creditor. But it transfers to the new debtor the Moral Obligation to compensate the original creditor, if this be possible. If it is not possible, then the new creditor has the same moral right to discharge his debt by rendering an equivalent service to someone who is in need and entitled to receive the help. This again transfers the debt to the last debtor. The problem now becomes an “endless chain”—until the original creditor has been paid, and the Law of Compensation has been finally and fully satisfied. Just when, where and how this final consummation is achieved, does not seem so vital to us as does the simple fact that, in the wonderful economy of the Moral Universe, the Law of

Compensation must be satisfied, and every individual debt must be paid in full, either in kind or equivalent.

This great, fundamental Fact of Nature is the thing that most vitally concerns each one of us. Out of this fact grows a number of others, either direct or subsidiary, which you as well as I should look squarely in the face and, at the same time, feel a sense of profound gratitude that the door of definite knowledge has been opened to us and that we are permitted to enter and share with the Great Friends in the knowledge that will “make us free” from the burden of unpaid debts, as rapidly as we are ready and willing to comply with the demands of the great Law of Compensation:

1. Under the Moral Order of the Universe, you and I are bound by the Law of Compensation to *Pay*, and *Pay in Full*, even to the uttermost, every debt we owe.

2. The Law applies to all the planes and conditions of life.

3. We must All pay—and we must pay All.

There are no exceptions. The greatest, as well as the least among us must pay. All the genius of earth and the power of the Spiritual Masters combined cannot cancel the smallest debt of the smallest creditor, nor the largest obligation of the greatest benefactor. All must pay. There is no "Board of Arbitration" before which to protest any debt. A Law of Nature is never subject to the caprices of Men. It is fixed and immutable.

Do not pass on until you have absorbed every suggestion contained in the foregoing facts.

In the realm of human society where we, as individual members thereof, recognize the Moral Law, we know that we have the power to bind each other—by mutual agreement voluntarily entered into. Wherever we do so bind each other, we recognize this personal bond as of primary importance. Because of this we dare not assume that we can discharge any personal debt or obligation by passing the compensation therefor to any other individual, however needy he may seem

to be. In other words, our obligation to a fellow human is as much a part of the Moral Law of the Universe as is our obligation to the Great Source.

Here is another interesting phase of the Great Law, in that it recognizes the principle of "Tolerance", which we have been trying to exemplify during the last 30 days. The Great Law tells us that we have no right, either legal or moral, to delegate to ourselves the authority to judge our fellows. We have no right to say: "This one does not need", or "This one is the more deserving". In other words, "Judge not". Your business is to pay your debt; and you cannot pay your debt by ignoring it. Help the *needy* all you can, but never at the expense of one who has helped you in the hour of your need, and thereby becomes your legal or moral creditor. Your function is not to *divert* but to *pay*. After discharging your obligation, if you have anything left with which to do so, it is your privilege to relieve the needs of your fellows to the full limit of your abilities. Remember,

however, that whenever you make a gift of that which is not yours to give, you commit an offense against the Laws of both *God* and *Man* and in either case the penalty, under the Law of Compensation, is severe; and whosoever invites it must pay. Those who presume to judge their fellows, and judge them wrongly, must pay. Therefore, "Judge not". Those who receive that which is not justly theirs are but fixing upon themselves a burden of Debt, for they must pay in full for whatsoever they receive. Let them not deceive themselves by the thought that they have received something for nothing, for this is not true; for, whether it be here and now or out there in the great hereafter, the time will come—so surely as the day shall follow the night—that they must pay; and the farther off the day of reckoning, the more difficult becomes the terms of payment. Let not your selfishness deceive your Conscience; for you cannot evade nor avoid the Great Law. You must pay.

But look up, and let not your heart be

troubled; for, while it is true that, under the great Law of Compensation you must pay, and pay to the uttermost—nevertheless, the same Great Law guarantees to you that you also shall receive a just reward for every benefit you confer upon your fellows. Hence, while it is inevitable that you must pay, it is just as inevitable that those who owe you must also pay. They can no more evade or avoid the Law than you can. Hence, you are in nowise injured, for the receiving must ever balance the giving. This is but the other side of the same Great Law of Compensation. It is the Law of Individual Life.

Therefore, go on, dear Friend, casting your Bread upon the Waters, for you will surely “find it after many days”.

INSTRUCTIONS

1. You now have 30 days in which to study this fundamental Law of Nature. You can make these the most vital and precious days of your whole life, or you can go on drifting

with the tide of circumstances. Which will you do?

2. As you have done with the subject of Tolerance, now do with this problem. Before you arise in the morning, compose yourself in silent contemplation of the Great Law. Let its vital meaning and significance sink deep within your Soul.

3. Think of it now, not as a burden, but as a great beneficence—if you only treat it justly. If it has ever been your habit to lay out your day along the lines of Selfishness or Greed, make this the dawning of a New Day in the Evolution and Growth of your Own Soul. Instead of devoting your thoughts, and later your endeavors, to obtaining whatever you can, and all that you can, from your fellows, turn now your thoughts, desires and contemplations to making this a day of giving instead of receiving.

4. Let your vital purpose and endeavor be to see how far you can go toward *paying your just debts*; for you need not doubt that this determined Attitude of Soul, on your own

part, will inspire many another to emulate your example and, in so doing, bring back to You some of the rewards which the Great Law holds in store for you. As you give so shall you receive. Therefore, plan a Day of Service, for in this you are establishing a "Credit Balance" with the Moral Order of the Universe. Your "Bread" will come back to you, so surely as the seasons shall come and go—so surely as the birds and the flowers shall come to herald the approach of Spring.

5. At night, as before, review the day. See how many debts or obligations you have discharged. See how many you can recall that you might have paid and wiped out from the Trestle Board of Life, but did not. Then sleep in peace, resolved to make the new day one that will do credit to your intelligent understanding of the Great Law.

6. With Joy, lift up your Soul to the Great Father, or the Great Friends. Ask them to be with you and strengthen your Courage to Live the Life of Service that shall make you a beneficent influence among all with whom

you meet. In this you are not demeaning yourself, but opening the Door to the most wonderful friendship life, here or hereafter, can ever bring to you. Make yourself worthy of them, and they will come to you.

In all the days of this, your earthly life, carry this exalted concept in your heart and Soul: "In the great, eternal March of Destiny, my own will come to me. What I have earned is mine; nor Time, nor Tide, nor Men, nor Gods can keep my own from me."

Your Friend and Elder Brother,

J. E. Richardson, TK.



BOOKLET No. 3

SELF-CONTROL

THE

PRINCIPLE OF MASTERSHIP

Booklet No. 3

SELF-CONTROL
the
PRINCIPLE OF MASTERSHIP

THE SOUL'S CRY

Father, I pray that Thou wilt provide a sanctuary for me in the midst of my foes. May I be at rest in the hour of temptation! In the panic of death, may I not be afraid! May the quietness of my life reveal my kinship with Thee!

If one may judge from the writings and teachings of the generally accepted authorities on metaphysics and psychology, before the public at the present time, there seems to be some confusion among them as to the exact meanings they attach to certain terminology they employ.

For illustration: Some of them employ such vitally significant and crucial terms as "*Poise*" and "*Self-Control*" in such manner as to indi-

cate that they mean the same thing. Indeed, these terms are not infrequently used synonymously by writers of note and of real ability. This is unfortunate, especially for the cause of science, and equally so for that of general education.

Philologists differentiate, with the utmost precision, between these two terms; and because of this fact it is all the more inexplicable that any acknowledged scientist—of any recognized School—should permit himself to employ methods of speech so distinctly out of harmony with the spirit and purpose of exact science.

“*Self-Control*” is the conscious, intentional and voluntary exercise of the Power of the Will in restraint of the appetites, passions, emotions, impulses and desires of the individual Soul of Man. This means voluntary command over one’s *Self*.

“*Poise*”, on the other hand, is a *State of Being* of the individual after he has brought all the appetites, passions, emotions, impulses and desires of his Soul under the definite domin-

ion of his own Will, and is able to maintain that established attitude of Soul as an accomplished development within himself.

From this definite and distinct differentiation, it will be observed that the two terms are, by no means, synonymous; although they are closely related, from a psychological point of view.

Self-Control is *not* Poise, although it is the psychological foundation upon which Poise may be established.

Poise is *not* Self-Control, although it is the direct and logical *result* of Self-Control—permanently established.

God, Nature, the Great Creative Intelligence—or whatever else we may name the Great *First Cause* from which all things else have emanated—endowed and invested each one of us with the appetites, passions, emotions, impulses and desires which impel us to action in our individual search for satisfaction.

The same thing is equally true with the animal. Each individual animal comes into

this physical life, bringing with it a full assortment of appetites, passions, emotions, impulses and desires. It is true that these may not be quite so complex nor so definitely and finely differentiated in the animal as they are in man; nevertheless, they constitute the secret springs which impel the individual animal to action, just as truly and just as certainly as they do the individual human.

The animal experiences an appetite for food. This appetite immediately impels it to action. Instantly it goes in search of the food that will satisfy its appetite. It meets others of its kind, and they are doing the same thing. Each individual animal is seeking for its own individual gratification. It is not thinking of, nor concerned about, helping its fellows. There is just one exception to this absolute attitude of *Selfishness* among animals, and that is where the maternal instinct impels a mother animal to care for her own young while they are yet helplessly dependent upon her for life and protection. Except for this purely maternal impulse, "*Self-Pres-*

ervation” seems to be the “First Law of Life”, in the animal kingdom. To such a degree is this Law exemplified among them that each individual animal is ready and willing to sacrifice the lives of its fellows, wherever this may seem to be necessary to enable it to satisfy its own appetite for food.

It is true, however, that, in some instances, one animal will join its fellows in the hunt for, and the capture of, food. As an illustration of this fact, the wolf will join its fellows in the general hunt for larger, more powerful and more dangerous animals—such, for instance, as the elk and the moose. When they succeed in overtaking it, the individual wolves of the hunting pack will unite their intelligence, skill and numbers, to overpower and bring down their prey. But, the moment their enemy falls a victim to their united attack, the Law of *Self-Preservation* again becomes supreme among them. The instant their appetite for food becomes dominant again, they will fight and kill each other, if necessary to the gratification of their appe-

tites. From that moment there is no unselfish, generous, fraternal or altruistic spirit among them. Each individual animal is intent upon just one thing, namely, obtaining the satisfaction of his own *appetite*. Once this is accomplished, he lies down to rest and sleep and enjoy his satisfaction—or it may be that the secret spring of action shifts from “*appetite*” to “*passion*”. In that event, he proceeds at once to seek for the gratification of his animal passion. Here again his life becomes a battle for individual supremacy. The males fight, even to the death, for the favors of the females. The Law of Might prevails, and only the survivor wins.

So it is in every department of animal life. It is a struggle for the gratification of the individual appetites, passion, emotions, impulses and desires, regardless of the welfare or happiness of others. Whilst it is true that the animals with which we are best acquainted—those we call “domestic”, such as the dog, the cat, the horse, etc.—have the individual Power of *Will*—through the exercise

of which they might, if they so desired, restrain, control, or even temporarily suppress their appetites, passions, emotions, impulses and desires; nevertheless, the most critical observation discloses the fact that they do not exercise their individual Power of Will in that unselfish line. On the other hand, their exercise of the Power of Will is always in direct line with the desire for individual Self-Gratification. Even the mother-love of the animal dies when its young are weaned. The mother instantly casts them out of her life forever. From that moment she refuses to feed them or care for them in other ways. Hence, they immediately accept the fact that, with them,—“*Self-Preservation is the first Law of Life*”. The mother does the same. She follows her own natural desire for reproduction, proceeds to raise a new family of infants, and forget the old.

Indeed, in every department of animal life, we find that the exercise of the Power of Will is *always* in direct line with self-gratification of the appetites, passions, emotions, impulses

and desires, and never contrary to, or in restraint of, them. In other words, within the realm of animal life the *altruistic spirit* has not been born. It does not exist.

The human, however, possesses the same appetites, passions, emotions, impulses and desires which impel the animal to action for their selfish gratification. He also possesses the individual Power of Will by which to seek their gratification. If these were his sole possessions, one might logically and naturally conclude that he, too, would be impelled to action, as is the animal, solely by the selfish desire to gratify his appetites, passions, emotions, impulses and desires.

The Masters of Natural Science, however, find that the human possesses something more than does the animal—something that is fundamental and vital—something that lifts the human to a place of Life and Action virtually unknown to the animal kingdom.

The *Fourth*, the highest, "*Life Element*" in Nature, (the *Soul Element*) invests and endows the individual human with faculties,

capacities, powers, aspirations, knowledge, understanding and experiences which are virtually unknown to the animal, as well as to all the rounds of individual life below the human.

Whilst it seems to be an open question—in the minds of many who have made a profound study of the subject, whether the animal possesses the power to reason from cause to effect—there can be no possible doubt that the human does possess that power. And it is herein that the human appears to have a great and important advantage over the animal. Especially is this true with reference to the higher aspects of individual life and its possibilities.

The highest Life Element in man—the *Soul* Element—immediately gives to him a Moral Nature, vastly unlike the *un*-moral nature of the animal. This, together with his added Power of Reason—and the development of his Rational Powers to a point where he is able to recognize and appreciate the Great Law of Compensation in Nature—lifts him to a plane of understanding which enables him

to differentiate, with a fair degree of accuracy, between the Constructive and the Destructive Processes of Nature. It also gives to him an exact and definite knowledge of the Moral Order of the Universe, involving a knowledge and power to differentiate between that which is Morally Right and that which is Morally Wrong.

It is here, in the realm of his Moral Nature, that the human rises to a level of individual unfoldment and growth entirely above and beyond the limitations of the animal. However widely scientists may disagree concerning the ability of the animal to reason from cause to effect, they nevertheless recognize the fact that, from the standpoint of our human understanding, the animal is virtually devoid of all knowledge, understanding, appreciation or sense of *Morality*, or of *Moral Principles and Values*. When the animal is hungry, he seeks food wherever he can find it, and he takes it with no thought as to his perfect *right* to do so. The question as to its ownership is something that is entirely be-

yond the limits of his intelligent understanding. He is hungry. He finds food. He eats it—*solely because it satisfies his hunger*. He is not in the least concerned as to his Moral Right to take it. It does not occur to his nascent intelligence that another may want it, or have a *right* to it. He does not hesitate for so much as an instant. He simply *eats*. In all this he is governed absolutely by his “appetite”—by his *sense of hunger and the desire to satisfy it*.

He meets one of his kind. They do not like each other. Anger flares up in the consciousness of each. Instantly they fight—and they continue to fight until one or the other is either killed or conquered. They did not stop to moralize upon their right to fight, nor upon their perfect right to kill each other. They were simply impelled and moved by the passion of Anger and Hatred. Each had the *Power of Will* by which he might have *controlled* his Anger. But neither of them had the least *desire to exercise* his power of Will in that direction. All his Power of Will was

exercised in the effort to destroy his enemy, and thereby gratify his *Angry Passion*.

A critical and exhaustive study of the subject will disclose the interesting and vital fact that the animal, at all times, is moved to action by the dominating influence of his appetites, passions, emotions, impulses and desires, with no regard for consequences—except in just so far as they may contribute to his self-gratification or defense. If he temporarily controls his appetite for food—while in the immediate presence of a threatening enemy—this is because he is impelled by the more *powerful* impulse of “*Fear*”, and not in the least because of any altruistic suggestion or impulse. In other words, at no time does he exercise his power of Will in restraint of his appetites, passions, emotions, impulses and desires, but in discovering ways and means whereby he may gratify them—without danger to himself.

But, in the course of the evolution of Individual Intelligence, from the hour that the “*Soul Element*” of Nature is added to the

“Spiritual Life Element” of the animal kingdom, and man becomes a “Living Soul”, his Power of Will becomes a Moral equipment—whose exercise thenceforward is governed by considerations that transcend the entire plane of “Animal Intelligence”. Hence, with the birth of man—as a “*Living Soul*”—came “Morality” into the world—a *Knowledge of Right and Wrong*, a Recognition of Personal Responsibility and Moral Accountability, a realization of the beneficent truth that his own best good demands of him that he thenceforth exercise his own Power of Will to *restrain* his appetites, passions, emotions, impulses and desires “within due bounds”, an inspiration to *obey* the *Law of Spiritual Unfoldment* and abide by the Great “Law of Compensation”.

There can be no doubt of the fact that this is “a Big Order”, all right; but, at the same time, it is one which every normal individual accepts as a part of his “Inheritance from Nature”. He now knows, without the slightest question, that he dares not live the unrestrained life of the animal; he knows that he

dares not exercise his Power of Will for the mere gratification of his physical appetites, passions, emotions, impulses and desires, regardless of the results and consequences to his fellow humans; he knows that, whenever and wherever the best good of humanity demands, he must exercise his divine Power of Will to *restrain* his own personal appetites, passions, emotions, impulses and desires within the constructive limits of "Temperance"; he knows that his own best good, as well as that of his fellows, demands of him that he exercise his own Power of *Self-Control*, at all times, thereby holding in restraint every impulse of his animal nature, thus making himself absolute Master of them, instead of becoming the acquiescent instrument of them.

In the due course of time and his own personal experience, he comes to know that "*Morality is the foundation of all Constructive Spiritual Unfoldment*". It is but a step further for him to know that all Constructive Spiritual Unfoldment demands of the individual

that he prove himself absolute Master of every appetite, passion, emotion, impulse and desire of his animal nature.

As a result of tens-of-thousands of years of personal experience and demonstration, the School of Natural Science is able to point out to its students each and every step of the way which leads to "*Individual Mastership*" and to the normal unfoldment of each and all of the five spiritual senses—until its Students are able to see, hear, feel, and otherwise sense the Spiritual World of Life as definitely and as absolutely as they do the physical. If there be those who question the truth of this statement, it is only because of the fact that it is natural for us "humans" to believe unquestionably only in the things which fall within the limits of our own personal experiences, and to question the truth of whatsoever happens to fall outside those limitations. Even though a critical analysis of the subject should disclose the fact that the basis of this natural skepticism on our part is "*Intellectual Vanity*", we should not permit ourselves to be

intolerant of each other—because this seems to be an affliction from which we all suffer, to some extent. This gives to us a splendid opportunity and inspiration for the exercise of mutual sympathy instead of condemnation. For a moment, therefore, let us lift ourselves—even by our own bootstraps, if necessary—above the plane of our purely animal nature, and just—in fact—“vibrate”. Maybe we can thus shake ourselves loose from some of our unrestrained appetites, passions, emotions, impulses and desires of the flesh. Who knows?

Returning now to the subject of “*Morality*” as a distinct *human* concept—as something entirely above and beyond the plane of exclusively animal life, development and nature—we find that, primarily, both the animal and the human are moved to action by the impelling power of their inherent appetites, passions, emotions, impulses and desires. However, from this point forward, a new and marvelous Element enters into the development of the human—the “Soul Element”—and

“Man becomes a Living Soul”.

While he still possesses all the appetites, passions, emotions, impulses and desires of the animal, and of his own animal nature; nevertheless, his Soul attributes and qualities now exercise a powerful and subtle influence which definitely modify his lines of Life and Action. No longer is it possible for him, blindly and unreservedly, to bend every power and energy of his being to the selfish gratification of his own individual appetites, passions, emotions, impulses and desires, with no thought of or consideration for the well-being and happiness of his fellows. No longer is it possible for him, ruthlessly and without compunction, to kill his fellows merely because they interfere with him in the free and unrestrained gratification of his purely animal nature. On the other hand, under the natural growth and development of his *moral* nature, he comes to realize the profound fact that his *fellows* have as much right as himself to gratify their desires of the flesh. For the first time he knows that he must not *trespass*

upon those rights, but must *respect* them—if he would have his own rights respected, or be free from the encroachments of trespassers.

This means that he must no longer yield to the impulse of *Anger* when his fellows seek to share with him the opportunities for self-gratification of his animal nature. This first recognition of the necessity for self-restraint, the gratification of his animal nature, is the beginning of Self-Mastery. It is the point from which he begins the exercise of his Power of Will in *restraint* of his appetites, passions, emotions, impulses and desires of the flesh.

It would be profoundly interesting to follow the evolutionary steps by which the human individual has come to his present understanding of “Morality” and the necessity for *Self-Control* in the achievement of “*Mastership*”. But the vital and most essential point to be observed in all this is the fact that he has finally come to know—as one of the facts of Nature—that Morality is the absolute foundation of all *Constructive Spiritual Unfold-*

ment; that there is a Destructive method and process in Nature, as well as a Constructive; that it is within his individual power to align himself with whichever method and process he chooses; that in choosing the Constructive he is aligning himself with that which all men know to be the *Principle of Righteousness in Nature*—that which we recognize as right; that in choosing the Destructive he is aligning himself, just as definitely with that which we all know to be wrong in Nature. He has now come to know that, in defying the fundamental *Law of Righteousness* and overriding the Rights of his fellows, he is doing that which violates the very law of his own being; and that, under the Law of Compensation, he must pay the price which Nature exacts from him for each and every such violation. He knows that, as a “Living Soul”—understanding the Principle of Morality—he is bound by the Law of Personal Responsibility and Moral Accountability.

But, of all the individual steps he has taken along the pathway of his evolutionary un-

foldment and development, there is not one that has brought to him a larger measure of real good than has his recognition of the fact that, in exercising his individual Power of Will to control his appetites, passions, emotions, impulses and desires—so that he shall do no wrong to his fellowmen—he is thereby exercising his Power of Self-Control in a manner to develop, *within himself*, a state of being which, if consistently maintained by him, will lead him inevitably to the Goal of *Individual Mastership*.

For herein he learns the profound *Fact of Nature*, that the individual who attains to that degree of unselfishness which impels him to consider the welfare and best good of his fellows, with no thought of, or consideration for, his own material gain or advantage, thereby renders *to himself* the largest measure of Good possible to any human being upon the plane of earth. For he thereby establishes within his own Soul a state and condition which will bring to him, in due time, the greatest reward of individual achievement, and likewise the

consummation of his chief desire, which is Spiritual Illumination and Individual Master-ship.

As so often suggested, and sometimes definitely taught, by instructors in some of the numerous and well-known occult and mystical orders, does this mean that the individual who enters upon the Pathway of this profound Achievement, must absolutely extinguish, destroy and eradicate from his Soul every appetite, passion, emotion, impulse and desire of his Being? Does it mean that he must absolutely eliminate all these things from his Life—and become a being devoid of all conscious feeling? By no means! It does not mean that he must either extinguish or eliminate from his individual Consciousness a single appetite, passion, emotion, impulse or desire. It means only that, by the voluntary, conscious and intentional exercise of his own individual *Power of Will*, he must establish and *maintain* absolute *Control* of his emotional nature. He must obtain and hold such perfect mastery over his appetites, passions,

emotions, impulses and desires, that not one of them shall influence him to indulge himself, along any line of action, to a point which becomes destructive. In other words, it means only that he must establish and maintain that degree and quality of *Self-Control* which makes him absolute *Master of Himself* at all times, and impels him to hold every appetite, passion, emotion, impulse and desire, strictly within the bounds of Temperance. This means that he must exemplify, in his daily life, a constructive exercise of each and every impulse and desire of his nature.

Just at this point is where much fallacy finds its way into the various systems of metaphysical instruction out here in our Western World. Indeed, it seems most difficult for our Occidental Psychologists to grasp and assimilate the vital and fundamental Fact that Nature *does not demand the impossible of any individual*. They do not seem to be able to grasp or assimilate the simple and logical fact of Nature, that every function of the human organism—whether physical or spirit-

ual—is intended for Use, and that its proper and temperate use is *always wholesome and constructive*, to both the individual and society.

Often we find even our best known public teachers of psychology giving utterance to syllogisms such as this:

“*Anger* is destructive to spiritual growth; hence anger must be entirely *eliminated* from the human Soul and utterly destroyed, root and branch.” Or:

“*Physical Passion* is destructive to psychic unfoldment; hence, physical passion must be gotten rid of. It must be utterly eradicated from our natures and forever destroyed.” Or:

“*Fear* paralyzes the Soul; hence, fear must be eliminated from our natures, uprooted and destroyed.” etc., etc.

The trouble with such seemingly profound utterances is in the fact that each of these several syllogisms contains some subtle fallacy which would naturally mislead the mind of any student who is not familiar with the subject matter. For instance:

1. It is *not true* that—“Anger is destructive

to spiritual growth”—*under all conditions and circumstances*. The indulgence of anger—to a point beyond the individual Power of Self-Control—is, indeed and in truth, “destructive to spiritual growth”, and *should never be permitted*.

But, if the impulse of anger is immediately controlled, it may then be transmuted into an impulse that will inspire the individual to constructive action resulting in the highest possible good—not only to the individual himself, but to others within the range of his individual influence. Hence, here is an instance in which the major premise of the syllogism is *not true*—under all conditions and circumstances. And, it is a recognized principle of Logic that—“If a premise be false, no conclusion based upon it can be relied upon”. It is just here where so many are led off from the Highway of Truth, into the by-ways of *Sciolism*.

The error, in this case, lies in the fact that anger is *not*—in its essential nature—destructive *necessarily*. It *becomes* destructive only when it is *indulged*. In other words, it is the

Self-Indulgence of it that becomes destructive—and *not* the mere fact of *its existence*.

The key, in this case, is in every man's possession. It is in the exercise of his *Power of Will*, and the establishment of *Self-Control* over the impulse and desire to *indulge* his anger freely and *without restraint*.

2. The error, in this case, lies in the statement that—"anger must be eliminated from the Soul and *utterly extinguished*."

When it is known that anger *controlled* may become a powerful impulse for the accomplishment of good by the individual in whose Soul it exists, it can be seen how easily we may be misled by faulty logic.

3. Again, it is quite true that—"The *indulgence* of physical passion"—may become destructive to psychic unfoldment; but it does not necessarily follow that—"physical passion must be *entirely eliminated* from our essential natures." Etc.

In truth, physical passion was implanted in the human Soul for a very definite purpose—and *that purpose was not destructive*.. When

controlled by the individual Power of Will, and its indulgence held absolutely “within due bounds”, it is no more destructive than the love of Music—and is just as beautiful. In the accomplishment of Nature’s purpose, physical passion is *not* a destructive thing in human nature. It is only when the individual violates Nature’s purpose and intent, and *indulges* his passionate desire to a point beyond the limits of its constructive aspects, that it becomes destructive. When wisely controlled, within constructive limits, the impulse may be transmuted into activities that will result in the highest possible good—to both the individual himself and his fellows.

Here again, the *Key* is *Self-Control*.

4. It is also true that—“Fear paralyzes the Soul”—*when permitted to run its course unchecked.* But it is equally true that fear—when under the restraining power of *Self-Control*—may become the background of impulses which lead the individual to action in lines that accomplish the greatest possible good.

For illustration: You learn that a mad-dog is running at large in the community, and that several children within your reach are in great danger. You are filled with Fear—at the mere thought of a mad-dog at large. But your desire to save those children from the possibility of a horrible death, impels you to rush out in the face of the same danger to yourself, find the children, gather them in, and keep them until the danger passes. Thus, you have transmuted your own emotion of fear into an impulse of action for the unselfish protection of your fellows. In this prompt transmutation of your own sense of fear into an impulse of beneficent protective action, you have accomplished the greatest possible good to others—and have thereby earned for yourself Nature's inevitable reward for your own unselfish effort.

Suppose you had been entirely free from all sense of fear, in this case; you would have said to yourself: "There's no danger"—and would have left the children imminently exposed to a horrible danger, and possible

death. Would you say, under such circumstances, that "Fear should be entirely eliminated from our natures"? Or, would you not be inclined to say: "Here is a case where Fear undoubtedly serves a vital and constructive end"? Surely, you would not want it "eliminated" nor "extinguished" from your own Soul—under those conditions.

Hence, here once more we find that the thing to be condemned is *not* the impulse of Fear in the human Soul, but the *indulgence* of it to a point where it either paralyzes his powers of action, or becomes a destructive agency and impels the individual to action in lines that result in harm.

From this general analysis, it must be clear to the reader who has followed closely to this point, that the difficulty in the development of Constructive Spirituality and Mastership is not due to the fact that we *possess* appetites, passions, emotions, impulses and desires, but to the rather humiliating fact that, instead of mastering them, we permit them to master us. Instead of controlling them,

we permit them to control us. Instead of keeping them “within due bounds”, we indulge them beyond the limits of their constructive and proper activities, and permit them to lead us into destructive conditions, of both mind and body.

If we but did our part, under the Law of Compensation, we could have no quarrel with either God, or Nature, or the Great Creative Intelligence; for, in that event, we would exercise our divine Power of Will to establish the degree and quality of Self-Control which would transmut every impulse of the Soul—whether of anger, fear, lust, life or love, into some beneficent activity that would bring to us and to our fellows nothing but constructive and beneficent results.

And this is the true objective point toward which every Student of Natural Science should bend his or her steps and energies. When we have reached, within ourselves, that degree of Self-Control which enables us to check every appetite, passion, emotion, impulse and desire, instantly—before it has

developed any phase of destructive action—and immediately transmute it into beneficent and constructive activities, we have attained an internal State of Being which exemplifies the true status of the Master.

And this is well within the powers and the possibilities of every normally developed individual who sets himself the task of attaining the highest degree of constructive spiritual unfoldment within the range of his individual powers. Nor will he find the task fraught with such tremendous difficulty—once he has entered upon the Path in the right spirit, and with an unwavering purpose to succeed; for, one by one, what appeared to be insurmountable difficulties melt away and disappear. Day by day the road becomes less rough and precipitous and the going less difficult—until the “Living of a Life” becomes the natural and inevitable thing, and we grow spiritually as grow the physical flowers in the vernal spring-tide. Thenceforward life becomes a “Song of Joy”, because it is in harmony with the infinite symphony of all created things.

In the course of my individual contact with the many thousands of Students and Friends in all parts of the country, I find that each individual seems to feel that he has difficulties and obstacles to overcome that are peculiar to himself alone, and just a bit more formidable than those which confront any of his fellows. This is but natural, because he is not in position to compare his own with those of any other individual. But if he could look out along the pathway ahead of even the most perfect of his fellow travelers, he would be surprised to find that of all the burdens of himself and all his fellows, his own are the very ones he is best equipped and qualified to carry. If he had the privilege of putting his own burdens down with those of all his fellows, and then selecting from the entire number the one he could most comfortably carry, he would do just what Bunyan's "Pilgrim" did—go back and pick up his own bundle, swing it over his shoulder, and march on as before—only with added respect for the fortitude of his fellow travelers.

One student said to me recently: "My one supreme difficulty is my temper. I can control every other destructive impulse of my nature. But I fly into a rage over things that do not seem to trouble other people at all. Then I blurt out something cruel and unlovely, and instantly I am sorry for it. How shall I proceed to get control of myself? What shall I do?"

I asked him if he had faith enough in me, and in my knowledge, to follow my instructions—in the event I should decide to instruct him just how he could entirely overcome his difficulty. He assured me that he was in deadly earnest, and would follow, to the very best of his abilities, whatever instructions I might be willing to give him. He promised to report to me the very first time he lost his temper thereafter. I waited several days, but received no report from him. Then several weeks passed, and one day I chanced to meet him unexpectedly on the street. I was almost stunned by the change in his expression. He rushed up and extended his hand,

and the first words he said were: "You haven't received my promised report yet, have you?" I admitted that I had not. Then, much to my delight, he said: "That is because I promised to report only in case of my first failure. But, you see, my first failure hasn't occurred yet. Furthermore, I have passed through some of the most trying experiences of my whole life, since then, and *not once* have my lips uttered an angry word. Moreover, I do not believe they ever will."

Here is all I said to him by way of "Instruction": "Whenever you feel the sudden impulse of anger, catch your breath and hold it for one minute before speaking. Then—don't speak."

He had followed that instruction literally. Laughingly, he told me afterwards, that he thought he must have spent the first three days mainly in *holding his breath*. He said that on hundreds of occasions the impulse of anger surged up within his Soul, and he opened his lips to speak, but instead caught his breath and held it until the impulse of

anger had passed. But he assured me of the fact that he had progressed to a point where he could almost "*breathe naturally*".

His entire trouble had been that he had never tried to check his impulse of anger, until it expressed itself in words, or in overt acts. Then the mischief had been done, and there was no way for him to undo the harm he had done to both himself and those with whom he was associated. He became hopeless, and I believe would have gone on and on, indulging his passion, until he became an irritable, crotchety, unhappy, unbearable old man. Instead, however, he became one of the gentlest, sweetest, most lovable and joyous men it has ever been my pleasure to meet—and I might add, the most happy and contented.

Another dear Friend tells me that his chief difficulty is just plain "irritability" concerning little things. The big, destructive impulses and desires which lead other men into disastrous experiences do not bother him. The appetites, passions, emotions, impulses

and desires which constitute the background of unhappiness and wrong, in the lives of other men, do not trouble him. In truth, his life would radiate the beauty of Self-Control and the inner state which reflects the perfect fruits of *Self-Mastery*, but for these sudden and "mosquito-bite" emotions of irritability which alone mar the beauty and serenity of an otherwise charming and lovable character.

Just here let me say that, while this sort of "subjection to the emotional nature" is a difficulty which mars the beauty of many lives, its outward manifestations are of such an apparently harmless and inconsequential nature that we only laugh at them because of their petty childishness; nevertheless, they constitute one of the most trying and difficult tests of every individual who seeks to attain true *Self-Mastery*. So long as an individual is a subject of his irritable emotions and impulses, and constantly falls before their influence, it does not seem unfair to assume that he *might* fall down before some "larger" emotion, if the provocation were sufficient. It has

been said that—"No chain is stronger than its weakest link." If this be true, then the man who succumbs to the little, insignificant, pin-pricking, flea-biting emotions and impulses of irritability, is a far "weaker sister" than the man who yields *only* to the most *powerful* passions, emotions and impulses of destructive human nature. I hope my readers and students will stop at this point, and think out the principle involved in the *Self-Control* that sustains Individual Mastership. I fancy you would find it difficult, if not impossible, even to *imagine* a "Master" of the Great School who would fall a victim of an irritable temper because his wife forgot to salt the potatoes, or left a button off his trousers, or because he barked his shin on a chair when he came home late and found the lights out. No, it is not *possible*. The "*Mastership*" that opens to the Soul of Man the doors of the Spiritual World, and gives to him the keys thereto, means the quality of Self-Mastery that lifts the individual above all the subjective influences of pettiness involved in

irritability of temper. And remember that the indulgence of any impulse, *to a destructive point*, involves "Subjection" to his impulsive nature.

If any student or friend, or other individual, who is afflicted (or thinks he is) with an irritable temper, will conscientiously adopt the following line of procedure, it will be but a very short time until he will find himself absolute Master of every petty emotion and impulse of his nature, with a Soul as placid and unruffled as a deep pool of limpid water beyond the disturbing influence of the winds.

1. Treat these little, irritable impulses as if each one were a mischievous and malicious little personality whose deliberate purpose and intent are to annoy him, worry him, irritate him, and see just how far it can make him lose his equilibrium—so that it may laugh at him and enjoy his discomfiture and humiliation. In many such instances the facts would warrant precisely this method of procedure, without the introduction of any psychological fictions.

2. The very first time he feels the impulse of impatience or irritability rising in his consciousness, let him just stop everything else—for only an instant—and try to visualize in his mind the little “Imp” that is trying to annoy him. Picture the grin of devilish satisfaction and anticipation on its impish little face. Now let the responsive smile light up his own face, as he mentally says to it: “No you don’t, you little sprite, not this time. Your ‘nettle’ has no ‘sting’ any more. Now, run along, sonny. I know now that you are just a miserable little joke, and I’m too busy to amuse you any more. Skip along now, and don’t come back any more.”

I would be willing to stake my reputation as a “Prophet” that, before he reaches this point, a real smile will illumine his own face, and perfect equilibrium will be restored within himself.

3. Suppose his own beloved wife has a tendency to “boss” him, and occasionally tells him things about himself which have a tendency to hurt, or humiliate him. There arises

in him the sudden impulse to “talk back”, to say cutting things, or to justify himself. Let him just take a quick breath, and hold it—without uttering a word. Within one minute the evil impulse will pass, and he will enjoy the Soul’s serene consciousness of triumph. A glow of pleasurable satisfaction will suffuse his entire Being—in the uplifting consciousness of having mastered one destructive impulse. Like the student above mentioned, it may be a little hard on his respiration, for a few days; but the sense of Mastery will steadily grow within him, until it will, in due time, become an established fact—and the mastery of his difficulty is complete.

There is not an evil or destructive appetite, passion, emotion, impulse or desire of the human Soul but can be mastered—if the individual will meet it with the power of his own will in its inception, before he has indulged it to a point where he has actually surrendered himself to its domination. The difficulty is not that he lacks the power to control it, but the far more humiliating and deplorable fact

that he lacks the *desire to exercise* that Power. Once that Desire is created, or developed, it then becomes but a simple problem of how to make it effective as an inspiration to action. The foregoing suggestions as to *methods*, can be easily varied, by any intelligent individual, to meet the requirements of any other specific case—however difficult or complex it may appear to be.

INSTRUCTIONS

1. If you have any one distinct, well-defined and vital weakness of character, which seems to you to stand directly in the Pathway between you and the goal of your Self-Mastery, determine upon that as a focal point of all your energies and efforts to exemplify your absolute Mastery over that particular and individual enemy.

2. Make a careful study of the suggestions contained in the paragraphs numbered 1, 2 and 3 immediately preceding these Instructions, to determine wherein any of the methods therein outlined may be applied to your

own individual problem. You will find that some of them, if not all of them, can be adapted by you to fit perfectly your own needs.

3. During the 30 days immediately following your receipt of this booklet, after you lie down at night, compose yourself, as suggested in Booklet No. 1. Then review the day, to see if you can determine whether you have exemplified perfect Self-Control of all your appetites, passions, emotions, impulses and desires, during the day. If not, then make a careful study of your failures, and note wherein you might have done better. Determine just wherein you failed, and make it your earnest effort to correct your methods so as to guard against any future failures of the same character. Then go to sleep serenely, with the comfort and consolation that you at least tried. In the morning before rising for the day, make a firm resolve to make this day an exemplification of absolute Self-Control. Ask the Great Friends to render such service in your efforts as will make you stronger to

meet the demands of the day and Live the Life.

4. And bear in mind the fact that every honest effort you make, is rewarded by Nature with added Power, whether that effort may appear to you to be successful or not.

5. Let this be to you the beginning of a life of Self-Control which shall develop within you that serenity of Poise which shall open the windows of the Soul to receive the infinite flood of Spiritual Light which illumines the *Sanctum Sanctorum* in the Inner Temple of every true Master.

“A sage, whose days through all the strife and sharp vicissitudes of life went sailing smoothly to their end, was asked this question by a friend: ‘What treasure, out of all on earth, do you esteem of highest worth?’ And he replied: ‘It is not *Fame*. *That* leaves you nothing but a *name*. It is not lavish wealth in gold, or wide possessions manifold, or power to rule a mighty state, or things which men most highly rate. I hold these *all*—and *lofty birth*—to be of far inferior worth

to that *stern might which can control the native turbulence of the Soul*. For, anyone who fails in this sinks hopelessly in some abyss of darkness whence he may not rise, though called by Love's fine charities. Therefore, of all of which men dream and wish for, *this I call supreme; for nothing underneath the sky stands level with this ministry.*'"—Joel Benton.



BOOKLET No. 4

POISE

Booklet No. 4

POISE

A PRAYER

“Great Friends, of the Order of Light, be with me. Supplement me in my efforts to acquire Self-Control, and to live out my part with Courage. Help me in my efforts to help myself. Help me insofar as You see that I am honestly trying to do my Duty. Give me comfort when I falter; and, if it be possible and right, give me—in the hour of my greatest need—a consciousness of Your presence and Your care.”

Florence Huntley.

Poise is the internal State of Being of one who has brought all the appetites, passions, emotions, impulses and desires of his Soul under the definite dominion and voluntary control of his own Will, and is able to maintain that established *Self-Control* as an *accomplished development*.

This definition deserves your careful analysis and most critical examination. Let us together examine it, that we may subject it to the severe test of exact science:

1. It has reference to an internal *State of Being*, and not to the specific activities of the individual through which that particular State of Being is accomplished.

2. It indicates, however, that there is a definite *Process* by and through which that specific State of Being is; or may be, developed.

3. It gives us to understand that the Process is a *Voluntary* one—which means that it is set in motion in direct response to the *Will* of the individual himself.

4. It makes clear and definite the fact that the specific method and process by which that internal State of Being is, or may be, accomplished, is through the individual exercise of the power of Self-Control. This does not mean that it is, in essence, what we designate as “Self-Control”; but the direct result of the Power of Self-Control in operation.

5. It impresses upon us the fact that the Self-Control, by and through which that internal State of Being is, or may be, established, must result from the voluntary exercise of the Power of Will on the part of the individual himself. In other words, it cannot be induced or established through the exercise of Will Power by any other individual. And herein arises one of the vital and fundamental Principles of Psychology back of all constructive Spiritual Unfoldment and Soul Growth.

6. Hence, it depends absolutely upon the ability of the individual himself to establish the necessary Self-Control, and then maintain it by the Power of his own Will until it becomes an accomplished development of the Soul—which means a permanent and natural Soul Growth—like the development and growth of a flower.

7. It means that the “established Self-Control” is that over the appetites, passions, emotions, impulses and desires of the Soul.

A careful dissection of the foregoing anal-

ysis will show that there has been no elimination, destruction, extinction, or even modification of any of the appetites, passions, emotions, impulses or desires of the Soul. They are still there—all of them—just as God, or Nature, originally planted them within the Soul of the individual. They are just as robust and as powerful as ever they were. They are just as active and as insistent as they have ever been. They are just as eagerly seeking for self-gratification and self-expression.

But we find that these do not dominate the activities of the individual now, as they did in other years—nor as the same physical appetites, passions, emotions, impulses and desires automatically controlled the activities of the animal. Why is this? What has occurred to the individual human to make him different from the animal? Why does he not automatically respond to the appetites and passions of the flesh, as does the animal, and as he, himself, did—more perfectly—during the early infancy of the human race?

These questions, deeply pertinent and vital as they are, cannot fail to receive correct answers in the mind of every normal man or woman who has arrived at the "age of discretion". The answers are: Because his purely physical—animal—nature no longer controls his activities as an individual intelligence. His purely animal appetites, passions, emotions, impulses and desires do not now impel him to automatic action in search of mere self-gratification alone. In other words, they are now under the dominion and restraint of his own independent *Will Power*. In fact, he is now something more than a mere animal. He is a "*Living Soul*". As such, the Soul attributes, which have been in process of evolution, unfoldment and growth since the birth of humanity (and which came into existence when the Fourth Life Element—the Soul Element—was added to the other three) have reached a point of development and power where they are now the dominant and supreme factors in individual human life. The *Soul Powers*—the power of intelligent observa-

tion, the power of individual comparison, the power to reason from cause to effect, the power of individual choice—enable the individual man to realize that he is not a mere animal; that he is, indeed and in truth, upon a plane of life and development above and beyond that of the animal; that he possesses all the attributes of the animal—with something added. He is an animal, all right enough, but an animal—*plus*. Plus what? Plus all the faculties, capacities and powers of the Soul—all the Soul attributes of individual life. In truth, it is this *plus* element that makes him a human being instead of merely an animal. With it he is able to observe the fact that the mere animal is moved to action solely by the purpose and intent to obtain self-gratification of its purely physical appetites, passions, emotions, impulses and desires.

Through personal knowledge, the result of individual experience, he comes to know that this is not literally true of the intelligent human. He comes to know that his physical

organism is but one of the instruments of his Soul, through which he is able to acquire definite knowledge of the physical universe through his personal experiences on the plane of physical things. He learns to know that he obtains his knowledge of physical nature and physical things solely through the channels of his five physical senses.

By extending and enlarging the field of his researches for knowledge—especially knowledge of individual Life and its purposes and possibilities—he comes to know, after much time and personal effort, that he has a spiritual organism, as well as a physical. He comes to realize, as a definite fact of Nature, that his spiritual organism is another instrument of his Soul, through which he is able to acquire equally definite knowledge of the spiritual universe, through his personal experiences upon the spiritual planes of life. He learns to know also that he obtains his knowledge of spiritual Nature and spiritual things solely through the channels of his spiritual senses.

Step by step, he comes to know, through his definite personal experiences, that Morality is the only foundation of Constructive Spiritual Unfoldment; that if he would ever even hope to attain to complete Spiritual Mastership, he must first learn the true meaning, value, basic nature and significance of Moral Principles; that, once knowing the meaning of Morality and its relation to Constructive Spirituality, he must square his Life by its principles thenceforward. This means that he must begin at the very foundation. He must first bring every animal appetite, passion, emotion, impulse and desire under the direct control of his own Will Power. He must be able, by the intelligent exercise of his Will Power, to bring every animal impulse and tendency of his own nature under the restraining power and dominion of his power of Self-Control.

Then, having proven his power of Self-Control, he must practice it—just as an athlete practices the physical exercises which bring every nerve and muscle of his physical

body under the absolute dominion of his Will Power. Thus, he must prove to himself, over and over, the fact that he is absolute master of his physical body. He must establish the fact, to himself, that his physical body is an instrument of his Soul, under the absolute dominion and restraining power of his own *Will*, and that he has the power to direct its activities in restraint of every physical appetite, passion, emotion, impulse and desire.

In due course of time, and oft-repeated demonstrations, his actual restraint of his animal impulses and nature becomes an established fact, a personal attainment, and a permanent internal State of Being. This internal State of Being—directly resulting from repeated demonstrations of his power of Self-Control—is the psychic state of *Poise*, the *Soul Poise*, which sustains Spiritual Mastership.

And this is the State of Being—the Soul Poise—for which you are to strive in all your efforts to travel “The Right Way”—so carefully indicated in the closing chapter of Vol.

IV of the Harmonic Series—if you desire, or hope, to open constructively the spiritual channels of sense and establish voluntary and independent communication with the Great Friends and other denizens of the Spiritual Planes of Life.

Whilst it is true that this internal State of Being—defined as “Poise”—is the result of Self-Control, it must not be inferred nor supposed that any single demonstration of Self-Control is sufficient to establish the Soul Poise upon which Spiritual Mastership depends, or upon which it is sustained. Nor is any number of sporadic demonstrations of Self-Control sufficient to establish the internal State of Being upon which Spiritual Mastership may rest.

The Poise to which this booklet refers is a natural development and growth of the Soul. It is not an evanescent thing which comes and goes with the varying moods of the individual. Neither is it an indefinite thing, depending upon external variations and conditions of environment. On the contrary, it is

a definite attainment of the Soul, accomplished only through the personal effort of the individual in direct line with a fixed and definite purpose and intent to achieve it. And, once it is attained, it must be sustained—until it becomes a permanent Soul Growth, an evolution of the individual Ego, Soul, or essential Entity. It is then no longer “yours”, but *you*. It is not a mere possession, but a State of Being. It is you, *yourself*, in a state of Soul Poise.

He who knows, from a personal experience, the true meaning and spiritual significance of this Poise of Soul, and is able to make it subservient to his individual Power of Will, has earned the “Peace that passeth understanding”—and he shall receive his reward. Yea, verily, he hath it already.

Did you ever look down into a deep, still pool of limpid water? Not a breath of air above it is stirring. The surface of the clear, crystal water is as smooth and as unruffled as the surface of a crystalline mirror. The day is clear and bright, and the pellucid pool is a

perfect reflector. Looking steadily down into it you see therein a perfect picture of all Nature, above its surface, reflected to your vision, in all its beauty and loveliness. The trees that tower above it in stately grandeur, the grass that grows upon the hillside, the gorgeous columbines that bend their lovely heads and look down into its crystal depths, the fleeting clouds of fleecy whiteness that float lazily across the heavens above, the clear blue depths of the sky itself—even the birds that flit from tree to tree, and the playful squirrels that chase each other among the leafy branches—all these, and more, you see reflected in the pool's quiet depths. These are the things that occupy the open spaces above the level of the smooth, reflecting surface of the deep and quiet waters. They belong to a world above and beyond the still waters. And, so long as the limpid contents of the deep and quiet pool are undisturbed, you may see the beautiful and fascinating picture of the entire heavens above, in all

their charming loveliness, pictured in its silent depths.

But look again. A stone has just been tossed into the quiet waters. It sinks from view, down into the still depths, beneath the placid surface of a moment before. What now do you see of the reflected stately trees, the grass, the flowers, the clouds, the birds and the blue sky? Nothing. They are all gone. The heavenly picture is no longer reflected to your conscious vision. From the instant the stone touched the surface of the still waters, the picture vanished with the swiftness of magic. The glassy surface of the pool was no longer still nor smooth. Even its depths were agitated and disturbed. Nothing of the wonderful picture could be seen. Nature cannot reflect the beauty nor the glory of her heavenly picture upon the surface of a ruffled and disturbed body of water, however pure and clear it may be when at rest. Agitate the waters of the pool, though it be ever so slightly, and the vision

of the things above it is instantly shattered and completely destroyed.

So it is with that deeper, more mysterious and more wonderful "Pool"—the Soul of Man. It is only upon the receptive Consciousness of a Soul whose depths are undisturbed and whose surface is unruffled, that Nature can paint the magic picture of the Higher Life. It is only to the Soul that has established within itself the tranquil, unruffled, serene, untroubled and peaceful state of internal Poise, that Nature can ever open the clear and perfect consciousness of spiritual things. Only he who has the power to still the troubled waters of the Soul shall, while yet upon earth, behold the glories of the life that stretches far out beyond this "Vale of Tears". One who has acquired the power to establish within himself and maintain true Poise of Soul, may say to himself: "Be still, my Soul! Be still!" And instantly he will realize the perfect obedience of all Nature to that command. It is only when Nature has obeyed the command, and the troubled waters of the

Soul have come to rest, that the spiritual eyes may open, of their own volition, and behold the perfect vision of the Spiritual World.

Let us now slightly change the figure. Instead of sitting upon the rim of the pool, looking at a reflection of Nature in its quiet depths, let us assume that you are at the bottom of the pool, looking upward and outward through the surface of the water toward the heavens above. What now do you see? While the water is still and undisturbed, and is free from all agitation, you see clearly—but no longer is it a *reflection* of the trees, grass, flowers, clouds, birds and sky above. It is the trees themselves, the grass and the flowers, the birds, the clouds and the blue sky themselves, in reality, you now behold. Before it was only their reflections.

Suddenly there comes a storm. The waters of the still and limpid pool are no longer quiet and undisturbed. Now they are agitated, filled with turbulence, churned into internal violence and fury, and full of savage excite-

ment. Look up now toward the heavens above and tell me what you see. Ah! You tell me your beautiful vision of the heavens is gone. But why can you no longer see the blue sky above?

Listen: This is because Nature has so provided that the sight of your eye travels only in straight lines. While the waters of the pool were still and undisturbed, the rays of light passed through the water in straight lines, and your eye could follow them perfectly. Hence, when the pool was quiet and entirely free from all internal agitation, you could see distinctly the heavens above, and all the things that crossed the lines of your vision. But when the storm came and agitated the waters to their very depths, it broke up and destroyed the straight lines of light. It broke them into a thousand pieces, and bent them into crooked lines the eye could not follow. Hence, you no longer could see the trees, the grass, the clouds and the blue sky above you. Your vision was destroyed.

So it is with the Soul's "Pool of Conscious-

ness". While the pool is quiet, calm, untroubled, and its waters are undisturbed, the eyes of the Spirit see clearly into the higher realms of the Spiritual Life. But when its depths are agitated, disturbed and uncontrolled, the straight lines of light which penetrate the spiritual realms are broken and bent until the sight of the spiritual eyes no longer is able to penetrate the world of spiritual things. Spiritual vision is therefore lost.

But once let the Soul, in its evolutionary unfoldment, achieve the internal State of Being that means *Soul Poise*, and the spiritual vision comes with it as naturally as comes the blooming of a flower when all the preparatory steps have been taken, and only the opening of the bud remains. Hence, it must be clear to you now that the most important thing you have to learn is what constitutes the Poise which every student must attain before he has any moral right to expect, or even hope, that he will ever be a real "*Master of the Law*."

You will now recall the fact that in Vol. IV

of the Harmonic Series, "The Great Known", in the chapter on "The Right Way", it is intended to give the constructive method of developing the spiritual senses, and of opening the sense of spiritual vision. You will also recall the fact that therein special emphasis is laid upon the necessity of establishing self-mastery at each and every step of the Way. The student is emphatically urged to stop, with each new development—no matter how intensely he may desire to proceed with the next—and repeat the last step, over and over, backward and forward, until he *knows* he is complete master of the process, and has the last step absolutely under his own voluntary power of Self-Control. He is strongly admonished to *prove* his power of Self-Control over each step taken—utterly regardless of the time required—before venturing upon the next regular step outlined.

It is now of the utmost importance for you to know that the objective point of all that process is the development, within the individual, of the State of Being herein defined as

“Poise”. The method and the process therein outlined constantly emphasize the necessity of exercising the power of Self-Control until it develops the Soul Poise which exemplifies Spiritual Mastership.

The reader, or student, must not be permitted to assume that Spiritual Vision is the only reward which Nature has in store for the individual who accomplishes the development of Soul Poise. It is true that Spiritual Mastership is an achievement worthy of the best efforts of the greatest of earth; but, even so, it does not justify the assumption of superiority over the most humble of earth's honest children. Nor will the real Master accept as his due, the homage which the world is ever ready to give to those who achieve worldly fame or public applause.

The greatest and grandest reward to the Soul that has achieved Self-Poise, is the internal experience of Poise itself. What is it? Did you ever learn, or try to learn, the sublime accomplishment and process of driving an automobile? If so, do you remember the

first sensation of panic that struck your solar plexus when you tremblingly pulled the gear-shift into "low", and felt the whole machine jump forward (because you had the car going at too great a speed when the clutch took hold)? You felt absolutely certain that the machine was going to run away with you. You did not know how to control it. You finally threw the clutch out and the machine stopped. You took a long breath, looked to see how many dozens of grinning people were watching you make a fool of yourself. Then, because the machine itself seemed to have quieted down into a peaceful and rather pleasant mood, you ventured to touch the shift lever again. While the machine seemed to be asleep, you gingerly shoved it into gear again. When you tremblingly let the clutch slide into place, the machine suddenly awoke and jumped several feet straight backward. Before you could "let go", the back wheels of the car were up on the curbing of the sidewalk, and your hat was poised over your right ear. You had made the wrong shift.

It was not the car's fault. It had done exactly what you made it do. It only obeyed your commands. But the only trouble was due to the simple fact that you did not know how to command, direct and control your car.

Then a kindly disposed member of your audience came to your rescue, helped you off the sidewalk, and showed you the meaning of the various shifts, and how to start your car so slowly that there would be no jump. You followed his suggestions, and began to feel that maybe you could master the thing—*after awhile*.

Do you now remember the sensation of profound joy that came to you when you realized that you could start your car off smoothly, make it go forward or backward as you pleased, make it go slowly, rapidly, or stop, at your command, and obey, with dog-like fidelity, each and every impulse of your Will? Why, it was simply heavenly—nothing less.

Just follow the experience through, from beginning to end, until you knew that you were absolute Master of that automobile. The

sense of triumph was something sublime. And finally, after months of careful training and intense practice, you came to feel that the machine was almost, if not quite, a part of you. Its perfect obedience to every impulse of your mind gave to you a profound sense of "Mastership" which is unique and fascinating to any human being.

But stop now, and think of your physical body as a mechanical instrument, a "machine", if you will, as your machine. It is infinitely more complicated, infinitely more delicate, infinitely more responsive to every impulse of your Will. But it has one particular quality quite unlike anything possessed by your automobile. It seems to possess a lot of impulses of its own. And these impulses often become so forceful and so vital that you realize the fact that they are either going to control your Will Power, or you are going to be compelled to demonstrate the fact that you are absolute Master of every impulse of the body, or of your animal nature.

And now the contest is on in earnest. You

are assailed by a thousand conflicting emotions and impulses. Your calm, judicial Soul, or essential Self, is able to differentiate perfectly between these various impelling emotions and desires. You know that some of them are destructive; and, if indulged, will lead on and on in the wrong direction, to the final destruction of the body, or the Soul, or possibly both. You know that others are beneficent and constructive in every sense—but they are not so enticing, in the midst of an earthly environment.

But you have come to know the Law of Life—the Great Law of Compensation—and you know that these earthly appetites, passions, emotions, impulses and desires must be put under absolute restraint of the Will, or they will wreck your physical instrument, your “Car”, and destroy your power to control its activities.

You begin the difficult task of subjugation. It is not an easy one. It calls for all the intelligence you possess. It makes demand upon you for all the wisdom and knowledge you

have accumulated. But you accept the contest with unfaltering determination to win. Today you are assailed by one of your fascinating and seductive contestants. You do not let it rest nor avoid you. You complete your work of subjugation. You master it. You do not leave it until you know that it will be your obedient servant and co-worker henceforth. Then you are faced by another of your several contestants. This time you are not alone in your fight. You have won a powerful and valuable ally in the victory over No. 1. You are entitled to call upon it to help you. How can it do so? By distracting attention of No. 2. With much less difficulty than before, you obtain a strangle hold upon No. 2, and the result is the same as before. You prove yourself Master. You have gained another ally. From this point on, the contest becomes more and more one-sided, and the going easier. In the final contest you see every evil appetite, passion, emotion, impulse and desire of your animal nature cringing at your feet. You know that they are subdued.

But, wonder of wonders! You come to realize that they are no longer your enemies, but your staunch and loyal Friends. You have won them to your standard because they now realize the fact that, under the Great Law of Compensation, your Mastery of them has saved them from Self-Destruction and Death. They realize now that, so long as they time their demands to the Constructive Principle of Nature, they will need no restraint.

And when you come to realize the triumph you have won for the Cause of Life, Light and Immortality, you know that, in the achievement of Self-Mastery, you have earned the Supreme Reward which God, or Nature, offers to those who obey the Law of Individual Life.

The Peace, the Joy, the Gratitude, the Understanding, the Satisfaction, the Great Love that come to you, flooding your entire Being with the knowledge that you now stand—approved by the Great, Universal Intelligence—inspire you to make of your life a sacred consecration to the Cause of Truth and Humanity. You have proven the sublime Truth

that he is twice blest who, in the Mastery of Self, becomes the willing servant of humanity; for herein you are self-blest, and blest by those you serve. Aye, you are thrice blest—for you are surely blest by the Great Giver of Good Gifts.

And it is the internal consciousness of Poise, and of the threefold blessing its internal State of Being brings to you, that gives to your entire personality the outward expression of calm strength and Soul Peace. Through the “windows of the Soul” there looks out upon the world an Intelligence that no longer experiences a lack of confidence in its strength of character to meet every test of Spiritual Mastership. This calm certainty of its own Self-Conquest radiates its masterful influence upon all who come within the range of its magnetic power. The instant you look into the eyes of such a Soul, you are conscious of its quiet, unobtrusive mastery; but, above all, you sense its steady, unwavering, unostentatious mastery of Self.

And herein is where your education has

been glaringly at fault. For, from all that you have learned of the Mastership that means Poise, you have in your mind the picture of one whose face is cold, expressionless, stoical, unfeeling, impervious, imperturbable and unimpressionable. You now have to unlearn all this and, in its stead, learn that Poise of Soul expresses itself only in the face of one who has attained the power to see and appreciate things at their true values. It stands for true Balance. One who has truly attained it is a lover of all Nature. He is able to appreciate every aspect of it, in all its departments and expressions. He understands the spirit of mirth. He is gay and merry with the fun-loving spirit of youth. He is serious with those who are thoughtful and earnest. His Soul runs the entire gamut of human emotions and experiences. But it does not permit any of them to dominate it to the exclusion of a just appreciation of all others. It merely holds them all in perfect adjustment.

Indeed, no single concept more fully ex-

presses the internal state of Poise than that of a Soul in perfect Balance. Perhaps this figure will enable you to obtain a more perfect understanding and appreciation of the Poise that sustains Spiritual Mastership:

The Master is standing upon the very verge of a dangerous precipice. He leans out over the distant mountain torrent that rushes down there directly beneath his feet. He knows that one false step would mean his instant death. But there he stands, poised far above the waiting death beneath. He knows that he is safe, because he can look down into the swirling maelstrom without losing his *Balance*. He knows that to yield, for the fraction of a second, to any impulse that would disturb his perfect balance—both mental and physical—would send his body over the declivity into the tumbling waters below. But he knows that he is Master of every emotion and impulse that would disturb his Balance. In other words, he knows that he has the Poise that gives to him the assurance of Life.

So it is in many a Soul experience of this

earthly life. We often stand upon the heights from which any emotion or impulse might send us to destruction—If we permitted it to disturb our perfect mental or spiritual balance. But, so long as we are Master of the appetites, passions, emotions, impulses and desires, we know that we are safe. So long as we keep the balance of perfect Poise, we can travel the highways and byways of life in the consciousness of absolute safety. And this is the Poise that sustains the Spiritual Master through all the trials and temptations of life—here and hereafter.

But the Poise of Mastership is as valuable an asset in the development of the individual upon the physical plane of life as it is upon the spiritual. Let one have in his mind a definite plan for the future, or an earnest desire to accomplish some beneficent act; only by the exercise of perfect mental balance, or *Soul Poise*, can he keep clear his mental vision, or allow the Light of Reason to penetrate the confines of his Soul, that he may see the constructive Pathway of Life.

The maintenance of Poise generates Power—the power to visualize clearly, to follow the golden thread of Truth that runs through all the varied and intricate problems of human life, the power to work by a direct route to the definite goal of our desires.

Through the power of Soul Poise we maintain constructive silence. Poise and silence concentrate our energies in the direct line of our attention, and make us stronger in the accomplishment of our righteous plans and purposes.

Through our complete *Balance* and perfect *Poise* we may keep our consciousness receptive and open, and enable the Divine Spark within us to manifest itself to all who come within the radius of our psychic influence.

Only by the exemplification of a consistent mental balance, or Poise, throughout all the activities of the Soul's faculties, capacities and powers, may each of us make of himself a fitting Temple of the "Living God" within us.

And it is this majestic "Temple of the Living God" that sends forth its brilliant rays of

Love and Truth to every traveler upon Life's Highway. Its magic vibrations attract all who come within its radiance.

All this is an inspiration to higher and better things. It gives courage to the faltering, quiet and peace to the turbulent, constancy to the restless and strength to the weary.

He whose Soul has attained to the peaceful and gentle Poise of Self-Mastery sheds a beneficent influence upon all who come within the radius of his influence. To the timid he gives Courage; to the restless he gives peace and quiet; to the hopeless he gives inspiration; to the suffering he gives comfort; to the weary he gives rest; to the irritable he gives patience; to the weak he gives strength, and to all who would do evil he gives the saving impulse of Faith in the power of Love.

The quiet restfulness of Soul Poise makes possible a clear thinking and enables us the more readily to solve the perplexing problems of life in the radiant Light of Reason, Judgment and Righteousness. It makes clear the

mental vision, and opens the way for Spiritual Illumination.

Nor is this an attainment beyond the power of any individual who is inspired by the earnest desire to make his life an ennobling influence among his fellows. For:

“If only we strive to be pure and true,
To each of us all there will come an hour
When the Tree of Life shall burst into
flower

And rain at our feet the wonderful dower
Of something grander than ever we knew.”

INSTRUCTIONS

1. Remember constantly that “Nature never did betray the heart that loved her”. She never exacts of her children that which is either unreasonable or impossible. Her one, supreme desire is to lead humanity into the Light of Truth. Her finger points only to the “Pathway of Duty”; and she would lead us only “By the Hand of Love”. If the way is difficult, it is we who make it so by our refusal to obey the Great Law of Compensation.

2. Start each day with the determination to clear from your constructive pathway some obstacle that stands between you and the attainment of Soul Poise. Keep to that purpose steadily and unswervingly throughout the day.

3. When you arise from your bed each morning, go to the open window. Standing there erect before it, with hands upon your hips and shoulders thrown back, lift your eyes slightly above a level. Open your lips and, bending forward, slowly expel every atom of air you can force from your lungs. As you do so, hold the mental concept: "Thus I expel from my life every evil tendency, every impure thought, every unworthy purpose." As you then begin to rise toward a perpendicular position, close your lips and slowly inhale through your nose every atom of air you can thus take into your lungs. As you do this, hold the mental concept: "As I breathe this pure air into my body and charge its life current with new vitality and power, so will I breathe into my inmost being all that is pure,

clean, wholesome and beneficent in all the universe.” As you reach the perpendicular, lift your chin, throw your shoulders back and, for one brief instant, hold the air in your lungs before expelling it again. Repeat this formula three times—but breathing three times regularly between.

4. As you go forth to meet the responsibilities of the day, carry in your Soul the fixed determination to make the day one that will bring you one step nearer the goal of Self-Mastery and perfect Poise. And then bear constantly in mind the simple fact that—“The only way to *achieve* Poise is to *practice* it.” Then key your Soul to the purpose and intent so to exemplify, in your attitude toward those you meet this day, an *outward expression* of perfect Soul Poise. Say to yourself: “I will so *conduct* myself that no human being shall discover in me, or in my words or actions, a single evidence of irritability, impatience, intolerance, anger, fear, or any lack of *outward Poise*.” For, if you can so “act the part” for a single day, that you impress your

fellows with your internal state of calm, peace and gentle forbearance under all conditions, you may know that you have won a truly great victory; for, this is the absolute evidence that you can live another day even more perfectly.

5. Repeat these exercises each day, with all the earnest desire and purposeful intent to transmute their gracious *Spirit* into your inmost Soul. You will be surprised to observe how naturally your Soul begins to open and expand with the inspiration to make it a living Reality. You will realize each day that you are receiving a noble and generous reward for every effort you put forth thus to achieve Self-Mastery and Soul Poise.

6. At night, when you have relaxed yourself for a night of restful and healthful sleep, carry this one mental concept into your sleep:

“In Quietness and in Confidence shall be my Strength.”

J. E. Richardson, TK.

BOOKLET No. 5

CHEERFULNESS

Booklet No. 5

CHEERFULNESS
and
THE LAW OF HEALTH

In the accomplishment of Spiritual Independence, as the term is employed in this work, the *Attitude of Soul* is the first thing to be accomplished, and *Personal Effort* in harmony therewith is the second.”—“*The Great Work*,” p. 311.

If you were asked to define, or name, one single, distinct Attitude of Soul which, of itself alone, would go farthest toward lifting humanity out of the “Slough of Despond” and giving to it a constructive and constant uplifting life impulse—what would be your answer?

No doubt, in justice to yourself—as well as to the subject itself—you would not want to

give your answer from mere impulse, but only after due and earnest consideration. In this you would be eminently right. But, as the problem—at first blush—presents itself to your rational understanding, can you think of any *Attitude of Soul*, that would go farther toward the accomplishment of that sublime—and devoutly to be desired—end, than the Internal State of Being we name “Cheerfulness”?

Possibly you may not grasp the full significance of the word itself. This would not be either strange or remarkable—as you can very readily demonstrate by asking a dozen or more of your most intelligent friends, individually, to define the word for you—without consulting a dictionary, or other authority—just as he understands its meaning.

It is safe to assume that you will be both surprised and shocked at the results of so simple an experiment. Such tests as this, however, are of the utmost value to every student of Natural Science—in that they bring him definitely face to face with one of

the most difficult and perplexing problems with which the Great Masters have to contend in their generous efforts to give to the world an exact and definite statement of the demonstrated Facts of Natural Science, and of their own scientific findings based thereon.

A clearer understanding of the vital nature of this problem of "illiteracy"—more especially with reference to the correct use of words—may be suggested by the following statement from one of the Great Masters of Natural Science—made to me more than forty years ago, during the course of my own personal instruction:

"If all men were agreed as to the exact meaning of the words they use, the disputes, disagreements and controversies of life would virtually cease. This is because the disagreements and controversies of this life do not have anything to do with the Facts of Nature, but arise out of the words men use in their efforts to define and explain the Facts of Nature to each other. Let them first come to a definite agreement as to the meanings of

the words they employ; and, with rare exceptions, no cause of disagreement remains.”

In alignment with the same view of the problem, one of our more modern writers says: “Insofar as men of science, or letters, differ from each other as to the meanings they give to the same words—they speak and write a different and an unknown language.”

Those of us who, for half-a-century, have been laboring with the same problem, are in position to understand and appreciate the meaning and vital significance of these carefully considered utterances. We know that the basis of exact science is exact expression; and the basis of exact expression is accurate definition of terms.

Hence, our very first step in the exposition of our theme is to know exactly what the Great School means by the term “Cheerfulness”.

1. Webster’s New International Dictionary defines Cheerfulness as a “Quality, or State of Being”.

2. Its agreed synonyms are given as “good

cheer, gladness, joy, merriment, jollity, gaiety, exhilaration", etc.

3. Further, it is stated: "*Cheerfulness* (as opposed to gloom) implies a bright and equable temper, or disposition, which shows itself in the face, the voice, the actions; it suggests a strong and spontaneous, but quiet, flow of good spirits."

"Mirth is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment—and then dies. *Cheerfulness* keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity."

From these suggestions, it should not be over-difficult to evolve a definition of the word that will meet the exacting requirements of Natural Science.

1. Like the word "*Poise*", it has reference to an internal *Attitude of Soul*, or a *State of Being*.

2. It discloses itself to others in the expression of the face, in the tones and inflections of the voice, in the actions and the entire manner of the cheerful individual.

3. Among other things, it expresses “serenity” and “tranquility”—but something more. The individual who has attained the internal attitude of Soul and state of being defined as “Cheerfulness”, is more than merely “serene”. He is more than merely “tranquil”. He is something more than both of these together. There is that within him which expresses a deep and abiding satisfaction—with *Life*, and with all that it stands for. No individual who has enjoyed this deep and abiding sense of satisfaction can fail to realize a profound sense of gratitude to the Giver of all Good. The Soul seems to acknowledge, within itself, the beneficence, the graciousness, the eternal righteousness and justice of all Nature. And, in appreciation of its own share in the benign gratuities of the Universe, it sends forth a radiant energy of pure gladness that fills its entire environment with the healing Balm of Faith.

It is now possible for the reader and Student to understand and appreciate the meaning and vital significance of the Great

School's definition of Cheerfulness, which is this:

“Cheerfulness is an internal State of Being due to the Soul's conscious recognition of its own harmonic relation to the Constructive Principle of Nature in Individual Life.”

It involves the elements of *serenity, tranquility, peace, satisfaction, gratitude, gladness, generosity, health, faith*—and the desire to share its benefits with all mankind.

The question naturally arises as to the consistency of Cheerfulness with Poise, as internal *States of Being*. That is to say, can an individual be both poised and cheerful at the same time? Isn't there a certain quality of stoicism in the internal state of poise which makes the outward manifestation of cheerfulness impossible?

A correct answer to these questions makes it necessary for us to go back, for a brief examination, to the subject of “Poise”—as this is carefully considered in Booklet No. 4 of this series. I would not consume the time and space for this, if I were not very con-

scious of the fact that, even in the face of the careful analysis and exposition of the subject of *Poise* in the previous Booklet, there are still many who will read this analysis of "*Cheerfulness*" who will not have obtained a correct understanding of the scientific meaning of "Poise" from the preceding Booklet. In spite of my earnest effort to clear up the subject, in that booklet, I know full well that there are many who still cling to the Oriental concept of "Poise", which limits it to the outward expression of "serenity" and "tranquility"—both of which might be consistent with a certain degree of "stoicism" which the term "Poise" suggests to their minds. One of the specific purposes of Booklet No. 4 was to make clear and definite to the student and reader the fact that *Poise*—the *internal State of Being* so carefully defined by the School of Natural Science, in that *Booklet*—leaves no room whatsoever for either the insensibility, the inertia, or the coldness of what is generally understood by "*Stoicism*".

But the quality of "Stoicism" which so

deadens the sensory organism of the physical nerve body as to kill any sensation of pain or suffering, is widely different from the internal State of *Poise* which so controls the nervous organism as to betray to others no outward expression of face, voice, action, or outward manner, of pain or suffering.

And it is even more widely divergent from the character of "*Poise*" that enables an individual—in the midst of the most excruciating pain, or suffering—to convey to those about him the outward expression of Soul Peace and Cheerfulness.

The question naturally arises, as to whether there is any merit in so exercising the Power of Will as to give no outward expression of pain when, as a matter of fact, the individual is suffering the most excruciating physical torture.

But along with this question arises the other one, just as naturally, as to whether there is any merit in so exercising the Power of Will as to give outward expression of a serene, tranquil and cheerful Soul within

when, as a matter of fact, the individual is neither internally serene, tranquil nor cheerful.

In other words, what—if anything—have these questions to do with the principle of Morality at the foundation of “Honesty” and “Consistency?”?

These are phases of the subject that are justly entitled to the most careful and critical examination, study, and analysis. But before we enter further upon the fundamental principles involved in the subject, there is another aspect of the problem that is well worth our present consideration. It is this:

The Student of Natural Science who is engaged upon the problem of his own individual unfoldment, with the purpose of exemplifying, in his daily life and conduct, the Powers of a Master of the Law, may—and often does—develop such a degree and quality of Self-Mastery that, by the exercise of his Power of Will alone over his nerve body, he may be able, for the time being, to reverse the sensory currents and thus prevent any

sensation from traveling from the outward point of touch to the inner consciousness of sensation.

Or, instead of thus “reversing” the sensory current, he may—by the exercise of that same marvelous Power of Will alone—produce temporary so-called “nerve paralysis”, in any part of the physical body.

The writer speaks from personal experience in the foregoing statements. Merely for purposes of demonstration, he has permitted students to pass a needle through his hand or arm—with no more sensation than there would have been if the point of contact had been completely anæsthetized by the application of cocaine. This freedom from sensation, under such conditions, is accomplished solely by his developed Power of Will over his sensory organism.

These experiments have raised the question, in the minds of some of his students, as to whether the process employed is not so-called “auto-hypnotism”, meaning “self-hypnotism”. A very simple answer to this sug-

gestion is contained in the fact that there is no such thing, from the standpoint of science, as auto-hypnotism, or self-hypnotism. This subject is treated at great length, and with the utmost scientific care, in "The Great Psychological Crime", Vol. II of the Harmonic Series. The subject is of such value and importance, as well as interest, that it might be well for the student to review it in this connection.

Let us now return to the consideration of the question:

"Is there any merit in so exercising the Power of Will as to give no outward expression of pain when, as a matter of fact, the individual is, at the time, suffering the most excruciating physical torture?"

There are two distinct aspects of the subject, and each is of vital importance in its relation to the correct answer to the question:

(a) The very exercise of his Will-Power in restraint of all outward manifestation of pain, or suffering, has the direct and definite result of reducing the pain itself. Let any-

one who may doubt the correctness of this statement prove it for himself. The first time he receives a real and serious physical hurt, let him turn every atom of his Will-Power to the task of so controlling the expression of his face, the tones of his voice, his impulse to violent action, and all the phases of his outward manner, that he will not betray to anyone, within his immediate environment, the slightest outward manifestation of pain. This will, perhaps, require a few seconds of time, to bring his Will-Power to bear directly and definitely and forcefully upon its task. But he will be surprised to note the fact that—in direct relation to his success in relaxing the nerves and muscles that would otherwise be twisted out of shape by the agony of pain, and in bringing his face to express the entire absence of pain, he will realize the fact that the pain itself becomes less poignant. If he will but continue the process of self-control long enough, he will at the same time completely eliminate the pain.

In this respect, then, it will be admitted

that there is real merit in so controlling the outward expression as to eliminate all evidence of pain.

(b) But there is yet another aspect of the subject to be considered. This has to do with the results upon others.

Perhaps there is not one of us who enjoys the manifestations of pain, or suffering, in others with whom we are in contact. Speaking for myself, it has occurred to me many a time, that I would rather endure the pain or the agony myself than to see the outward expression of it in others. And this character of vicarious suffering is so true and so real, that there are historic instances where men and women have suffered death from the agony of witnessing the outward manifestations of suffering of those they loved.

From this viewpoint of the subject, it would seem there can be not the least doubt as to the real merit in so exercising our Power of Will as to give no outward expression or manifestation of pain or suffering—wherever that is possible. And this is the

more commendable, because the more unselfish view of the subject. The individual who thus controls the outward expression of his internal suffering for the sake of those who would suffer with him if he expressed it, is doing a much more heroic and commendable thing than if he did it merely because his self-control reduced his own suffering.

In this connection, I am reminded of a character that stands out in thought with wonderful vividness. I refer to a little old lady who lived near our home when I was just a boy. She was truly a conspicuous character throughout the entire community. Everybody called her "Aunt Sally". At the time I am recalling, she must have been between 60 and 70 years old. She was very small, slender, very intelligent and a charming visitor. She visited my mother very often. The two were physically the perfect antithesis of each other; and in their mental attitudes they were equally at variance. Aunt Sally was, mentally, a chronic invalid—although her appetite and digestion appeared to be in perfect

repair—especially when she came to visit mother. But from the moment mother would greet her with: “Good morning, Aunt Sally; how are you feeling today?”—Aunt Sally’s face became twisted into the outward expression of the most intense suffering; her voice moved up the scale at least half-an-octave in pitch, and she pulled out the “trembulo stopple” (as our old colored Mammy used to say) and became a living, breathing, vibrating, pulsating expression of physical suffering.

My mother, who was one of God’s own fun-loving, big hearted, good natured, mischievous students of psychology (without knowing it), understood Aunt Sally’s case thoroughly. She knew that her *apparent* suffering was nothing but a chronic mental attitude. Because of this, she often amused herself at poor old Aunt Sally’s expense, by playing upon her hypochondriacal attitude of mind as to her martyrdom of suffering. After the usual greetings, and listening to the dismal and distressing account of Aunt Sally’s sufferings since her last visit, mother would

tactfully turn the subject from "Aunt Sally and her martyrdom" to topics of interest concerning the neighbors. With an attitude of real interest, mother would say something like this:

"Were you at church last Sunday? And did you enjoy the sermon?"

Instantly Aunt Sally's pain-twisted face lighted up; her voice came down half-an-octave, to the level of pleasant conversation, and she would launch into a delightful narration of events and experiences which took her attention entirely away from herself and her mental maelstrom of imaginary suffering. After a delightful exchange of social experiences—entirely free from all suggestion of physical ailments—mother would say:

"Aunt Sally, do you know, it seems to me you are very much better than you were the last time you were here? Don't you think so?"

Instantly Aunt Sally's face became twisted into an expression of physical torture; her voice went up half-an-octave, and the "trem-

bulo stopple” came out in full volume, and her reply was something like this:

“O, Lydia, (my mother’s name) if you could only know what I have suffered since then and how earnestly I have pleaded with the Lord to let me die and end my agony, you would know that I am the most terribly afflicted woman in all the world.”

On one such occasion mother suddenly said with all the earnest distress she could put into her voice and manner:

“Aunt Sally! For Heaven’s sake, don’t ever do such a thing again! One of these days the Lord is going to take you at your word, and *answer* your prayer. I have a strong feeling in my heart that the Lord is going to take you home very soon.”

Instantly the look of intense fright came into Aunt Sally’s face, and her voice slid down almost to the level of a baritone:

“My God! Lydia! You don’t think He’d do *that*, do you?” Not a trace or suggestion of the chronic hypochondriac was manifest, in either face, voice or manner. For the time,

she was shocked out of all thought of her “terrible affliction”, and was ready to “take to the woods”, or anywhere else out of God’s reach—until He forgot all about her.

This little old lady’s life and experience contain a lesson that should be of the most intense value to every individual who has any tendency whatsoever toward mental morbidity concerning the subject of his own state of health—or lack of it—or, the creation of an atmosphere and environment that suggest disease, ill-health, or suffering in any form whatsoever. It is well within the possibility of any individual who has the least tendency toward Self-Pity, to cultivate a morbid attitude of Soul. But, in the cultivation of such an attitude of Soul, anyone is definitely aligning himself or herself with the Destructive Principle of Nature in Individual Life, and is sowing the seeds of sorrow throughout this life and into the life that lies out beyond this one.

Count your blessings! Each day lift up your heart to the Father and rejoice! Breathe

forth a silent prayer of gratitude and thanksgiving for all the blessings He has bestowed upon you. He has given you Life. He has given you the Beauties of Nature to enjoy. He has given you the blessed opportunity to develop your Soul and to travel forward to the goal of Spiritual Light and Achievement.

Rejoice, then, and be glad! And let your gladness shine forth to encourage and inspire your fellowmen to fill their Souls with the Cheerfulness of Rejoicing, that they may never be guilty of ingratitude to their beneficent Creator.

For in the spirit of Cheerfulness is the creative impulse of that which is ever new and which, each day, renews the spirit and makes each and every duty a renewed privilege and blessing.

Let us now return to the definite subject of Cheerfulness in its relation to Spiritual Unfoldment and Mastership. It is here that the subject appears in its Moral aspects. Natural Science has demonstrated that Morality is the foundation of all Constructive Spiritual

Unfoldment, and that only such unfoldment leads ultimately to Spiritual Mastership. It has likewise demonstrated that the Soul Attitude of Cheerfulness, when based upon Morality, gives to the individual the strongest possible impulse toward Mastership. It follows, with the logic of science, that Cheerfulness is a vitally important factor in the life of every individual who is striving to reach the goal of Spiritual Mastership. Based upon Morality, it becomes his strongest ally, in the process of hastening the progress of his Spiritual Unfoldment.

To one who has attained to the internal Soul Attitude of Poise, the added constructive impulse of Cheerfulness carries him forward, with redoubled swiftness, to the final consummation of Spiritual Mastership. It is the final spiritual ingredient that adds to the Soul Powers the uplifting energy and constructive impulse that carry the individual above and beyond all the obstructions which Nature has set in the pathway of every man and every woman who travel the Road to the

South—which leads onward and upward to the Land of Liberty, Light and Love.

The kind of Cheerfulness, necessary to the accomplishment of these constructive results, is not of the variety that thrives, grows and matures only in the midst of the most inviting, salubrious and desirable conditions. Nor is it of the character that swings back and forth between happiness on the one hand and morbid misery on the other. It does not shine forth in every lineament of the face today, and withdraw itself behind a cloud of despondency tomorrow.

It is of the character that is as firm, fixed and unwavering as the Soul Attitude of Poise itself. Indeed, it is a natural concomitant of perfect Poise, and the two move forward *pari passu* toward the definite goal of Spiritual Mastership.

Viewed, therefore, from its moral aspects, Cheerfulness is a part of every Student's Duty and Personal Responsibility. If he would achieve Spiritual Mastership, in this life, he must not attempt to evade or avoid it.

But this raises a point which is likely to confuse many who have not yet mastered the fundamental principle involved in the "Internal State of Being" we name "Cheerfulness".

1. Does Cheerfulness mean that we must go about with a perpetual and perennial grin, or smile, upon our face?

2. Does it mean that we must keep this grin, or smile, constantly in evidence quite regardless of the so-called proprieties of the occasion?

To make the point yet more definite and specific, is it demanded of the Spiritual Master—or of the Student who is striving for Spiritual Mastership—that he make an outward exhibition of his "good cheer, gladness, joy, merriment, jollity, gayety, exhilaration", etc., at the funeral services of a friend or neighbor?

It would seem that the very formulation of such a question should be sufficient to suggest to anyone, of average intelligence, the fact that time, place, occasion and circumstances must always be taken into account.

Our personal responsibility to make our internal state of Cheerfulness a constructive, uplifting and sustaining influence among those with whom we come in personal contact, or association, is fixed and definite. To do this, however, we must have the intelligence, the good judgment, the tact and the discretion that are necessary to enable us to adapt ourselves, at all times and under all conditions and circumstances, to the demands of the occasion and the needs of those it is our responsibility to serve.

This means that, in the presence of sorrow and grief, any manifestation of gayety, merriment, or outward expression of joy, would only wound and offend. On the other hand, genuine and wholesome sympathy and understanding, wise counsel, discreet diversion of attention away from the underlying cause of the sorrow or grief, and the effort to create a brighter and more cheerful atmosphere, are all directly in line with the responsibilities of a Master, or of any Student or other individual who understands the Law of Compensa-

tion, and is endeavoring to exemplify the spirit of constructive Cheerfulness in his life.

The apparently unconscious inconsistencies of intelligent human life are so many and so glaring that one finds himself at a complete loss to account for them. And nowhere, more frequently, nor more emphatically, do they demand our attention and consideration than in relation to the exemplification of the character and quality of *Cheerfulness* demanded of every earnest and honest Student of the Great School of Natural Science. But for the absolute evidences that have come to my personal knowledge during the forty years and more of my active service, I am convinced that I should find it utterly impossible to believe that which I now know to be the absolute Truth.

Practical illustrations are always the most forceful in driving home a great Truth. For this reason only do I exercise the liberty of drawing upon my store of personal knowledge derived directly from my personal touch and

association with the real Students and Friends of the Work.

A Student of the Work, who has been under definite instruction for more than three years, and who has almost completed the "Senior Course", writes me that he wants to enter immediately upon the "Technical Instruction" which will enable him to make the personal demonstration of another life through the development of his Spiritual Senses—as The Right Way is indicated in the last chapter of "The Great Known"—Volume IV of the Harmonic Series. He asks me to give him the benefit of my time, knowledge, experience and personal Instruction—and undoubtedly believes that he is entitled to this consideration because he is convinced that he is consistently ready.

He does not know—as yet—that I am fully cognizant of his intimate personal life; that I know exactly the Attitude of Soul he exemplifies in his relations in the home, with his wife and children. He does not yet know that I am intimately acquainted with the facts of

his own personal attitude of "Intolerance" toward his wife. But here are a few of the things which have come to my personal knowledge through the definite reports of certain of the Great Friends who are watching his life and endeavors, and who accept it as their personal responsibility to keep me informed upon the progress of such students and individuals as are endeavoring to qualify for active service in the Great Work:

1. His wife is just as deeply and genuinely interested in the Work as he is; and she possesses the character and breadth of intelligence that would enable her to become a most efficient Helper—if he would only take her into his confidence and cooperate with her, or permit her to cooperate with him in the lines of their mutual endeavors.

2. Instead, he is cold, reserved, austere, intolerant, harsh and critical in his attitude toward her, whenever and wherever the subject of the Great School, its Work, its Instructions, their mutual efforts to qualify as

Helpers, or their relations as fellow students, arise between them.

3. He is especially critical, harsh and intolerant with her, when they are mutually in the presence of their friends and associates. In this regard he seems to derive real satisfaction from addressing her as an inferior, and from humiliating her by disputing, or combating anything she may offer or suggest, as if her views were so erroneous as to be ridiculous and amusing to him.

4. When the two are together in their home, his attitude is morose and unlovely in the extreme. He exemplifies neither *Poise* nor any phase of *Cheerfulness*. His attitude toward her is that of one who regards himself as her superior in every sense.

5. When the two are together among their friends, their mutually antagonistic attitudes are a source of real embarrassment to their friends—a fact of which they both seem entirely oblivious. In the presence of their friends they frequently engage in disputes which convey the distinct impression of bit-

terness and the desire to humiliate, hurt, or wound each other.

And yet, while thus violating virtually every element and vital phase of Constructive Spiritual Unfoldment, this man and woman are asking to be admitted into the inner and esoteric instruction of the Great School—apparently assuming that they are “duly and truly prepared, worthy and well qualified” to exemplify the true Spirit of the Work, and earn the transcendent reward which God, or Nature, bestows upon those who prove their right to “Enter into the Joys of God’s Kingdom”.

Can you understand, dear reader and Student, something of the sense of profound humiliation that overwhelms me in the presence of such a situation and such a problem?

Much as it grieves me to disappoint any friend who comes to me and asks me to guide him over the Pathway of Constructive Spiritual Unfoldment—along The Right Way—a deep sense of my own personal responsibility;

1. To the Great School, to which I owe so much.

2. To the Great Friends to whom I am so deeply indebted.

3. To the Cause of Truth wherein I am earnestly seeking to be of service.

4. To the individuals themselves whose Attitude of Soul alone would bar the door of Constructive Spirituality against them.

5. To myself as a Representative of the School and Work.

6. And finally, to the public in general, or to that part of it that is seeking for Light upon the Pathway of Life—impels me to say to these Students and Friends, as well as to all others who so imperfectly exemplify the Spirit of the Work, that so long as they, in their personal relations with each other, thus flagrantly violate the fundamental principles at the foundation of Constructive Spiritual Unfoldment and Mastership, it is but an extravagant waste of both their time and energies, as well as mine, for them to attempt to go further in the work of personal psychic

unfoldment. Until they come to realize the fact that Morality is the absolute foundation of all Constructive Spiritual Unfoldment, and that it applies to *themselves in their relations with each other*, as well as to the rest of humanity, the goal of Mastership is entirely beyond their possibility. Until they understand the fact that the formulary of Nature for Spiritual Unfoldment is something more than mere Words—that it is a scientific formulary, and must be followed with absolute exactness, in order to obtain the definite result required—they will never reach the goal of Mastership they seek.

The absolute Duty of every responsible individual to exemplify the internal State of Being defined as “Cheerfulness”, is one of the principles of Morality. It is as fixed and certain as the Law of Gravity, or the Great Law of Compensation. It is vital to every advance of the Soul toward Spiritual Mastership.

No Duty is ever fully performed until it is done in the spirit of Cheerfulness. The man who provides the necessities of life to the

family dependent upon him, has done but a barren act if the spirit of Cheerfulness fails to shine from his face, ring in his voice and breathe in all his actions. True, he may perform the simple physical acts necessary to accomplish the purely physical aspect of his Duty; but in this he has performed but the smallest part of his real Duty. Not until he has performed every physical act necessary, and done it with the enthusiasm of a glad and willing Soul—not until the physical acts are accompanied by a song of joy in the heart, and the Soul makes Duty a Privilege, as well as a pleasure, has the full significance and potency of Cheerfulness, as a constructive factor in Spiritual Unfoldment, made itself manifest to the individual himself.

The wife or mother who does the physical acts required of her to discharge her duty to her children, her family, and in the home, has done but a mere fraction of her real Duty. Did you ever see such a mother or wife who did all this, but accompanied it with an internal attitude of intense *Self-Pity* and *Martyr-*

dom?. Have you ever seen a woman whose home cares and responsibilities made her a seething internal turmoil of resentment and bitterness?

There are just such women—and I regret to say many of them. And the marvel of it is that they all regard themselves as “Slaves to Duty”. But how many of them, in such an attitude of soul, have really and truly discharged even one small Duty? Not One!

The mother, or the wife, or the daughter, may perform every physical act necessary to meet the demands of outward duty; but so long as there is, in her inmost Soul, the spirit of protest, resentment, bitterness, self-pity, martyrdom, or any other depressing impulse that would cloud the serenity, the tranquility, the Cheerfulness of her Soul, she has only made a pitiful mockery of her Duty.

Not until she has established within her Soul the internal state of Cheerfulness, and is able to meet every obligation, every task, every test and every Duty with the outward smile of true inward Cheerfulness, is she

entitled to assume that she has met the demands of the Constructive Principle that will bring her the Spiritual Unfoldment that means Mastership, and all the beauties of contentment and self-satisfaction that belong to those who have met the full demands of the Great Law.

When the physical duties of your everyday life become monotonous and a drudgery, go out into God's Great Open. Stop for a moment to listen to the songs of the birds. Look about you at the beautiful little blossoms blooming in the fields. Do they fill you with thoughts of gloom, depression and morbidness? Do they discourage and dishearten you? Do they bespeak monotony and drudgery? No! They inspire you to Cheerfulness; they awaken you to new gladness; they lift you to renewed joyousness! They fill you with a sense of uplift and lightness of Soul. They thrill your heart with a wave of gratitude; for each and every flower is sending forth its own sweet, joyous message of life and love and gratitude. Each one's life is a

constant song of peace and thanksgiving. Therefore, take your lesson and your inspiration from the birds of the air and the flowers of the fields; go cheerfully on your way, making your life each day a renewed vibrating song of thanksgiving for all your blessings. Then will you express Cheerfulness in your daily life and be an inspiration to mankind who contact you. Then will monotony and drudgery fall away like an old cloak, and renewed life and devotion to duty will fill your Soul.

INSTRUCTIONS

During the 30 days to follow from the time you begin your study upon the subject of this lesson of Cheerfulness, let your whole desire and purpose be to make your life a complete exemplification of the internal *State of Being* from which alone it is possible to make Cheerfulness a true harmonic relation therewith.

As you go about the affairs of your daily life, whether it be in the home or in the outer world of business, among friends or in the

midst of society, in quiet contemplation or in active association with those you meet in your daily responsibilities—no matter where you are, or what may be your environment—keep forever in the foreground of your consciousness the fact that your one supreme duty is to make your outward life a full and complete exemplification of the true inward spirit of Cheerfulness.

If you find yourself assailed by the impulse to bitterness within your own heart, or the desire to say or do something that will wound, or hurt, or jar upon the tender sensibilities of a friend or an associate—*stop it instantly!* Then, in order to fix the Law clearly in your own mind, remember that “*As ye sow, so shall ye reap*”. If you wound or hurt others, so shall ye be wounded and hurt by others. If you are morose and unkind in your attitude toward your associates, so will you awaken in them a spirit of resentment that will surely react upon yourself and bring sorrow and unhappiness, in compensation, to you. Keep constantly in your mind and heart, the fact—

for it is a fact—that in just so far as you fail to exemplify the spirit of true Cheerfulness in your life and relations with your fellows—and this includes the members of your own family and household—in just that measure will the Great Law of Compensation bring back to you a perfect *equivalent* Punishment, in the sorrows and regrets that are the natural fruits of your own planting.

Start each day with a thrill of joy in your heart, and a song of good cheer upon your lips. Make this a regular practice. Greet your family as if you had just returned from a long journey. Meet them each morning with a cheery greeting and a gladsome smile. This takes but a little time and effort, and it will bring you manifold compensations during the day; *for you have started right.*

When you feel yourself drifting toward depression and morbidness, force yourself to sing, or hum, or whistle, some bright and cheerful song or air. You will be surprised to note how almost instantly this will banish all depression and lift your spirits above

every morbid tendency. This is simple, but it is wonderfully effective as a mental tonic.

Someone has said that “An *optimist* is a merry Soul whose thought muscles are strong enough to lift him a mile or two above the trivial worries of the day.” God bless the “*optimist*”!. May he multiply and replenish the earth.

In the morning, when you arise for the day, go to the window and breathe into your lungs three deep breaths of God’s pure air; and whisper a word of sincere gratitude to the Great Father for the benefits bestowed upon you.

Cultivate a sense of humor. Look for the happy and uplifting things of life. Refuse to listen to the depressing tales of woe that float about you. They are not for you—unless you invite them into your life. Don’t do it. By your own cheerfulness lift your weaker fellows out of their despondency. Make it an inspiration of your own life to bring a smile to the lips of those you meet. Each day see

how many you can make respond to your own cheery mood.

Approach your duties, as well as your pleasures, in the spirit of joy and gratitude, and with the positive assurance that you will receive a happy reward for every cheerful effort you make. And remember that every unselfish service you render to your fellows in need will react upon yourself in cheerfulness and spiritual uplift.

“Father, these are the Gifts I ask of Thee: Spirit serene; Strength for the daily task; Courage to face the road; Good Cheer to help me bear the traveler’s load—and for the hours of rest that come between, an Inward Joy in all things heard and seen.”

J. E. Richardson, TK.



BOOKLET No. 6

CURATIVE FAITH

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CURATIVE FAITH

Philologists define the word "Faith", as follows:

"1. Inward acceptance of a personality as real and trustworthy, of an idea as true and obligatory, or of a thing as beneficial; as, *faith* in God; *faith* in one's friend; *faith* in the moral law; *faith* in medicine. The word had originally a religious sense, and in its various uses retains a suggestion of emotional or practical quality.

2. The recognition of spiritual realities and moral principles as of paramount authority and supreme value.

3. *Theol.* (a) *Historical faith*, or belief in the truthfulness and authority of the Scriptural narrative and teachings. (b) *Saving, or practical, faith*, or the acceptance by the intellect, affection, and will, of God's favor extended to man through Christ.

4. That which is believed; especially, a

system of religious beliefs; as, the Jewish *faith*; the Mohammedan *faith*.

5. Assurance; authority; credit; credulity.

6. Quality or state of being faithful; fidelity to one's promise, or allegiance to duty, or to a person honored and beloved; loyalty; also the duty of such fidelity."—Webster's New International Dictionary.

Scriptural: Paul, in his Epistle to the Hebrews, 11th chapter and first verse, defines the word "*Faith*", as follows:

"Now, *faith* is the substance of things hoped for, the evidence of things not seen."

The Great School: "*Faith is the intuitive Conviction of that which both Reason and Conscience approve.*"

The definitions of these three distinct and separate authorities would seem to cover virtually every element involved in the general concept of the term. Webster has undertaken to give us a separate and distinct definition for each individual phase or modification of

the meaning given to the word. But in doing this he fails to evolve any single definition which gives us a fundamental, basic concept out of which his several modifications have been evolved. In this he falls short of the requirements of exact science.

The Apostle, Paul, however, gives us a fundamental concept which, beyond question, was intended to reduce the problem to a basis of exactness that would answer the demands of exact science. It is a remarkable demonstration of definite knowledge of spiritual laws and principles. The character and quality of intelligence back of it are something that our "modern psychologists" do not expect to witness in the writings of 2000 years ago. Giving it full credit, however, for all that it contains and evidences, it does not yet rise to the exalted plane of discrimination necessary to give to it the sublime sanction of exact science.

For illustration: The word "substance" is, by usage if not in essence, the expression of a complex idea, or concept. It is not an ex-

pression limited to one, simple, definite, unchangeable, mental concept. "Substance", generally speaking, has reference to the material element (either physical or spiritual) out of which a definite thing is evolved or constructed. But, at the same time, it is often used to express a purely mental or psychical essence; as, the substance of a contract, or agreement—meaning the essential concepts embodied in the same; the substance of a sermon, or lecture, etc.

But the *Great School of Natural Science*—which existed many thousands of years before Paul delivered any of his wonderful "Epistles"—had wrought out its solution of the great problem of "*Faith*", in conformity with its own scientific method. But it seems most remarkable, even to myself—although I have been intimately associated with all its Great Work during most of the last half-century—that it has been reserved for this day and generation to give to the world the results of its endeavors, in definite and specific form.

“*Faith*” is the Soul’s intuitive *conviction* of that which both *reason* and *conscience approve*.”

Analyze this definition,—this answer to the problem of “*What is Faith?*”—with the utmost exacting severity, and see if you are able to find a flaw in it.

1. Its foundation is a “conviction”. This means that the individual is *convinced*.

2. But his conviction is the direct and definite result of his “*intuition*”, and not that of the slow process of inductive reasoning. It comes to him instantly, with the swiftness of a stroke of lightning. It does not involve any of the labored steps of infinite care at the foundation of all modern exact science.

3. Notwithstanding this fact, the intuitive result is so definitely convincing that our reason can find no fault with it, and therefore approves it.

4. Furthermore, our *Conscience*, which is the arbiter of all Moral Values, weighs the Soul’s intuition in the scale of *Morality*, and can find no fault with it. Hence, our Con-

science also approves the Soul's intuitive conviction; and the result is *Faith*.

Now let us test this definition by every demand of human intelligence, to determine if it really meets the requirements of exact science: In this connection, let us consider the most exalted *Faith* to which the human Soul may rise—“*Faith in God.*”

Measured by the terms of the definition, this means:

1. The subject is *not* within the absolute *knowledge* of the individual.

2. But our *intuition*, with the swiftness of thought, assure us that it *must* be so. There *must* be a God, a Great, Overruling Intelligence which guides the destiny of all things, animate and inanimate, and made the Laws which govern the universe in absolute harmony with His Will.

3. This intuition of the Soul is so overwhelming and conclusive that it *convinces* the intelligence and carries the absolute *conviction* of its truth.

4. Our *Reason* is unable to find any just

ground on which to raise an objection, or dispute the conclusion arrived at through *Intuition*. Our Reason, therefore, *approves* the finding of intuition.

5. Measured by the scale of Moral Principles, the Soul finds no ground upon which to base an objection. Hence, Conscience, the Soul's arbiter, also approves the finding of intuition.

The result is that we have Faith in God. And it is the Soul's *intuitive* conviction of that which both *Reason* and *Conscience* approve.

Again: We all know that there is such a thing as *Faith* in the loyalty of a Friend.

Measured by the definition of the Great School, this means:

1. We do not know, with absolute certainty, that there is such a thing as a loyal Friend. But our Soul's *intuition* tells us, with infinite swiftness and certainty, that we *have* such a Friend.

2. This intuition is so masterful that it leaves the Soul no room for doubt, and we are

convinced. Thus, we have the Soul's *intuitive conviction* of the fact.

3. We try that intuitive conviction by every rational test, and we are unable to refute it. Hence, our *Reason* falls into line with the intuitive conviction, and finally approves its finding. Thus we have "The Soul's intuitive conviction which *Reason* approves."

4. Then we try it by every known test of Moral Principle, and again we can find no just ground for rejecting it. Hence, *Conscience* approves.

And we have "The Soul's intuitive conviction of that which both *Reason* and *Conscience* approve".

And the result is that we have Faith in the Loyalty of a Friend.

Try the definition in every conceivable way, and in every department of human experience, and you will find that it answers every test of scientific exactness.

There is not only Faith in God, and Faith in the Loyalty of a Friend, but there is this

marvelous potential element in every department of Nature.

There is Faith in the Divine Love; Faith in the Justice of Nature; Faith in the Law of Compensation; Faith in the possibility of human integrity; Faith in the love of a human Soul for its Mate; Faith in the curative power of Nature's elements; Faith in a Spiritual Life; Faith in the religion of Jesus Christ; Faith in the divinity of Christ; Faith in the continuity of individual Life throughout eternity; Faith in the success of one's business; Faith in the love of a mother; Faith in the value of Prayer; Faith in one's power to overcome evil; Faith in the supremacy of our Nation; Faith in the business integrity of an associate; Faith in the value of a neighbor's promise; Faith in the prosperity of the Nation; Faith in one's own success; Faith that one will be able to pay a debt he owes; Faith that one will live through the night; Faith that we shall some day prove, by actual experience, that physical death is but an incident in Life; Faith that we shall achieve

the goal of our desires; Faith that the sun will rise tomorrow; Faith in the virtue of a good woman; Faith in the honor of a noble man; Faith in the curative *Power* of Faith.

And we might go on and on, *ad infinitum*, for *Faith* is one of the corner stones of the universe. Human society rests upon it. Human life, in large measure, depends upon it. The business of the entire world is founded upon it. The political institutions and interests of the world are sustained by it. The financial systems of the world are based upon it. The religions of all humanity grow out of it. The happiness of the race is contingent upon it. The entire social structure would crumble into dust and ashes without it.

In truth, wheresoever the human intelligence may turn, there it finds Faith—like a “Pillar of cloud by day, and a pillar of fire by night”—to guide the traveler in the Way of Life, Light and Immortality.

When we open the door and step out into the business world, there are very few men who are able to appreciate to what extent the

stability of the entire business of the whole world rests absolutely upon Faith alone. Every dollar of currency issued by our government would be as worthless as the paper on which it is stamped, if it were not for the faith men have in the integrity and ability of the government to make good its promise to redeem its currency.

Something like 90% of all the current daily business of this country is based upon the personal checks of business men, bank drafts, Postoffice and Express Money Orders and promissory notes. But the value of any check is measured absolutely by the faith of the individual to whom it is issued that the individual who issued the check has enough money in the bank on which it is drawn to cover the amount of the check, and that the bank will honor the check when it is presented to it for payment.

The value of a promissory note is established by the *faith* of the individual to whom it is made payable that the individual who

signed it will meet his promise when the note falls due and is presented for payment.

All the industries of the entire world rest upon the *faith* men have in each other, and in the stability and integrity of the nations of the earth.

And one of the greatest marvels of earth is in the fact that it is this *faith* of men in each other, in the integrity of their government, in the underlying moral integrity of society, in the moral order of the universe, in the Great Creative Intelligence, that *justifies itself* and transmutes it into a living, vitalizing, energizing and sustaining force capable of meeting every demand which *faith* makes upon the children of earth and upon the creative and sustaining energies of the earth itself, as well as upon the Great Universal Intelligence back of all the manifestations of Nature.

Turn your attention in any direction; observe the conduct of men in any and every department of human endeavor and human associations; and you will be astonished to

observe the extent to which Faith constitutes a distinct cornerstone upon which rests the superstructure of individual, social, business, commercial, economical, political, educational and religious life, health and actual existence.

You are a business man. You want a home. You consult a fellow business man who has a reputation for knowledge and good judgment in locations and values of real estate. He gives you the benefit of his knowledge and judgment, and you select a plot of ground on which to build you a home. Why? Because your *faith* has been established in the fact that the price is fair, the location is good, the community is desirable, and the entire situation is favorable to the purpose you have in mind. Your *faith* is finally established, and you enter into a contract with the owner to buy the ground for your home.

The owner accepts your check for the cash payment. Why? Because he has *faith* in your business integrity, in the fact that you have money in the bank on which your check is drawn to cover the amount of the check, in

the soundness of the bank financially and in the fact that it will honor your check when it is presented for payment. He has *faith* that you will make your subsequent payments when due; and you have *faith* in him that he will execute and deliver to you a deed to the property when you are entitled to it under your contract.

You must have lumber, hardware and many other kinds of material from which to build your house; and you must have a builder and an architect. The lumberman sends you the lumber to build your house. The hardware man and the other material men send out to you the other material. Why? Because they have *faith* that you will meet your obligations to them. You employ an architect. Why? Because you have investigated his reputation until your *faith* in him is established. He makes your plans and specifications. Why? Because of his *faith* that you are responsible and will pay him. You employ a builder. Why? Only because you have *faith* in his knowledge, integrity and ability. He builds

your house. Why? Because he has *faith* that you will pay him according to your agreement.

You pay every bill when it becomes due and is presented; and in so doing you justify the *faith* of your fellows who trusted you, and you thereby prove that their faith was "well founded". Every check you drew was drawn upon the *faith* that is the foundation-stone of the economic, financial and commercial systems of the entire world.

And when your undertaking has been accomplished, what have you done? You have proven to the whole world that a home can be built *on, through and by faith*.

But down deep under and back of all this there is something more that is of the most vital and constructive nature. There is an element in this faith that underlies all human relations and activities—which gives vitality, strength, wholesomeness and health to every line of human endeavor which rests upon or grows out of it. This might well be termed

the “therapeutic”, healing or health-giving element of *faith*.

Whatever absolutely rests upon such *faith* develops within itself the constructive element and power of “wholeness”, or “health”.

In the world of so-called business, so long as there is constructive *faith* upon which to sustain it, there is business vitality, business strength and business health. So long the business of the world is strong and healthy. Let the healing element of *faith* be withdrawn, or the constructive and vitalizing power of *faith* be destroyed, and the business of the world languishes, becomes debilitated, enervated, ailing, sick and moribund.

In the social world the same conditions obtain. It is a law of Nature. So long as any social community is established upon the solid rock of *faith*, it is filled with vigor, vitality, constructive energy, health and Life. This means that the individual members of such a community have *faith* in each other, *faith* in their institutions, *faith* in the moral integrity of their cause, and *faith* in the con-

tinuity of their social Life. Such a society will live, thrive and multiply its strength, vitality and health.

But let the poison of distrust enter its system. Let the constructive power of faith be withdrawn, and instantly the disintegrating process begins. The social structure begins to crumble and decay. When the *faith* upon which the social structure rests is destroyed, the seal of Death is stamped upon the social organism. That which constituted its vitality, vigor, strength and health is gone, and disintegration, decay and social Death follow with the logic of Fate.

The same law holds good in the world of Religion. With very few exceptions, the religions of earth are founded directly upon Faith alone. The established facts are so few and the definite knowledge so meager that, in most instances, Faith is virtually the only sustaining foundation upon which the dogmatic religions of the world rest.

But so long as that underlying *Faith* prevails intact; so long as it is deep, unqualified,

genuine and sincere, the religion it sustains—whatever that may be, whether Mohammedan, Hindu, Persian, Chinese, Japanese, Jewish, Brahman or Christian—it will live, thrive, grow, multiply in the numbers of its adherents, increase in the potency and virility of its influence, and withstand the assaults of Time, the disintegrating influence of the Elements of Nature and the destructive power of its enemies. In other words, while *Faith* in its Morality, its Justice, its Truth and its Righteousness endures, its vitality, vigor, strength, endurance and Health will persist undisturbed and unimpaired. And here again the sublime words of the Master, Jesus, “Thy Faith hath made thee whole”—are justified and their Truth exemplified.

But, let the subtle and deadly poison of *Doubt*, uncertainty, skepticism, incredulity and disbelief find a lodgement in the heart of any dogmatic religion, or philosophy, and the subtle process of disintegration and dissolution is set in motion and will continue with ever-increasing power and momentum until

its deadly purpose has been accomplished. In other words, destroy the therapeutic value and potency of *Faith*, and you kill that upon which its Life depends. Cease to breathe Oxygen into your lungs, and within ten minutes Death of the physical body overtakes you. Why? Because Oxygen is one of the vital elements that sustains the life of the physical body. Without it death is inevitable. With it the life current flows on and on in an endless bounding stream of Joy.

So it is with the Faith that sustains any dogmatic religion. Let the poisoned point of the stiletto of Doubt pierce its pulsating heart, and the finger of Fate marks that religion for inevitable death. Once the destructive impulse of incredulity or suspicion penetrates to the vital center of Faith, and the "Sword of Damocles"—suspended by a single hair—will fall upon the neck of such a religion. Its severed head pays the inevitable penalty of a shattered *Faith*.

Let us turn now to a study of the *Faith*, the sublime, curative, healing *Faith* to which the

glorified Master, Jesus, referred when he said unto the ruler's daughter who touched the hem of his garment and was healed: "Thy *Faith* hath made thee whole."

Perhaps there is no single phase of the life, ministry and work of the Master, Jesus, concerning which there has been, and still is, so much diversity of opinion, as concerning the method employed by Him in the cure of disease. His reported demonstrations of a marvelous and bewildering power of healing the sick, under conditions and in a manner which mystified and amazed even the most learned men of his time, did more than almost anything else to establish his reputation as a "miracle worker". The fact that during the twenty centuries which have intervened since there "came wise men from the East" to Jerusalem that they might find Him and "worship Him"—history records no instance where His therapeutic knowledge and power have been equaled by any individual man, gives to Him and His work a place that is unique in human history.

Those who are familiar with the Scriptural narrative will recall the incident, narrated in the fifth chapter of Mark, wherein “a certain woman, which had an issue of blood twelve years—and *had suffered many things of many physicians, and had spent all she had, and was nothing better, but rather grew worse*”—(as many another woman has done since then, and as many another is still doing today, because our physicians—God bless them—know so little about the fundamental principles involved in the cure of disease) had such faith in the Master that she was sure she would be “made whole” if she could but touch His garment. Hence, she came near enough—through the press of the throng behind Him—to touch His garment. “Straightway the fountain of her blood was dried up; and she felt in her body that she was healed”, etc.

But follow the narrative closely a little further, for it contains something of the most vital interest to all who are earnestly seeking for definite knowledge of the Natural Law by which such cures are possible.

“And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press and said: ‘Who touched my clothes?’ * * * And he looked round about to see her that had done this thing. * * * And he said unto her, Daughter, thy *faith* hath made thee whole; go in peace.”

Note carefully the exact words of the Master. “Thy *faith* hath made thee whole.” There is absolutely no uncertainty in the meaning of the words themselves. They simply state a fact. Leave off the first word, and we have “Faith hath made thee whole.” From any view one may take of the statement, it is crystal clear to anyone who can understand the meaning of the simple words employed, that faith was the curative agent Nature employed, in this instance, to effect the cure.

But there is another point to be observed, that is just as vitally important, if we desire to go to the very bottom of the problem, and learn the exact process involved in the therapeutic activities Nature employed. It is this: It was not merely faith alone, in the abstract,

that did the work. How do we know? Because the Master said: "Thy faith". It was not *His* faith, nor the faith of Peter, John or Thomas—nor the faith of the great multitude who gathered about the Master. He said "Thy" faith. And just what does this mean? It means that it was the faith of the patient herself that gave to the faith the one specific ingredient necessary to make it constructively fruitful. And reducing this fact to its exact and scientific place in the therapeutic process, it means that wherever faith is the fundamental activity employed, it is, and must ever be, the *faith of the patient*; quite as much as that of the healer—and in many instances more.

Read the Scriptural narrative of the incident again, and get the fact clearly in your mind—for it is vital, as well as significant.

Note what a wonderful faith the woman had. It was so great and so all-powerful that she knew, without a doubt, that if she could only touch the Master's garment, she would be healed, made whole.

And so vital, so real and so powerful was the healing process that she “felt” it; for the narrative says: “She *felt in her body* that she was healed.”

As a further evidence of the perfectly tangible nature of the process employed, note the interesting fact that the Master also was perfectly aware of what had been done; for the Master, Jesus, “immediately knowing in himself that virtue had gone out of him”, turned him about in the press of the throng around him, and said: “Who touched my clothes?”

To obtain a perfectly clear and exact understanding of the meaning of his experience, it is necessary to know the exact meaning of the word “virtue”, as it is used in the Scriptural narrative.

Luke, in his narration of the same incident, says, Chapter VI: “And the whole multitude sought to touch him; for there went virtue out of him, and healed them all.” And in Chapter VIII: “And Jesus said, Somebody hath touched me; for I perceive that virtue is gone out of me.”

The sense in which the Master uses the word "virtue", does not signify "chastity", nor "moral character", as the term is so often employed in the consideration of moral and ethical principles.

One of the classes of meanings given to the word in *Webster's New International Dictionary*, is "energy, strength, potency, efficacy; as the virtue of a medicine".

In "*Roget's Thesaurus*", under the same heading are given, as synonyms: "dynamic energy, electricity, magnetism, electro-magnetism"; and also the terms "power, potency, force, influence", etc.

Hence, when the Master said: "I perceive that *virtue* is gone out of me"—his purpose, without question, was to convey the information that he was conscious of the fact that a healing virtue, or magnetic energy, had gone out from his own body. This is an experience which every genuine magnetic healer understands. And, in many instances, this becomes a very real vital drain upon the magnetic resources of the healer. Those who follow the

business of magnetic healing find that they can treat only so many patients within a given time, for lack of sufficient vitality. They become utterly exhausted beyond that number, and find that their treatments are no longer of the same potency or value to the sick.

Hence, when the Master felt that the healing virtue had gone out from his own body, it was but natural, and quite consistent with the facts of Nature, that the woman who was thereby healed, should feel the healing virtue enter into her own body, and energize it until she knew she was healed—"made whole" again.

But, in the light of these facts, why should the Master say to the woman: "*Thy faith* hath made thee whole"? Is there an inconsistency here? By no means.

In the process of healing through *faith*, the element of perfect faith makes of the physical body a natural magnetic receiver. Scientifically, it polarizes the physical body from the positive to the receptive condition to mag-

netic energy. It becomes a natural magnetic sponge, as it were, and becomes a powerful absorbent of vital magnetism from its environment. The Master, being positively charged with vital energy, and the woman being polarized by her great faith into the receptive magnetic condition, the instant she was able to touch his clothing, the contact closed the circuit of magnetic energy, and with the perfect facility of Nature's process, a strong current of vital magnetism passed out of the body of the Master, and instantly flooded that of the woman; and the work was done. And the Master therefore uttered a great scientific truth, when he said to the woman: "*Thy faith hath made thee whole*".

Since it is the element of faith that polarizes the physical body into a magnetically receptive state and condition, it does not require a great intelligence to understand the simple fact that whatever awakens in one a sublime faith that he is going to be healed, and fully restored to health, instantly makes of his body a "magnetic sponge" or the recep-

tive pole of a strong vital magnet. It does not matter who or what it is that awakens that sublime, "therapeutic" faith. It may be the Master, or it may be a healer of any school or cult. The result is the same. The conditions are thereby established which flood the body of the patient with the vital energy necessary to restore it to normality. And this means that a cure has been made; the individual is "healed", and "made whole".

In this will be found the logic of reason which explains the fact that healers of all kinds, schools and cults, count their cures in great numbers. The Christian Scientist practitioner, the magnetic healer, the mental healer, the metaphysical healer, the bread-pill doctor, all are entitled to consideration for the cures they effect—for they are all genuine "healers", insofar as they are able to awaken or establish within the souls of their patients the degree and quality of faith which carries with it the transfer of vital energy to the body of the patient. In every such instance it could be said, with equal truth,—

“Thy faith hath made thee whole”. For there are many kinds of ailments of the physical body that result from destructive psychological and mental conditions and states of being. Take, for illustration, the mentally morbid state of the hypochondriac. In course of time it will develop any one of the many illnesses that have their cause in so-called neurasthenia. The mental attitude produces nervous derangements of many kinds—in fact, virtually all kinds. All the vital organs of the body are keenly sensitive to the varying states and conditions of the nerves that control them. The nerves are keenly sensitive to the mental states and conditions of the individual. Hence, almost any disease that has its origin in the nerve body, may be either caused or cured by the mind. To those who are not familiar with the subject, it would be amazing to know definitely the percentage of diseases that have their physical origin in the physical nerve organism. But, inasmuch as the nervous organism is intensely susceptible to the action of the mind,

and the state of the Soul, it follows that such cases are within the realm of mental and psychical methods of healing.

All such cases, in truth, may be entirely "healed" by anyone who has the intelligence and ability to awaken in the patient that degree and quality of faith to which the Master referred when he said: "*Thy faith hath made thee whole.*"

All this opens the way to a clear and intelligent understanding of how easily and how perfectly every mature individual with sufficient intelligence to understand the Law, may be taught to become his own healer. But, of far greater importance, he may learn how to prevent disease within himself, by the right exercise of his own soul powers. A right understanding of mental prophylactics, and simple obedience to the principle therein employed, keep the physical body clean, pure, wholesome, and entirely free from every toxic poison, and enable Nature, the great Builder, to construct a perfect Temple for the living Soul, and keep it in perfect harmony with the

Constructive Principle of Nature and thereby make it the happiest, sweetest and most delightful and attractive place in all the universe for its owner and occupant.

If the individual will but learn the meaning of a "therapeutic Faith", and then exercise his natural soul powers to establish and maintain that constructive internal soul attitude and state of being, he thereby absolutely closes every channel of his physical body against every destructive agency, condition and process of Nature. In so closing the doors of his being against every destructive influence in Nature, he automatically opens the doors through which the constructive energies flow in and flood the body with vital energy and enduring Health.

But remember this: No matter how pure, clean, vital and full of health your body may be today, let your mental and soul attitude become morbid, poisonous, unclean, cheerless or destructive, and you immediately thereby reverse Nature's therapeutic process. You close the doors of constructive, vital energy

and health; and you open the doors of your being to every destructive agency and influence of your entire environment. You thereby instantly stop the "Builders" who labor to make the Temple of your Soul a beautiful and perfect abiding place for its occupant—wherein, with joy and gladness, to serve the Living God and all his Children; and you open the doors to the "Wrecking Crew" and invite them in to deface, wreck and destroy everything the Builders have done to make for you an abiding place of joy and happiness. *Don't do it.*

Remember that, spiritually, you are a perfect entity. Your spiritual body is an achievement of perfect harmony, joyously wholesome, healthy, and full of radiant beauty. It is filled with the abounding joy of harboring a living Soul, the perfect handiwork of the Great Creative Intelligence; and, if you would be free from ills, the pain and the agony of physical suffering, you must keep the doors of constructive and vital energy open and your physical body in attunement and per-

fect harmony with your Spiritual Temple—that the two, in perfect accord, may become a fitting Temple of the Living God.

Every student of the Great School should learn how to develop within himself the healing power of therapeutic faith, by the exercise of which he may, at any time, open the flood-gates of constructive and vital energy and restore his physical body to perfect harmony with the Law of Health. But in the exercise of this knowledge and power, he is only restoring his physical body to a condition of normality which, by the exercise of the same degree and quality of faith, never would have become “abnormal”. In other words, if the Student were taught to develop within himself the faith that cures, and to apply that faith to the *prevention* of disease, his body would never become deranged by disease. In that event, he would avoid all the suffering, pain and agony of disease, because there would be no diseased condition of his body.

But the greatest single cause of disease lies

in the fact that men and women, while free from disease and its consequent suffering, give little or no attention to, or consideration of the subject or the fact of disease. It does not seem to him or her to be a matter of importance until disease has deranged the body and brought to the individual tortures physical suffering. Then the Soul cries out: "If I had only known, I might have avoided all this agony and torture." Then, for the first time, he realizes the fact that disease is but a penalty which Nature fixes upon the individual to prove the Law of Compensation. Then only does he enter upon the sublime search for the path that will lead him back into the broad highway which will restore him to health.

So should we live that every hour
May die as dies the natural flower,
A self-reviving thing of Power.

•

INSTRUCTIONS

Each morning, before you enter upon the duties and the purposes of the day, let your mind travel over the vision that Faith holds in the economy of God's plan, as exemplified in Nature.

Remember that it is your own talisman of health and strength; that, through its magic power, it will "make you whole" and keep you whole. Lift your Soul, in perfect confidence, to the Great Source of Infinite Life, and recall the sublime words of the Master: "*Thy Faith* hath made thee whole."

Mentally open wide the flood-gates of your being to the transforming power of *Faith*. Mentally make of yourself the receptive magnet that will enable you to absorb the vital essence of your environment and renew every individual cell of your body.

Keep lodged within your consciousness the mental concept that you are potentially a perfect entity—physically, spiritually and psychically. Keep the fact before your mental

vision, that in the renewal of your Faith you hold the key to perfect health, of body, spirit and Soul.

Know that you can make of your *Faith* a living, vitalizing, energizing and sustaining force that will keep the life currents flowing in an endless stream of Health and Joy.

Ask the Great Father and the Great Friends to help you in your efforts to apply the healing balm of Faith to the renewing of your body.

But remember always that you must be *worthy* of the help you ask, and that the Law of Compensation is as fixed and certain as the Power that holds the planets in their individual orbits. You can have perfect Health only in the event you are ready and willing to Pay for it by the Living of a Life in conformity with the Faith that makes men whole.

And finally, do not be ashamed to pray. It is not a childish concept. For, silent prayer from an honest soul will, in time, make the human countenance its own divine altar. Years and years of pure and prayerful

thoughts, like ceaseless music, shut up within, will travel in vibrant rhythm along the nerves of expression, until the lines of the living instrument of Divinity are drawn into perfect correspondence; "and the harmony of visible form matches the unheard harmonies of the Soul."

Your Elder Brother,

J. E. Richardson, TK.



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