

Mastership: The Divine Law © 1949

CONTENTS

A full explanation of the Laws governing the inner development necessary to attain to Philosophic Initiation or Mastership together with a detailed account of the Priests of Æth or the Priesthood of Melchizedek.

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Comprising:

The Priesthood of Æth • The Rosicrucian Order
The Secret Schools • The Hermetic Brotherhood
Illuminatæ Americanæ • Fraternitas Rosæ Crucis
Temple of the Rosy Cross • The Order of the Magi
Sons of Isis and Osiris



Forward	
Prologue	
1. Initiation	
2. Vibrations - Their Power and Influence	
3. Man's Magnetic or Attractive Forces	
4. Evil - The Cause and the Remedy	
5. The Law of Compensation	
6. The "Why of Suffering"	
7. Soul Illumination vs. Destructive Negativism	
8. Unfailing Protection Through Divine Law	
9. The "New Freedom"	
10. The Law of Faithfulness	
11. You! Your Soul!	
12. How Can We Know God?	
13. The AÆth Forces or Fires	
14. The AÆth and Its Sublime Possibilities	
Epilogue - The Priesthood After the Order of Melchizedek	
Addendum	

FOREWORD

Throughout all of the vast Arcane, Occult and Esoteric literature runs the thread or theme of a Secret Doctrine and the Greater Mysteries. The Bible itself is far from free of this same suggestion. The life and Ministry of the Nazarene is built upon this idea, and the very basis of his teachings is the secret or Double Doctrine; one for the greater mass, the multitude; while the other is for the few; for those who made themselves the select - God's chosen people; the theme, assurance or promise of which was, and is:

“To you it is given to know the mysteries of the Kingdom of Heaven, to others it is not so given.” - Matt. 13:11

When he made this statement as variously recorded by the disciples, he was speaking only to the few; hence only to the few is it given to know this secret of the kingdom. All the others, the vast majority, are taught in parables, and herein is the Arcanum of his teachings and his mission; the Secret or Double Doctrine.

If we believe that religion, or more correctly, the Scriptures which teach man the Laws and his duties to himself, to God and to his fellow man, were coexistent with man himself, then we find in the very beginning of the Bible, Genesis 14:18, one of the greatest of all the Mysteries.

The Greater Mysteries and the Secret Doctrine throughout time were based on this reference to Melchizedek, High Priest to God and His “kingdom of righteousness,” an Arcanum wholly neglected or evaded by orthodoxy, but so vital and so “eternal” that the centuries have not dimmed its importance, but greatly and gradually brought it more and more to the fore.

Though this Priesthood of Melchizedek is, insofar as we can learn from the Biblical text, the only one established according

to the dictates of God, It has been left entirely to the Ancient Mysteries, the Greater Mysteries, and later Arcanum and Initiatory Fraternities to keep its Light alive. This is unquestionably due to the fact that it is only for the few, to those who are seeking the “Kingdom of Heaven,” because it demands so much more from those who seek to enter that “Kingdom” or know its mysteries than from others. Only the comparatively few now, as in the time of the Nazarene, are willing to listen and to “follow through.”

No one is able to say how long the Priesthood after the Order of Melchizedek existed as such after its establishment according to Genesis. This Priesthood, clearly indicated by the Biblical text, was that of the Holy Ghost, or Holy Grail, hence the Priesthood of Light or Fire.

It required sacrifices made by fire, not of animals or other substances, but *of the evils within man*. We can readily trace this Priesthood to the time of Moses who became an *Initiate of that Priesthood after he had served sufficiently and had become so purified that this Holy Ghost, the Grail, appeared to him from out of the burning bush, and he became God's chosen leader of the people, as Melchizedek, Priest of Righteousness, had been before him*. This is not Occult literature or reasoning, but profoundly Biblical.

The next great age of the teachings of Melchizedek, King of Salem, was during the time of the Initiatory Orders of Egypt when in her glory. Of these Orders, their Lesser and Greater Mysteries, and the Secret Doctrines taught, so much has been written that nothing need be said here.

We ignore time and find ourselves in another age; the pre-Christian and into the first century. Here we entered into a re-

awakening of the Priesthood of Melchizedek in the teachings of the true Gnostic fathers and their Gnosis, an Arcanum of the select few who were willing to so live that they might *experience the awakening of the Christos within themselves. those who did so live, who succeeded in finding the light of the Holy Ghost, became the knowers, hence the Gnostics, the first Christo-ians.*

To these the Gnostic Initiates might have said as truthfully as did the Nazarene to his close associates: "To you, the few who have listened and obeyed, the Kingdom of Heaven has been opened; the others who would not follow the laws can be taught only in parables and symbolism."

The Gnostics and their Secret Doctrine and Arcane were compelled to enter into the silence. While they were in process of doing this, one humbly born took up their banner, and, as a descendant of Abraham, like him, became a Priest after the Order of Melchizedek. He taught these Secret Doctrines; the same Arcanum of Light or the Holy Ghost, and like the Gnostics, boldly proclaimed that to only the very few was given the secret of the Kingdom of Heaven.

These few were the Chosen People of God; a peculiar people indeed, because they, from among the many, were willing to live the *regenerative* life and experience the second birth so necessary if the eyes were to be opened to spiritual things.

Again there is a period of outer silence. During this time were born the Arcanum Fraternities working in silence for centuries, but teaching these same Greater Mysteries and Secret Doctrines to the few ready to accept and obey.

The Mysteries and Secret Doctrines of the Initiates now became the Arcane Science and continued to be taught in their

pristine purity by the authentic Secret Schools.

In our Prologue we have attempted to give a "running" account beginning with the work of Melchizedek, High Priest after the Order of Melchizedek, up to and including the work of the Priesthood of Æth or Light, the two appellations being used interchangeably.

Following the Prologue are chapters dealing with the Divine Laws which explain man's duty to God, to himself and to his fellow man. These Divine Laws must be obeyed if we seek to become all that we may be if we willingly comply with the Law. These Laws are so plainly interpreted that all may readily understand and put them into practice.

It is admitted that in a world of selfishness this practice may be more or less difficult; nevertheless, nothing is prohibited man which is really for his welfare.

Moreover, it cannot be contradicted that whoever seeks to be "one of a peculiar people, one of "God's chosen people," must obey these Laws, otherwise the mysteries of the Kingdom of Heaven cannot be revealed to them, nor can the gates of Light be opened to the Soul.

This book is not literature as such, because no continuity is attempted. Its purpose is to teach the Law that will lead man from "mortality into Immortality." One paragraph may have no connection with the one preceding or following it. It is, in intent and purpose, a "Book of Laws."

Finally, and to make the book of greater value to those interested in the Arcanum of the Initiatory Fraternities, we have added an Epilogue. This Epilogue is based on a secret manuscript which belonged to one of the Grand Masters of an outer

PROLOGUE

court of the Fraternitas Rosae Crucis and released by him to his Initiate members. We are personally responsible for its interpretation and the notes.

In the hope that our efforts will be of help to those seeking the Light and the goal of man's existence, we remain,

Sincerely,

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The See
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Quakertown, Pennsylvania

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The present text is addressed particularly to the millions who are truly seeking for the spirit which is hidden within religion. Generally, this *Spirit* is not found in what is termed the "orthodox" teaching of the churches, and because this appeal is to a special class, we feel at liberty to express ourselves without reservation; interpreting the Divine Law as it has been taught to us.

When we entered the Path leading to the portals of the August Fraternity late in the nineteenth century, there were active in America a number of branches of the Ancient Mysteries. Among the most Arcane were the *Rosicrucians; the Æth Priesthood; The Hermetics* (Phelon); The Magi with its *Priests of Melchizedek*, and the *Illuminatae Americana*.

The general public was little informed concerning the intent and teachings of the Ancient Mysteries. Occasionally members of one or the other of these Fraternities published a book or wrote an article which appeared in some journal or magazine. Among the most prominent of the American writers were: Paschal Beverly Randolph, Freeman B. Dowd, Peter Davidson, J.C. Street, Alexander Wilder, M.D., Paul Tyner and a few others.

In 1903, at the time of our Ordination to the Priesthood within the Campbellite Church and assuming a humble part in this special field of labor, little or no change had taken place during the previous century.

Late in 1903 we saw the publication of our first book, *The Philosophy of Fire*. This was shortly followed by *The Rosicrucians; Their Teachings*, and other volumes, all of them dealing with the Philosophical teachings of the Ancient or Philosophical Initiates.¹

1. For a detailed definition of the term Philosophic Initiate, see *The Book of Rosicrucia*, (3vols) Philosophical Publishing Company, Quakertown, Penna.

Within a few years these publications became widely known and were accepted as authoritative throughout the world; when lo, organizations sprang up like mushrooms, overnight. Most of these, without authority or authentic direction, assumed titles and insignia belonging exclusively to Fraternities able to trace their lineage to centuries before the Christian era. This in nowise prevented pseudo-initiates from claiming these names for themselves and using them for their own selfish purposes. Among the names assumed was that of the Magi.

The Apostolic descension of the Priesthood of the Magi, that of Melchizedek, dates beyond the year 4255 B.C. The Magi were ages old when the Nazarene was born and it is recorded that they visited him and acknowledged him as the new interpreter of the Law.

In the Priesthood of the Magi, a neophyte was never allowed to be present, or take part in any Initiatory rites, until he had attained to what is now known as Philosophic Initiation.

Later, these Mysteries, in one form or another, were taught in the Secret Schools of Greece, India, Persia, Thrace, Scandinavia, the Celtic and other nations.

In Egypt, during the years of her glory, no one could be a Priest, or occupy a State position, unless he was a Philosophic Initiate. In the Egyptian Mysteries were taught and made manifest, *as a result of the self-effort by the Neophytes*, the Unity of God, the Immortality of the Soul, and the bringing into Conscious manifestation of the Flame of the individual Soul. From the first dawn of spiritual consciousness in man, all who sought knowledge of the powers and potentialities of the Soul, and the Light that dwells in the Soul, entered these schools of the Sacred

Priesthood.

On entering, they were bound by a most sacred and solemn obligation not to divulge any of the teachings to the profane, and to do all in their power to protect the secret writings, thus preventing them from falling into the hands of the unprepared. This system has in nowise changed even to the present day.

The present Priesthood of Melchizedek (Church of Illumination) is directly descended from the Ancient Schools of the Mysteries via the Order of the Magi which became one with the Fraternitas Rosae Crucis at the time when various authentic groups merged under the new name. Its teachings are based upon demonstrable truths. Its interpretation of the Divine Law has not deviated one jot or tittle. The teachings harmonize with those of the first Church of the Christian era, the Gnostic. Ages have proven to the Initiates that the teachings could not be changed and still harmonize with the Law. The training of Neophytes today is identical with that of the past ages. If instructions are faithfully followed and in the right spirit, Illumination or Soul Consciousness is a certain result.

The solemn obligation is as essential today as during the dark ages. Why?

Because all power is dangerous in unprepared or unscrupulous hands. No two Aspirants who enter the portals of the school are alike in their nature or needs. What is to the welfare of one is dangerous and destructive to the other.

The training and development in the Mysteries or Arcane is individual. The method which will free one body from disease and bring the Soul into Illumination may result in the destruction of the body and Soul of another.

It is well said that: "One man's meat is another man's poison." This is equally true of the meat, which, in Biblical sense, is a spiritual food for man. The method which will transmute one seeker from a state of degradation to the highest spirituality may arouse unworthy inclinations in another.

These are but a very few of the reasons why a most solemn obligation is compulsory upon all seeking entrance into the portals of the August Fraternity. He who, in any manner of form, proves recreant to his sacred vows will bring damnation upon his Soul itself.

The Priesthood which existed even in the wilderness, in which Moses was taught and trained, most active in Egypt during her glory, functioned both before and after the birth of the Nazarene. It was the Priesthood of the Magi, and of the Gnostics - the Wise Men, or *knowers*. These men of Melchizedek are older than any written record possessed by men. This is clearly indicated by the writer of Hebrews. Before there were records, these men of Melchizedek were active. No one ever possessed authority, or can now possess authority, except those who entered, or now enter, its portals in a natural and legitimate manner; who took, or take, the prescribed obligation, and who were, or are, trained and Ordained by this Fraternity of Initiates.

That the Priesthood of Melchizedek existed long before the Christian era is clearly indicated in the Biblical narrative. Chapter Five of Hebrews, tells us:

HEBREWS - Chapter Five Interpreted

1. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins."

This saying: "ordained for men in things pertaining to God," tells in no uncertain terms that such priest must be fully instructed in an understanding of the Law - not mere dogmas - so they in turn may not only instruct, but guide men in the path they should follow; avoiding the commission of sin, thereby escaping the suffering which is the penalty for transgressing the Divine Law.

These priests must be proficient in several things: (1) *have a full Knowledge of the Law*, (2) *be able to instruct men in the Laws of God*, and a third requisite is: (3) *possess the strength and manhood to fulfill their priestly duty, and not be persuaded aside by force, influence, power, or those possessed of influence, power or in high position.*

2. "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity."

The priest must be of such a nature that he will feel compassion for the ignorant who continually commit "sin" because of their lack of understanding, and for all who live "out of the Way," because they are not fully informed of the penalty they must pay for their waywardness.

All this he must do for two reasons: (a) his feeling of compassion for his fellow men who are both ignorant and weak; and (b) he recognizes that he, though being a priest, is also man, with at least some of the weaknesses of the carnal man.

3. "And by reason hereof he ought, as for the people, so also for himself, to offer for sins."

Priest though he is, he must be strong enough and honest enough to recognize when he is guilty of an infraction of the

Law, and he *must make retribution for himself* as he teaches others to do so. Being a priest does not exempt him from the Law; on the contrary, his greater knowledge of the Law imposes upon him the greater responsibility.

4. “And no man taketh this honour unto himself, but he that is called of God, as was Aaron.”

Because one selects himself to become a High Priest, or is called of God to such office, is no excuse for pride. The higher the office and the farther one has advanced in the Mysteries of the Priesthood of Melchizedek, the greater need there is for humbleness and thankfulness, for permission to be a servant in the services of god. This is made plain in the following verse:

5. “So also Christ glorifies not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.”

Is the Bible accepted as truth? As the word of God? If so, then we are here informed in no uncertain terms that after his probation the Nazarene did become a High Priest after the Order of Melchizedek.

Concurrently with his reception into this high office, he also was recognized by God as His Son. Becoming a high priest, i.e., one who serves God in the capacity of a leader and a preacher to those less informed or less advanced than himself.

6. “As he saith also in another place, Thou art a priest forever after the order of Melchizedek.”

It was not man who ordained the Nazarene into the Priesthood of Melchizedek, but God. Taught in the Divine Law, and having attained Soul Consciousness as a result of his own blameless

life and efforts, the Nazarene became a priest after the Order of Melchizedek. His confirmation or ordination was but the recognition of the success of his efforts.

7. “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8. “Though he were a Son, yet learned he obedience by the things which he suffered;”

Even though man has attained to Sonship with the Father and become one of the gods, nevertheless, he still is of the flesh, despite Ordination into the Priesthood of Melchizedek. Prayers are necessary to continue in the spirit, and remain obedient to the Law.

The Nazarene, after he had been accepted by his Father as his Son, nevertheless recognized that there were still weaknesses of the flesh. He not only prayed for himself, but requested his disciples to do likewise, so that he might possess the strength to resist “sin” in the form of temptation; illustrating the truth of his own saying: “When ye stand, take heed lest ye fall.”

9. “And being made perfect, he became the author of eternal salvation unto all them that obey him;

10. “Called of God an high priest after the order Melchizedek.”

The correct interpretation is: After becoming, i.e., making himself perfect as a result of his own obedience to the Law, he possessed the knowledge which enabled him to instruct others in the Path of Life which is eternal salvation.

As a result of obedience to Divine Law, the gaining of knowl-

edge, and attaining Consciousness of his Sonship with the Father, he was “called,” i.e., became, a high priest after the Order of Melchizedek. This is an Arcane Law and so recognized by the Secret Schools.

11. “Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.”

“Ye are dull of hearing.” The profane, those who have not lived the Life who have refused to obey the Law, and have not attained to Soul or Christic Consciousness, cannot possibly comprehend the real meaning of Christic Consciousness.

Naturally, they are “dull of hearing,” unable to understand, and cannot know what it actually means to have become, or to have been Ordained, a High Priest after the Order of Melchizedek.

Nevertheless, if they will obey the law as formulated, they, also, will ultimately become Illuminated and attain to the same Consciousness as have these High Priests of Melchizedek.

It is all in the willingness to obey; seeking to come into the spirit of the Christos and the attainment of Christhood. The “door” is open for all to accept and enter.

12. “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.”

A great, all-embracing Law is here described. *he that would be served must first be wholeheartedly willing to serve, that he may learn the duties of a servant.*

This is a lesson for all to learn. They who would be teachers and guides, even Priests of Melchizedek, must first be willing to humbly kneel at the feet of one who has so served and been

taught, that he in turn may teach.

These must live so that they will recognize the oracle, the voice of God, and be perfectly willing in spirit, to both listen and obey that voice *which is the Law*. They must first sup the “milk” because milk is the food of the young in wisdom, and the weak.

As time passes, and they gain wisdom and become strong, they may partake of “meat,” become truly *Men* and eat of *Manhood’s* food. It is truly said:

13. “For every one that useth milk is unskillful in the word of righteousness: for he is a babe.”

14. “But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”

Those who have not lived according to the Law are weak because they are still living in darkness, i.e., ignorance; ignorance is always weakness. They are still under the letter of the Law. The spirit, or Mysteries, cannot be given to them until they accept and obey the Law, and as a result, become one with the Law.

Strong meat, i.e., knowledge and wisdom, followed by Consciousness of Sonship, is only for those who live in the spirit of desire and obedience. Their senses have become clarified and they can discern, that, see clearly. they have become able to separate the good from the evil; throwing aside the evil and living according to the Law of goodness.

This is admittedly a double doctrine. It cannot be otherwise. Giving the Mysteries to the ignorant or nonunderstanding would be like throwing pearls before swine. The Nazarene expressly taught:

“It is given unto you (the understanding) to know the mysteries

of the Kingdom of Heaven; but to them (the ignorant) it is not given.” Matt. 13:11.

This further explains the need of obligations or sacred vows. The weak are not ready for strong meat; to attempt to explain the Mysteries to them would be as pearls thrown before swine, or the kingdom of heaven revealed to those unprepared according to the Laws here taught.

This Mystery of Melchizedek is mighty. Few other than Philosophic Initiates have had the courage to wrestle with it, lest they be falsely accused or face defeat. The writer never hesitated, in common parlance, to call a spade a spade. Everything he wrote agrees fully with the teachings of the Greater Mysteries.

This is especially true relative to those who have made great progress toward regeneration and Soul enlightenment, or Illumination, and have then forsaken the path for the world and its illusions. His cleavage between these, and those who continue faithful, is wide and all embracing, as so clearly shown in Chapter Six of Hebrews:

HEBREWS - Chapter six Interpreted

4. “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.”

Here the word “impossible” is used in the text. This would indicate an actual impossibility. The translators erred in their interpretation. The original indicates that it is “almost” impossible.

This also agrees with the writer who said that it is “as impossible for a rich man to enter the Kingdom of Heaven as it is for a camel to pass through the eye of a needle (because the thoughts of the rich man are on his possessions and not on

spiritual things),” but it does not say that it is “impossible.”

“For those who have once been enlightened and tasted of the heavenly gifts,” has reference, in the language of the Initiated or “Enlightened,” to those who have found within themselves the spiritual Light or “light from heaven,” i.e., the Holy Ghost or Holy Light.

This is in perfect harmony with the teachings of all Philosophic Initiates, even though the terms used are slightly different. Those who resurrect the buried Christos within themselves, have attained to the enlightenment.

They have tasted of the heavenly (spiritual) gifts, and are partakers of the Holy Ghost, because Illumination is not possible without first finding this Light within. He who denies this denies his God.

5. “And have tasted the good word of God, and the powers of the world to come.

6. “If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”

They who have once entered the Path and progressed so far as to glimpse the Light which is from heaven, and within themselves, and have learned but a small part of the Wisdom for which Solomon so ardently prayed, and then prove recreant, will find it far more difficult to reenter the Path, than it was in the beginning of their quest, yet will find no peace unless they do so.

In this we find the original teachings of the Ancient Priesthood as well as of the Gnostic Church, and the more modern Church of Illumination. Consider this Biblical statement: “This is an hard saying; who can hear it? (who can willingly accept

it?)” - John 6:60

8. “But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.”

Those who “bear thorns and briers” are those who refuse to accept the dictates of the Divine Law. They continue to “sin,” that is, continue evilly and contrary to the actual welfare of themselves and others. They refuse to make the necessary effort to find the Divine within themselves; the Path toward REgeneration and the enlightenment; the tasting of the heavenly gifts which come to those who are partakers of the Holy Ghost.

There is no qualification to this statement. The end of these is to be “burned,” that is, to be destroyed. The Law *is*.

9. “But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.”

The “beloved are those who, contrary to the former, have accepted the Law and are trying to live within the Law. These shall find “salvation,” that is, REgeneration. They will receive the better things in life and be saved from much others must suffer.

10. “For God is not unrighteous to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to the saints, and so minister.”

The key to this promise is in the use of the statement: “Your works and labour of love.” All that is done in love is from the heart.

It is a spiritual work; a Godly work, and its impression is upon the Soul within. Such work of love is a message to heaven; the work itself is a prayer; and that prayer reaches the Godhead and is then reflected back upon the individual Soul, helping in its

awakening and sanctification, or Illumination.

Only that which is done in Love is recorded in the “Lamb’s book of Life” and is to our credit at the day of our accounting.

11. “And we (the Priesthood of Melchizedek) desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12. “That ye be not slothful, but followers of them who through faith and patience inherit the promises.”

(a) Sloth, that is, failure to do the things that should be done, when they should be done, and the way they should be done, and (b) impatience, often due to lack of faith or a sufficiently strong desire, are the cause of failure and prevent the sons of men from inheriting the good things promised by the Law, or God, to those who continue in the way and overcome.

Many who are irresponsible, dishonest, insincere, or who do not wish to assume the responsibilities necessary to obtain things desired, often excuse themselves by saying that one should not swear, take a vow or make an oath. This is offset by the following verse:

13. “For when God made a promise to Abraham, because he could swear by none greater, he swear by himself.”

Men swear, vow or take oath upon their heart and Soul, by God, who is greater than they. There was none greater than God and God was willing to swear upon His own absoluteness. There is no qualification of this statement and we must accept it in its fullness or deny the truthfulness of the Bible.

14. “Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15. "And so, after he had patiently endured, he obtained the promise."

Here, in these few words, mankind is given a mighty truth. Humanity as a whole, in this year of 1949, should ponder and take this saying to heart, making of it the foundation of life.

In doing this, men free themselves from the yoke binding them to slavery, and obtain the promise, that is, the reward for their action.

"After he had patiently endured, he obtained the promise," i.e., his reward or payment. In this year of *non*-grace, men universally are making every effort conceivable to obtain first, and if so inclined, make effort or give service. Still the world has been led astray, into illusion and delusion, by being given worldly substance without first having earned or become worthy, and oftentimes without even a promise of laboring for it or repaying.

In doing this they are, in common parlance, being subsidized, which, in ordinary language, means that they are becoming slaves to the givers. By following this plan they are weakening themselves to a degree that will finally not even permit them to fight for right living and a return to freedom.

This is wholly contrary to the Divine Law and God's promise to man, through Abraham. All the world will suffer when the reaction takes place as it surely will, and then men will curse God and men for things of which they alone are guilty. "After one has patiently endured," i.e., labored and made effort, the promise, the reward or payment, will accrue to him, in righteousness and with blessings.

16. "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife."

An oath may be a necessity to obtain, or be admitted into, that which is desired. When such an oath is confirmed by fulfillment, then the Law is fulfilled and the blessings, reward or benefit will be obtained.

17. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath."

God, or the Lord, did not for a moment hesitate to take upon Himself the oath, for He knew that He would fulfill it, just as he knew that he would shower good things - blessings - upon those who did likewise, showing by their efforts and works, that the heart, not craftiness, dictated the oath.

18. "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19. "Which hope we have as an anchor of the Soul, both sure and steadfast, and which entereth into that within the veil;

20. "Whither the forerunner is for us entered, even Jesus, made an high Priest for ever after The Order of Melchizedek."

The Nazarene, because he fulfilled the Law and misled none, sought only for that which was already his, because he had earned it, was thereby made a high priest of the Order of Melchizedek. All men may become priests who follow his example and do likewise, and in no other way than by a full acceptance of the Law.

HEBREWS - Chapter Seven - Interpreted

1. "For this Melchizedek, king of Salem, Priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him."

The “slaughter of the kings” has reference to all men in high places possessed of authority and power, who misuse their position to self-glory, self-benefit, or to be acclaimed, instead of working for the welfare of all, even though the course they pursue may temporarily be unpopular. This is why egomaniacs, who became almost legendary in their power, fall from their high places and their life’s history is one of dishonor.

2. “To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of Peace.”

The practice of tithing is today continued by numerous of the smaller religious denominations. Among these people there have been no paupers, even during the greatest depressions. It has likewise been made manifest that those who also possessed the spirit of tithing, and who do so and give in the spirit of love, never thinking of it as a sacrifice, are the most successful and fortunate in the affairs of life. In the Great Work there are those who do this of their own free Will and accord, and confess that they received manifold blessings.

3. “Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.”

Profane history tells us nothing of Melchizedek; Arcane records do: “Melchizedek, the Divinity, personated as the Holy Spirit, or Divine Light dwelling within every human Soul, awaiting awakening, and which if awakened, is being prepared for its highest orders of estate, becoming a perpetual priest (teacher and guide) at the divine Altar, where, as in the Holy of Holies or innermost Sanctuary, the pure white Light of the Soul burns as

an Ineffable Fire and with inextinguishable glory.”

4. “Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils (tenth of all his income).

5. “And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes, of the people according to the law, that is, of their brethren, though they came out of the loins of Abraham:

6. “But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7. “And without all contradiction the less is blessed of the better.

8. “And here men that die receive tithes; but there he receiveth them, of whom it was witnessed that he liveth.

9. “And as I may so say, Levi also, who received tithes, pay tithes in Abraham.

10. “For he was yet in the loins of his father, when Melchizedek met him.

11. “If therefore perfection were by the Levitical priesthood (for under it the people received the Law), what further need was there that another priest should arise after the order of Melchizedek, and not be called after the order of Aaron,

12. “For the priesthood being changed, there is made of necessity a change also in the law.”

This does not mean an actual change in the Law, the Law being eternal and unchanging, but a *new interpretation suitable to the needs of the time and the people.*

13. "For he of whom these things are spoken pertaineth to another trib (another people), of which no man gave attendance at the altar (did not serve God according to the Law).

14. "For it is evident that our Lord (the Nazarene) sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15. "And it is yet far more evident; for that after the similitude of Melchizedek there ariseth another priest.

16. "Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17. "For he testifieth. Thou art a priest for ever after the Order of Melchizedek."

The only Order or Priesthood spoken of in the Bible as being without time - forever, is the Order of Melchizedek. It is founded upon the Law itself. Its basis is God and the human Soul that has been awakened by REgeneration into Illumination or Consciousness, having been reborn in the spirit, as it was previously into the flesh.

18. "For there is verily a disannulling of the commandment going before for the weaknesses and unprofitableness thereof."

That which does not serve its intended purpose is automatically discarded. That which is not made use of becomes inert and dies. This is the story of the talents. It is an eternal verity. Use, application, creates strength and greater life; misuse creates weakness, and weakness ends in death.

19. "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

The Soul came to earth without knowledge of good and evil.

It came that it might learn to know - become Gnostic. In its knowledge and the application of knowledge toward good, it grows Godward.

In its attainment of Light it perfects itself and thereby becomes a Son of God, one of the gods. Verily, God said; nothing is made perfect, but it becometh perfect in the fulfillment of the Law.

20. "And inasmuch as not without an oath he was made priest:

21. "(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the Order of Melchizedek."

PSALM 110

4. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the Order of Melchizedek."

The Lord did not hesitate to swear, or take oath binding Himself to His word, but men, unwilling to bind themselves to their word and assume binding obligations, refuse to do so under the excuse that it is sinful to take oath, thereby setting themselves up above the Lord.

The Lord does not repent, i.e., find excuses for not fulfilling His promises. Once His Word is given, He does not retract; and men doing so, defy both God and His Law.

The Priesthood of Melchizedek was not temporary but forever; to last as long as there remained one priest who did his *best* to obey the Divine Law and fulfill the duties imposed upon him by his oath of office.

The Priesthood of Melchizedek, now under the auspices of the Church of Illumination, continues today to function as it

has for past centuries under the Order of the Magi. All sincere seekers may enter its portals if they are prepared and willing to assume the obligation required.

The instructions and training are complete in detail and are advanced to meet the requirements of the individual Aspirant. Ordination to the Priesthood is conferred *only* upon those fully and truly prepared and who are willing to assume full responsibility for their obedience, service and behavior in their high office.

We are fully aware that there is a race which claims to be “God’s chosen people;” that there are religious denominations who claim to be “the only true church.” We do not quarrel with either.

Accepting the Biblical statement as true, the Priesthood of Melchizedek might readily claim to be the only true, God-Ordained Church, whose Priests shall sit in judgment if we are to believe the Psalmist:

PSALM 110

5. “The Lord at thy right hand (of the Priest of Melchizedek) shall strike through kings in the day of his wrath (when He comes to judgment).

6. “He shall judge among the heathen (those who refuse to accept and obey His Laws), he shall fill the places with the dead bodies (judgment come upon those who by continued disobedience have destroyed the Soul); he shall wound the heads over many countries (eliminate those in high position who betray their office and their people).

7. “He shall drink of the brook in the way: therefore shall he lift up the head.”

Is there actually a chosen people? Is there an one only church? Is the Priesthood of Melchizedek truly God’s only Priesthood and the Members of the Church of Illumination God’s only children?

Truth is indeed a hard saying, but those who are sincere in their endeavor to teach mankind the truth must meet truth “face to face” and proclaim it, though it be in condemnation of themselves.

There are “God’s chosen people.” These are those who actually make every effort to obey God’s Law; who try with all their might, to live in the spirit of the Law; who do all in their power to attain the second birth; that of the spirit, in order to bring the hidden Christos and the Consciousness of the Christ into manifestation. They neither interfere with, nor condemn others, but are ever ready to help them. *These are God’s chosen people.*

Is there one “only true Church of God?” There is a church of God. It is that Church and its Priesthood which is ever ready and willing to teach mankind the Law. It does not consider its own safety in condemning evil wherever it manifests itself. It cannot be bribed by an offer of power or riches. It is ever willing to help all humanity irrespective of creed, color or nationality. It condemns all injustice whether in high or low places, and upholds exact justice tempered with mercy. That is the Church of God; its Priests are God’s husbandmen. The Priesthood of Melchizedek was so ordained. Does it fulfill its Divine destiny? Its works must be its judgment.

The Church of Illumination does not proselyte for a formal membership. Anyone may become an adherent. All that is necessary is for one to believe and have whole-hearted faith in its

interpretation and be possessed of a keen desire for truth and the restoration of righteousness.

To become an adherent of the Church of Illumination does not require of anyone to withdraw from his or her church affiliations, but it does demand of them that they be seekers after the “Second” birth, and the attainment of *Regeneration*.

The Church of Illumination has several basic tenets which must be adhered to: It expects its adherents to stand firmly for the basic truths inculcated; the firm conviction that it is possible for “mortality to put on Immortality”; the equally strong conviction that for Americans, the American Constitution is basically the work of God; that the right belonging to every human creature come from God and not the State, i.e., that the State is created for the people, and not the people for the State; the inalienable rights of the possession of personal property, and finally, man’s personal responsibility for all his acts.

The Church of Illumination does not possess a formal membership list, hence cannot be made an instrument for political or other purposes; nevertheless it is enabled to contact its adherents almost at a moment’s notice.

God’s “chosen” people are those who, in loving spirit, obey His Law. His Priests are those who uphold and fulfill the Law.



1. INITIATION

Philosophic Initiation has as its aim a fourfold purpose which must be attained if the Neophyte is to be fully successful.

First: During the process, growth or progress, all the inner potential forces of the entire complex being - of body, mind and Soul - must be aroused. The ultimate must be attained on each plane of being; assuring a full measure of health, strength, success and power in the true sense. This permits rendering service to humanity generally.

Second: Either before, or during, the process there must result the birth of one dominant desire. This desire must constantly burn with an unquenchable fire within the mind and the, as yet, dormant Soul of the aspirant. It must enthrall him to such a degree that he will find no rest unless he is active in making every effort for the attainment of the inspired or aspired ideal.

Third: The concentration or centralization of all potential forces within the entire being gives the individual the necessary strength, patience and fortitude to work incessantly toward the fulfillment or the desire.

Forth: (a) There must be desire and effort toward the awakening, and the Illumination of the Christos or the Soul Center. (b) The establishing of contact, i.e., contracting an alliance with one of the Hierarchical Centers of activity.

To this end the Neophyte must learn to Obey, to Know, to Will, to Dare, and yet remain Silent. He must recognize the truism that in silence there is strength.

It is only natural that there should be misconceptions and misgivings relative to this subject in the minds of those to whom it is comparatively new. To anticipate difficulties which will present themselves to searching, questioning minds, and to

offer clear explanations regarding them, is the purpose of this work. Many erroneous impressions exist among Neophytes, as is proven by the questions constantly asked concerning Initiation, especially its esoteric or Arcane features.

Little information has been given the reading public on the esoterics of true Initiation, although numerous books on the subject are available to the seeker. Many of these treatises are of little practical value. Some of them are actually harmful because they becloud the problems involved and frequently encourage occult, and especially psychic, practices, which tend toward negativity of mind and the exact opposite of the requirements for attaining to Philosophic Initiation.

Initiation deals primarily with the process of inner spiritual growth - a gradual awakening of the Christos or Soul! - and the attainment of Soul Consciousness. In Biblical language this is the rebirth, or the second birth, that of the spirit and, once attained, brings with it *every good and desirable thing*.

A rational presentation of this problem must be based on the foundation of mental clarity and physical health; strength of mind and body, vigor and virility, and a superior force and alertness of the discriminative faculties. Any system which disregards the body and its functions tends toward mental apathy; is dangerous and must be avoided.

Misconceptions are all too prevalent regarding the place and function of Will power. The general, the almost universal, impression is that Will power can be developed by all, irrespective of an inborn desire and the energy to carry out the purpose of the desire. This is a great fallacy.

However much one might wish to accomplish a special work,

if the desire toward that end is not sufficiently strong, if the actor is not ready, aye, anxious, to give up all else in the accomplishment of the one desire, and if this one desire is not potent enough to induce every mental and physical activity necessary to bring it about, then failure is certain.

Will power is always based on desire, because desire is always the activating and governing principal. Desire is comparable to love. Where love is strong, even the certainty of death cannot intervene with its dictates.

Higher, or spiritual, development admittedly demands the cultivation of a masterful Will. Much stress is therefore laid on this part of the Great Work. Simple, sane, reasonable methods must be followed in its development. The methods best suited to the purpose are actually so simple that they are often ignored, and the means so continuously present that their power is often overlooked. In the process of Philosophical Initiation and in the cultivation of the Will, the Divine Law is:

Do that which is to be done, irrespectively of how menial it may be. *Do it when it should be done; the way it should be done*, without repugnance. If it is something usually disliked, do it with a willingness to accomplish a useful duty, ending with the feeling of satisfaction that it was well done and your duty and mission, therefore a means to an end.

Equal stress must be placed on the importance of directing the Will into channels of obedience to the Divine Ideal. Besides the factors already mentioned, there are still others important in the development of a superior Will and the power that accompanies it: First, the quality of truth, that is, knowledge concerning the laws of right-ness and goodness. Secondly, the quality of

impartial love and good-will in every department of God's creation. To merely possess a strong Will is in itself not particularly desirable. It may merely end in mulish stubbornness.

A strong Will becomes a prized possession only as it is prompted and guided by the light of true understanding and made radiant in the warmth and love of goodness in heart. In this field of activity, goodness based on reasonableness and sanity alone is power and becomes creative. A carefully guided Will-power and a correct understanding of the laws governing life, vitalized by kindly justice and the genial rays of love and goodness, are proof against irrational and destructive tendencies.

Based on an irresistible incentive which nothing can turn aside, a Masterful Will set in motion to accomplish a desirable and constructive purpose brings you the knowledge and the power necessary for any desired accomplishment. This Law based on the principle which removes all erroneous impressions dealing with the development of the Will.

As a result of the reading of works dealing with mind or mental power, there are great multitudes who think that by entering upon a course of Will culture they can develop sufficient power to overcome any and all defects of mind and body, while giving little or no thought to the Soul.

Such overcoming is impossible by means of sheer Will force, without consideration of one's mode of thinking, living, hygienic surroundings and preparation for that which he wishes to accomplish.

All too many - there is a multitude - take up mind study and mental culture with the sole thought that here is a means to an end without the necessity of laboring or making physical

effort to achieve their desires. They have become hypnotized by the slogan: “*Mind is All,*” or “*Think and Be Rich.*” They actually believe that to sit and think, and will, will bring riches pouring into their laps.

This is an illusion and a delusion. The awakening is usually sad, and this often comes only after they have become so inert that they no longer possess the energy to make a real effort to achieve success by means of the two-edged sword that never fails: *Will and Effort* (work).

It has been our experience, during forty-five years as physician and teacher, that many a failure and great disaster is wrought by an irrational system of developing the Will. In most instances those who suffer are themselves to blame. They are governed by an ignoble self-interest; the age-old delusion that it is possible to obtain something for nothing; ignoring the fact that perfect exchange is the Law; that he who obtains or accepts that which he has not earned is a robber and a thief, and every-thing so gained will ultimately be taken from him. The greatest Philosophic Institute of all pronounced it as a Law:

Only “the laborer is worthy of his hire.”

This means that no man can honestly receive until he has offered something in return for that which he desires.

Partially or erroneously instructed students fancy that it is possible to develop such superior power of mind and Will that, by means of mental gymnastics alone, they may correct every unsatisfactory condition of life. They believe that by mental force and Will power exclusively they can build health of body and gain sufficient strength for the maintenance of health, which is so essential to Occult science.

They think that by means of thought forces sent out, and vigorous direction of the Will, without the development of a pleasing personality, they may meet with lasting success in business or social affairs; and that, by mere faith and the affirmation: “money wants me,” or “money is coming to me,” they can send out forces which will return with all the money necessary to meet their requirements.

These ideas, it is true, are assiduously cultivated by many authors. Such beliefs are erroneous in the extreme. They are irrational. They are as dishonest as is the mind of a man who boldly enters the house of another and steals the things he want.

The development of a healthy, rational and powerful mind, and a strong, masterful Will, is well-nigh impossible without a foundation of physical health, strength and vitality. Mental force and power of Will are dependent on physical energy; on brain and nerve health and energy. All of these conditions are in turn the result of attention to hygiene, physical exercise, rational thinking, wholesome desire and, above all, proper food.

All too many will deny this statement, but would readily agree with us were it possible for them to witness, as have we, the mental and physical wrecks resulting from irrational systems of mental training and inane psychic practices.

Sheer force of Will in itself cannot, except possibly momentarily, control thoughts, guide accurate judgment and direct business propositions of huge proportions. It cannot exert strenuous physical effort in the performance of manual labor, unless the body is prepared and supplied with nutritious food adapted to individual requirements and to one’s particular occupation or activity.

Neither is mere concentration of thought on a business enterprise or a money-making scheme sufficient to assure permanent success. Just as partaking of alcoholic stimulants may give a semblance of brilliancy of mind, or bring activity to even a dying body for a short period of time, so may Will power alone sustain super-activity for a time, but it is self destructive and defeats its own ends.

Mark well the requirements to attain and maintain physical health, strength and vigor. First of all, the mind and Will must be directed toward attaining accurate knowledge of the *Laws underlying physical health, strength and vigor*. Secondly, *this Knowledge must be directed into channels of usefulness; all in harmony with the Law*. To attain success in business, the mind and the Will must be directed toward mastering the laws underlying commercial enterprises. There must be proper and complete preparation for the business in mind.

After all this, the Will must be strong enough to direct and hold the desire to *attain success*; refusing to become impatient, indolent, inert or careless, because success is slow in appearing. It is at this critical point that the Will is of paramount importance.

Spiritual Laws, the Laws dealing with the Christos or Soul of Man, are in perfect harmony with the so called natural laws. The natural world is a prototype of the spiritual world. The Tablets of Hermes the Law giver plainly state:

“As above, so below;
as below, so above.”

Because of this Law, any functioning of mental forces and of the Will which violates natural law likewise violates the Divine or

Spiritual Law and is to be avoided.

The wise farmer, sower of the seed and reaper of the harvest, is fully aware that the buying of good seed and casting it to the four winds is not sufficient for a good harvest. On the contrary, his first thought is to *prepare the soil into which the seed is to be sown*. *This must be done in a proper manner*; recognizing, as he does, that poor soil or unprepared soil will be certain to yield a poor crop.

Even after the soil is well prepared, good seeds obtained and sown at the right time, any experienced farmer knows that there must be proper and regular cultivation if the yield is to be as expected.

Thus it is with the wise and sincere Neophyte. His first endeavor is to gain a full understanding of the Law so that he will be fully informed on every phase of the subject. He does this in identically the same manner as the student in medicine, or law, or any other important profession, carefully and thoroughly studies his texts. Having gained this knowledge, he proceeds to prepare the body, cleansing it of impurities and furnishing it with the foods required to build a strong, physical, nervous, mental system. How can he expect to develop mental vigor and a strong Will if the vehicle lacks proper preparation?

We might just as reasonably expect the gasoline engine to give perfect satisfaction with its cylinders coated with carbon, spark plug points half-worn out and filled with soot, water and dust in the gasoline, lubricating oil dirty and worn out and air intake poorly adjusted. The gasoline engine is in every respect patterned after man. The same care is required of the body of man if it is to function properly and as efficiently as the engine.

It is common knowledge that the ordinary business man and brain worker who is not at all interested in spiritual affairs suffers greatly from nerve exhaustion when little or no attention is given to his nourishment, rest, breathing, recreation and exercise. It is equally certain that the sensitive system of the Neophyte will be affected if these important things are neglected; his organism being peculiarly sensitive and his imagination especially alert.

Higher occultism, or the Arcane, aims at spiritual or Philosophic Initiation. This is neither erratic nor irrational. Such Initiation embraces the *establishment or an equilibrium or balance between body, mind and soul*. It includes a well-rounded development of man's fourfold nature: body, mind, spirit (the life or vital forces) and the Soul. The human being in *all its parts* must have equal consideration and attention.

We are familiar with the many who deny the actual existence of the material and the body, claiming it to be illusion and delusion, but who nevertheless live like gluttons to satisfy an abnormal physical appetite, and make every effort to obtain and accumulate material riches to satisfy their desire for possessions, which are also of a physical nature.

They are enmeshed by a smug, fallacious delusion which they call "faith." We do not hope or profess to reach them. We are laboring only for the many rational, reasonable seekers for better things and a higher life, who are ready and willing to be instructed and directed in the Way of Life: in what we term the Great Work.

The Neophyte should give first and most careful consideration to his physical being, providing it with the best food and recreation for its improvement. A natural, rational system of

living is to be adopted and faithfully adhered to. This will in nowise interfere with his usual occupation or his daily pursuits among men. The purpose of Arcane or higher inner development is, indeed, to make man far more efficient in all practical affairs, and to help him live a more useful life of service both to himself and to his fellow men.

An almost universal misconception is that which associates the Arcane, or Philosophic Initiation, with subtle forms of hypnotism, psychicism, spiritualism, spirit control or phenomena and kindred phases of psychical experiences, all of which are based on negativism.

Soul development or Philosophic Initiation, the awakening of the Christos within and bringing him into manifestation, has nothing whatever to do with any of these beliefs or practices. The principles of the Arcane are radically and fundamentally opposed to every phase of abnormal manifestation. *Initiation results from a continuous effort toward development. it deals with the awakening of the subconscious self, or bringing the christos into consciousness. it is the second or spiritual birth: mortality putting on immortality.* The methods followed on the path leading to Philosophic Initiation guard effectively against every form of negative, tendencies. They repudiate all manner of practices which interfere with the Neophyte's individual independence or manhood; his self-control and personal responsibility; accentuating all of these to the highest point.

At no time do these methods leave the impression that man, either in a sleeping or waking state, is to be influenced by disembodied entities on any plane of existence.

Exception is made to the higher spiritual Hierarchies or

principalities spoken of in sacred literature. These the Neophyte is to contact for the purpose of forming an alliance later in his progress toward development. They will be of help to him, provided such help will not interfere with his normal and natural growth. Philosophic Initiation guards against hypnotic influences; guards against all other evil influences and discourages phenomena-seeking tendencies and the inclination to depend upon others rather than on one's own individual efforts.

The underlying principles and the methods followed in true initiation are distinctly positive, constructive, uplifting and are calculated to develop self-control under all conditions and self-mastery in every department of the individual being. The positive power of thought, desire and Will is fully taught.

No claim is made that the mind, or the Will, can endow inert substances with life-giving power for any length of time; nor is the doctrine endorsed that any force or power can be projected contrary to natural laws. There is insistence that the masterful and effective Will depends on the ability to work in harmony with natural and spiritual laws after gaining a full knowledge of these laws.

There is no pretense that mere thought attitude in and of itself is ever sufficient to lift man out of undesirable and into favorable environments. *Effort alone brings about the result.* The "laborer" is being paid.

The Neophyte is taught to recognize that the aim of life is service: that efficiency and efficacy demand self-knowledge, self-improvement and self-development *before* man is able to truly serve others. In the system of Soul awakening, in which the August Fraternity is engaged, we not only advocate the adage of the

ancient Priest Initiates, "Know Thyself," but also give definite instructions, by the application of which man may come into an understanding of himself, his weaknesses as well as his strength.

The Neophyte is instructed to hold his desires and Will in an active, positive, alert state during all of his activities. He must have particular regard for the body as the vehicle through which the Divine forces operate and function, a healthy body and an alert, self-controlled mind being requisites to attainment and advancement.

The Philosophic Initiation is encumbered neither by fads nor pet fancies. He is not biased, but always endeavors to keep free from self-opinions not founded on fact. He seeks the foundation of being; to recognize the good wherever found, whether it be in friend or foe, and welcomes everything tending to make men and women better, stronger and free from all things undesirable. He refuses to be bound to any special creed for the reason that he has no concern with either creeds or dogmas.

His mission is to first help himself, and having succeeded in this, to then help his fellow man to awaken to a comprehension of his almost unlimited possibilities and opportunities, and to recognize himself as a symbol, an embodiment, of the universal whole.

Only as man gains an understanding of his own creative powers, his weaknesses and his strength, can he attain to the status of a Philosophic Initiate. If he is able to realize that he, as a "little" universe, a Microcosm, is actually a reflection of the larger universe, the Macrocosm, then he can become initiated into a full understanding of his Oneness with God, who is *All*.

There is much misconception regarding the manner of living

and system of training while on the path to attainment of Philosophic Initiation. Many are under the impression that rigid and austere demands are made, and that painful self-denial is necessary in diet, exercise and the pleasures of life. These ideas are based on ignorance. Nothing is required of the Neophyte except that which is for his own temporal and eternal welfare.

Respecting diet, a preponderance of Philosophic Initiates, among them many long-experienced physicians, maintain that the natural and proper diet for man excludes the warm-blooded meats, because of the content of disease, toxins and ureas; nevertheless, these men are not radical. Climate, occupation, temperament, physical conditions and ancestral inheritance must be taken into account. Here, as elsewhere, "circumstances alter cases."

There are instances where the organism of an individual may for a period of time require animal protein¹, but in such individual cases the person under consideration would hardly be physically or mentally fit to proceed with the Great Work. The first essential is to establish mental and physical balance, or what we term "health."

In some countries, notably China, India, Japan and a number of smaller countries, a diet of rice and fish is almost universal. These appear to furnish sufficient nourishment to both body and mind, building great physical endurance, nerve force and mental alertness.

In this connection we must bear in mind two important factors; First, in these countries, rice and fish are the two principal

1. A protein cell is just a protein cell to the physical system. It does not matter whether this is obtained from an animal product, a warm-blooded animal, or from one of the many sea foods or the legumes.

food products; the rice growing under the same sun under which live the people consuming it. It is endowed with the same vibrations or vital forces which give life to the people. Second, for long centuries the natives of these particular countries have known no other food. Their organisms are adjusted for the digestion and absorption of these foods and building them into bodily structure and vital force.

When, as frequently happens, these people migrate to another and different climate and remain there for any length of time, they may find it necessary to make a change in their diet; otherwise, their physical and mental efficiency would be greatly lowered, though this may be in part psychological, because of their association with those who subsist on a greater variety of food.

In countries directly under the tropical sun the people live chiefly on the fruits so easily obtained, notably the banana. On this food the natives develop a strength and endurance which is totally unknown to the consumers of meat. The same principle operates here: the banana and other fruits grown where the people live and endowed with the same vibratory or vital forces they themselves possess; consequently, they contain the necessary constructive and life-producing elements.

Those who live in the extreme cold, like the Eskimos, live principally on fat, because of the heat-producing elements. They would quickly weaken and die if forced to subsist on rice, fish, bananas² and fruit.

2. The banana properly prepared, is a food as rich, if not richer in protein than meat.

The school of Initiates regards the non-meat diet as ideal, natural and normal, and for a period of time during training a necessary one. If forefathers and fathers have been ravenous meat eaters, it is generally unwise for anyone to suddenly discontinue warm-blooded meat entirely. The habit should be overcome gradually, substituting natural foods that contain identical elements essential for nerve, brain, muscle and bone until one finds that his system no longer requires meat.

The Neophyte entering the path should become acquainted with all of these things. It is for this reason that he should study texts which will familiarize him with the natural laws governing his being. He should also seek the personal instruction and guidance of one who has traveled the path and is blessed with a vast fund of knowledge and great experience. If the seeker attempts to follow general instructions only he may meet with many disappointments. To avoid failure, the Neophyte requires personal instruction, guidance and protection adapted to his particular needs.

In respect to physical exercise, the Neophyte may be left largely to his own inclination. Everyone must necessarily take a certain amount of calisthenics, NOT because of his desire to become a Philosophic Initiate, but to establish health; build up energy and a plentiful supply of vitality for endurance; all necessary to be at peace and succeed in life.

What of the general pleasures of life? Do the Philosophic Initiates and members of the August Fraternity teach the idea that a long, wry face, sans joy, sans laughter and the denial of the innocent pleasures of life are conducive to spiritual advancement? Do they forbid the sports and games of the field, the opera and

music hall, the many forms of recreation men delight in? Most assuredly not!

Nothing which is beneficial is denied either to the Neophyte or the Initiate; nor is there the least inclination to be exacting and Pharisaical in regard to what constitutes "innocent pleasures." There is but one principle for guidance: nothing must be indulged in that is liable to bring pain, sorrow, harm or loss either to self or another. That is the only law that governs.

The long face of self-righteousness, the countenance of cant and creed, has no place in the Arcane of higher Occult. Man is permitted to enjoy life in any way he pleases so long as it is not at the expense of his well-being or the welfare of another; hence, the social dinner, the banquet, the opera, the games of amusement, the association of men and women, healthful sports of every description are not forbidden, but are rather to be encouraged.

All amusement must be free from everything that is liable to cause sorrow, pain, regret or loss to any human being. None of the essentials of true happiness are forbidden. On the contrary, the Neophyte is taught to seek those things which bring happiness and well-being to himself and others. Peace and happiness are the birthright of every living Soul, but they must first be earned. The fact that humanity does not possess them is the proof of selfishness on the one hand and weakness on the other. Both should be eliminated.

The word *Law*, as used by Philosophic Initiates and in the texts of the Fraternity, does not refer to manmade rules, regulations and arbitrary decrees and dictates, but to the Divine fiat given unto men by their Creator for the government of *all men*.

Details regarding Divine Law are observed by the individual according to his enlightened interpretation. It is necessary, however, to call attention to the negative operation of the Divine Law, so that by contrast the positive becomes clearer and more forceful.

By knowing the effects of the negative application of Divine Law we can constantly be on guard and thus protect ourselves against its reactions.

Philosophic Initiation presupposes its possessor as having found the “White Chalice of God, the Holy Grail, the heart of the Fire - tongue of the Ineffable Light.”

It equally signifies the finding of the “Lost Word” of the Mysteries of which the Alchemists, the Magi and other Initiates have written so much. It is the finding of the Christos within the temple which is *Man*.

He who has attained to Consciousness has also found the Divine Light burning upon the Alter. He has succeeded in purifying his heart so that it throbs with love for humanity, is free from criticism of others.

The Initiate has learned the lesson the old Masters taught that “He who knows all forgives all.” The Nazarene phrased this differently. “Forgive them for they know not what they do”

One of the attainments aimed at by Initiation is the art of “righteous judgment” - a judgment that neither censures nor condemns.

If you have the Will to obey and do, then it will be well for you to enter the Path of Philosophic Initiation.



2. VIBRATIONS - THEIR POWER AND INFLUENCE

Those who seek to advance themselves through the science and art which Soul development offers must of necessity familiarize themselves thoroughly with the laws underlying and governing the method of procedure. Vibrations operate in every department of life and on every plane of the universe. There can be neither life nor manifestation of any kind without the activity of vibrations. At the moment we are concerned more especially with the laws which govern thought vibration in its relation to Soul development and all that this embraces.

Every thought, every desire, every act creates or sets into motion certain vibrations. Mind is the creator of thought. The body manifests that thought by means of action. The manifestation naturally harmonizes with the ideal or spirit of the thought, be this good or bad; that is, constructive or destructive.

The laws governing here, like the laws of nature and those of the spirit or Soul, are impartial, impersonal and absolute in their operation. These laws cannot be catalogued as either good or bad, but their functioning admits of two distinct phases of manifestation: their expression is in one or the other of two opposites. To state the idea differently, these laws are directed in one or the other of two channels governed by the spirit or nature of thought or desire.

Man designates these active manifestations of vibrations as good or evil, beneficent or destructive, in accordance with the effect both on the thinker and in the world of action. The direction of the channel through which the vibrations manifest determines the result of the activity, whether constructive or the reverse.

In reality, there are only two avenues through which life

manifests itself. On all planes of being, life is limited to the two channels of expression, each of which admits of an almost infinite variety of shade and tint, of tone and color degree and type.

Thus is wisely provided relief from monotony and room for stimulus. When all shades and gradations of thought and feeling are subjected to analysis, they are found to represent one of two phases - either love and good will or hatred and maliciousness.

Love and her handmaiden, service, reflect the general attitude of mind back of all healthful, constructive, positive, stimulating, cheering, hopeful types of mental action. Malice and the "dog-in-the-manger" attitude in some shade of degree pervades all negative, destructive, poisonous, gloomy, despondent, heavy, foreboding types of thought. To the one class belong optimism and good cheer; to the other, pessimism and gloom, with its depressing influence. The one is constructive and upbuilding; the other, destructive and disintegrating.

The type of thought determines the character of its vibration. All vibration indicates action by means of a wave-like circulatory movement. The vibratory law necessitates a return wave to the source whence the impetus originated. The outgoing wave and return wave are features of every vibration, regardless of character. The return wave is the reactionary influence of thought or deed.

Vibrations vary in both quality and rapidity. Some are light, pure, refined, ethereal in their nature and rapid of movement, while others are coarse, heavy, dull and somber, and sluggish, clogging, tortuous movement.

Those characterized by refinement, brightness, lightness and

rapidity originate in love and kindness. The heavy, sluggish, clogging, poisonous vibrations are the result of thoughts of hate and malice.

Vibratory forces are dual in their effects: First, they profoundly influence the individual in whose mind the thoughts or feelings originate. Secondly, they may leave permanent impressions upon others.

In a general way, those who are reached by the thought wave or vibratory force may (we again use that term) be affected by this thought atmosphere or aura, but only if: (a) they entertain the same type of thoughts or feelings, or (b) if they are negative and therefore open to such influences. It is possible for such persons to be affected in a very positive manner.

The remedy against this evil influence is: (a) to be free from such tendencies, and (b) close the mind, by an effort of the Will (strongly Willing), against any such forces or influences; thus they will not find lodgment in the mind and being.

The most marked impression of such thoughts and the resultant vibrations are upon the person who originates and harbors them.

Upon the creator of the evil thought, or the originator of equally undesirable desires, the influence is twofold: he is immediately impressed by the thought or desire as it enters the mind, and, again, by the return or reaction of these thoughts and desires. Biblically stated:

“Man reaps as he sows.”

It is comparable to holding a most poisonous snake to your own bosom.

The thoughts man thinks, the desires to which he gives birth,

always return to him heavily laden with fruits of their own nature. In common parlance:

“Chickens come home to roost.”

No greater truth was ever written or spoken.

Here is a more or less crude illustration of this Law. If we are actuated by thoughts and motives (feelings) of love and kindness, such an attitude will automatically and without personal effort create vibrations in harmony with the original thoughts. These vibrations will immediately permeate the entire being, enveloping it with an aura of light and life.

These positive vibrations will elevate the inner spiritual self to the level of the original vibrations. They will distribute health and strength radiations throughout the entire being and raise its activities to a higher state of life.

These vibratory waves also leave the body, and, traveling through space, contact other vibrations (from others of like nature), the contact adding to their strength, yet drawing away from them in an effort to fulfill their original mission. In the course of their existence the cycle of their activity is completed by returning to their creator. The positive, helpful vibrations return to their creators laden with life-giving, health-giving, success and happiness-bringing power. The Law being dual, it is equally true that evil thoughts and desires will act in like manner, but conversely.

If an individual directs evil thoughts toward any particular person, the vibrations set into motion will seek out and reach that individual. If the mind is receptive, if the thoughts and desires he entertains are of like nature, then he will automatically and unconsciously receive these thoughts sent to him. They will

reinforce his own thoughts, doing greater evil, and the combined vibrations of evil will then return to the one first sending them out.

On the contrary, thought waves of love, kindness, hope, courage and good will create vibrations of like forces. When these vibrations leave their creator they depart on a mission of love and kindness, the nature of the original thought. On reaching those open to these thoughts, the vibrations will awaken them and be a stimulus to healthful, successful, optimistic ideas, helping them to well-being, happiness and success; then, to complete the cycle, return to their creator, bringing with them accumulated forces for good.

Vibrations created by gloomy feelings, fears, suspicions, malice and the like will be depressive and lower the health and success vibrations. The positive mind, by constructive and ennobling thoughts, can so raise its vibrations that it will dissipate and eliminate all disease and failure-producing vibrations.

It is not really necessary to specifically direct your thoughts to another. Your mental attitude, if habitual and intense, whether of good will and benevolence or resentful and malevolent toward another, creates and sets into motion vibratory waves which will find their way to the object of the thought. If such a person is of like mental attitude, these waves will find lodgment; otherwise they will return to the creator or sender heavily laden with creative or destructive power, as the case may be.

Telegraphy is patterned after man's mental activity. A generator creates the current, the operator transmitting the message. Man is within himself a complete transmitter. The mind, including the thoughts and desires, is the generator which creates the

vibrations or wave currents. The desires and feelings act as the operator and send forth or release the waves. Man is at one and the same time the generator, transmitter and receiver, though this is something he seldom realizes. He sends forth, frequently unconsciously, releases - the vibrations created by his mental attitude. He receives, on their return, these vibrations, plus those released by others to which he is attuned.

The great *Protecting Law is*: Nothing can reach man to which he is not attuned by his own thoughts, feelings and desires. If man's mental attitude is negative, passive, indifferent or despondent, his whole being is in a perfect state to receive heavy, sluggish, depressing vibrations from others and be governed by them. If man is mentally positive, alert and optimistic, he will receive only invigorating, refined, elevating thought vibrations. These will be registered on his entire being and be an incentive to action in harmony with these positive vibratory forces received.

All this is comparable to the radio, which is only able to receive waves to which it is properly attuned. The radio receives these waves whether they be harmonious, as, for instance, a great opera; or inharmonious, such as a crime report.

An understanding of the Laws of Vibration in relation to thought, desire, and more especially, feeling, will do much toward developing an incentive toward the cultivation of normal, wholesome, elevating thought habits. This understanding becomes an urge and stimulus toward making every effort to strengthen the Will power to resist giving way to low thoughts which create low or disease and failure-creating vibrations. Once you understand the cycles or vibrations, you will quickly

recognize that the thought attitude is largely a matter of habit, which in turn may become Will power, or desire, crystallized into a definite tendency.

If Will power has unconsciously lapsed into a negative, indifferent attitude concerning the affairs of life and action, with the thoughts drifting into undesirable and depressing channels, there is every reason for exerting strenuous, positive, persistent effort to improve this mental laxity, which really amounts to an illness or disease.

The development of a correct, wholesome, creative, constructive thought activity is a factor of the utmost importance in the study and practice of the Arcane; in the effort toward Soul development and the attainment of Soul Consciousness. Even a mediocre understanding of the Laws of vibration will readily explain why so much stress is laid on the necessity of cultivating healthy thinking and a masterful Will.

It will also be recognized by such a study that the legitimate function of Will power is so to control and guide the thought avenues of activity to attract only good to oneself and others.

It must be recognized that while our kindly thought forces have a wholesome effect upon others, their reaction doubly benefits us. Au contraire, if our mental activity is harmful to others, it is thrice destructive to us if we are guilty of such activity.

If we are thoroughly convinced of the harmfulness of all undesirable thoughts, first upon oneself and then upon others, then we have taken a long step toward self-mastery. This leads us to a comprehension of the absolute necessity of consciously making every effort to cultivate only habits of positive, healthful, elevating and constructive thoughts.

The absolute fact that the greatest force and influence of all thought is felt by the thinker himself cannot be too often repeated. The thinker experiences, perhaps unconsciously, both the immediate effect and the reactionary results. The entire system of the thinker is at all times permeated by the vibratory forces of his mental attitude. Sooner or later he *reaps the consequences of his thinking as these thought waves return to their originator*. "The sower of wheat shall (*will*) reap a harvest of wheat, while he who sows tares will reap as he has sown.

Those who are governed by the strong habit of unwholesome thoughts and mental impressions must awaken to this fact and call a halt to the destructive habits. They must become convinced of the harmful influence their destructive thoughts and feelings have on their physical health, and in their reaction on the mental alertness, and consequently, on all affairs of life, irrespective of what these may be. Unkind thoughts, even though justified, ill-will, censure of the acts of others; prejudgment, depressive moods, a sense of self-injury and self-condemnation, even though this last be justified, fill the individual with heavy vibrations and depress the entire being to an unhealthy condition, which, if continued, brings illness and failure. Physical vitality is lowered, normal functioning of the body becomes impossible; mental vision is beclouded and wise judgment is interfered with. In truth and fact, the entire organism - mind, body spirit and the Soul itself - is literally poisoned by such a negative, non-constructive mental attitude. The immediate influence is always harmful; the reactionary effects - the return wave of the vibratory forces created - are doubly injurious and destructive.

A knowledge and understanding of the harmfulness of un-

constructive thinking should arouse everyone to a determined and persistent effort to overcome the habit itself and all tendency toward negative thoughts.

A full understanding of the Laws of Vibration places and almost unlimited power into your hands and offers you a multitude of new opportunities for good. Such a power is a two-edged sword. To pervert this knowledge to unholy or selfish use, regardless of the welfare of others, is often a great temptation and must be rigorously avoided.

The mere knowledge of the penalty brought about by the reaction of such selfishness should prevent us from any attempt to misuse this or any other Godly or Spiritual power.

To insure our safety against danger, it is necessary to establish in our consciousness the conviction that all life is interwoven and interdependent. Mankind is one family. There is a link that binds together all the members of the household. What truly uplifts and benefits one tends to do likewise for all others.

Whatever has a tendency to work detriment or injury to another will surely reflect harmfully upon the one originating and harboring the evil. To establish a desire for the well-being of all, a longing for the highest good of the mass, will insure discretion in making definite use of thought power. Our intention or motive is the feature that gives color and character to the thought and determines its effect. In cultivating the qualities of a powerful Soul we must recognize the unity and the solidarity of life, and also have supreme regard for the Law of Love and Service to all mankind. Each must do his duty in every respect and render just compensation for every benefit which the vibratory laws grant.

The Law of vibration has led many astray and these in turn have taught erroneous ideas. Too many have foolishly concluded that sheer mental force and power of Will alone could be so directed to do one's bidding, regardless of personal effort which must be in harmony with the creative law and irrespective of the price of attainment.

In the first bright flashes of a new view of truth it is natural to form hasty conclusions. Many have fancied that by simply directing mental energy and by setting thought waves into vibration they could obtain whatever they desired, even without making full and just returns for value received¹. It may be possible in a few instances to do this, but it is by no means advisable. Such feats call for abnormal training and an unfair and illegitimate use of the Law of Attraction. Such an endeavor is a violation of nature's law of justice, which demands giving in order to receive, and none can defy the law without suffering the full penalty.

The reactionary effect of thought identifies itself with the Law of Justice, frequently termed the Law of Compensation. It is nature's method of equalizing her forces and maintaining equilibrium.²

The rebound of our thoughts and deeds is the impartial, impersonal functioning of nature's Law may be directed by man to bring temporal personal advantage to himself and resultant harm to others. The automatic and unpreventable reactionary operation of the law itself rebounds to the injury of him who by his foolish or malicious intent determined the channel in which the law should function.

1. The Law of Life is: Exchange. We must give in order to receive. If we accept, we must return in like value, whether this be in substance or service.

2. Throughout the ages almost every man's effort has been an attempt to sidestep this Law, with the result that many have succeeded only in being destroyed by it.

The principle, "As a man soweth, so shall he reap,"³ applies here as in every department of life. No one, irrespective of his shrewdness, can escape, for, by the automatic, impersonal functioning of her own laws, nature keeps strict account and renders justice according to man's deserts. Many of the things that come to man as misfortunes and disasters are to be accounted for in this light.

It is wiser to allow our attention to dwell upon the happier aspect of the law. It should be remembered that there are likewise reactionary effects of good thoughts, noble desires and worthy deeds. This is evidence of the impersonal functioning of this same Law of Justice or Law of Compensation. Many of the fortunate surprises in life, as well as the desirable conditions frequently termed "good luck," are to be attributed to the unerring operation of the impartial law of "cause and effect."

It is wholesome, legitimate and God-ordained to desire success, congenial surroundings and the beautiful, refining influences of life. Such longings are in themselves neither harmful nor selfish; they are commendable and elevating. If an individual's motives and purposes are to seek advantages for the betterment and the enjoyment of others as well as himself, if he seeks self-improvement for the sake of enabling him to render better service to other, then he may justly expect the vibratory power of thought to work in his favor.

To this end man must cultivate habits of constructiveness: wholesome, positive, cheerful thoughts. He must seek to establish in his nature the inclination to think kindly of others; judging the acts of his fellow man with compassion and humility.

3. This is the LAW OF ALL LAWS. Thought, desire and feeling are governed by it. That which we send out returns laden with itself.

Wholesome thought and qualities of goodness and kindness become a power in his character, lasting and accumulative.

His own ennobled thought atmosphere generates a "wall of fire" which serves as a protection against all evil; against all vibrations of a negative and malicious nature not found within himself. Vibrations of hope, courage, good will and kindness permeate his own organism and are success-inspiring and health-creating.

These tend to attract and to accumulate other vibrations of like character. They become a magnetic and inspiring influence in the lives of others; while they return to him, freighted with many blessings.

Thus by forming habits of wholesome, constructive thinking, which is intensified continually by return waves of similar vibrations, an accumulation of constructive forces becomes centered in his being. His mind a mighty generator that instinctively, spontaneously creates and transmits messages of health and strength to others. His receiving instrument is attuned to register only healthful, constructive, creative radiations from the universal storehouse of force and energy.

A Soul powerful in the radiation of positive thought and the performance of noble, though possibly unknown, deeds, instinctively attracts within its radius Souls of like character. A combination, or an accumulation, of constructive forces naturally results; such is the coterie of those composing the Circle who have contracted a relationship with the Hierarchies.

These Souls in their unity become so potent that they will draw all needful things within their radius, though they would not, except in extreme emergencies, and for the moment only,

attempt to do this without returning full and overflowing measure for all they had received.

Thoughts, powerful in constructive tendencies, and at the same time light, fine, ethereal, penetrating in quality, and of a high rate of vibration, compel slow, heavy, destructive forces to give way. They dissipate and dispel these influences. They transmute the undesirable into the exalted and constructive. Crimes and malicious tendencies decrease. Under the impetus of such thoughts, general interest is aroused in elevating and universally profitable pursuits.

A period in which such thoughts dominate becomes known as an age of reconstruction. It constitutes a revolution toward higher and better things. It is a process of evolution to a higher plane. Happily, we are rapidly approaching such a period.

In such manner and in such times, the Hierarchies are enabled to perform their work. Thus, after a period of general stagnation and lack of individual honor, does the world advance to higher stages of development. Constructive forces always labor for righteousness, though their influence is often retarded for long periods. Steadily, however, and very slowly, through the ages, are the powers of darkness and negation forced to give way.

Destructive and deteriorating conditions will diminish in proportion as constructive forces operate through the channels of wisdom, love and goodness of heart. Cooperation will take the place of strife, bloodshed and warfare. Labor under safe and sanitary conditions will become general and the laborer on his part will return full value for compensation received.

Physical health, strength and vigor will become prevalent. Wholesome pleasures and stimulating recreation, widely practiced, will relieve lethargy and the strain of health-giving

toil. Exalting music will again become the rule; replacing the discordant, passion-stirring jazz.

The theaters and moving picture shows will no longer serve as vehicles for the mind and Soul-degrading filth of the present but will become centers for wholesome and constructive entertainment. Not only will men refuse to be slaves to others who hold temporal power and authority over them, but they will cease to be slaves to themselves and their passions and desires, and as a result, gain freedom from all undesirable things.

The desires of the carnal, sensual self, will be transmuted into that which furnishes the necessary strength and energy to pursue worthwhile endeavors. Peace and self-satisfaction will follow the surrender of self-aggrandizement and the exploitation of others. These and other desirable conditions will prevail as the multitudes become acquainted with the power of constructive thought, and become imbued with a desire to live in harmony with the laws of vibration and their beneficial manifestations.

These considerations should stimulate an incentive in everyone to become master of his or her own thought kingdom, and to identify the self with the mighty wave of constructive forces so readily at hand. The Infinite, in creating man in His own image, endowed him with power to hold supremacy over his own domain and over potencies and creatures destined to be subject to him. Untold possibilities are open to those who are determined to cooperate with the vibratory law of enlightened construction and who express that determination in *action*.

All that is, began in thought. all that is to be, will be the result of thought, if thought is followed by desire; the desire giving birth to the necessary constructive action.

3. MAN'S MAGNETIC OR ATTRACTIVE FORCES

Physical man is a counterpart of the earth. He is, in fact, a "little world" all within himself. The laws governing him in every department of his nature are identical with those which function in Mother Earth.

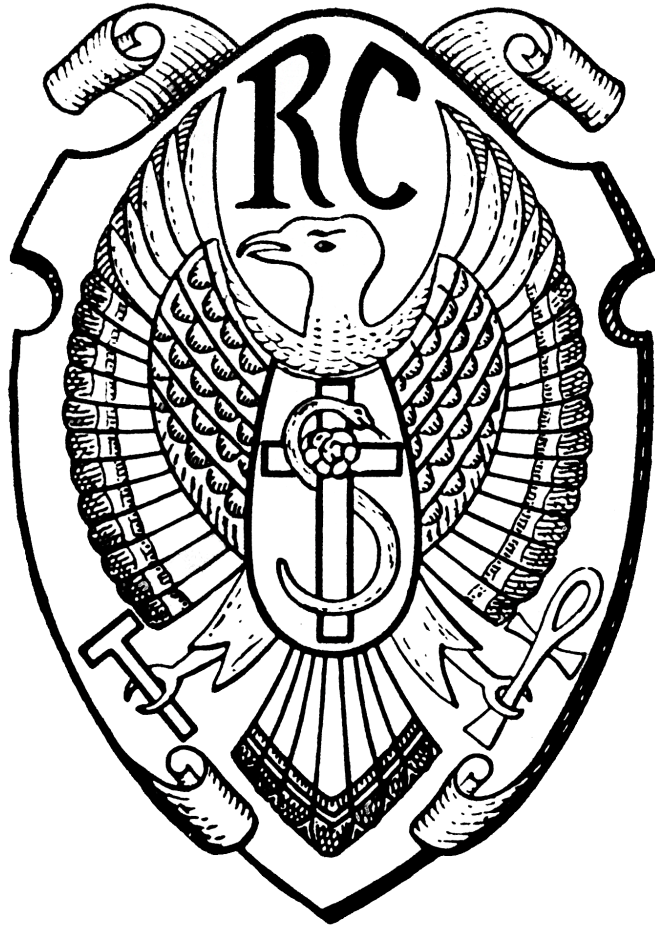
The laws of correspondence between the Celestial and terrestrial were clearly understood by the Thrice Wise Hermes, whose teachings are epitomized in the brief statement: "As above, so below," and "As below, so above," and again, "As in the outer, so in the inner; as in the inner, so in the outer."

Man in body is like the earth. The mind of man governs for the time being, even if not always wisely. The Soul, once awakened and Illuminated, is then to the mind and body, as is the sun to the world, or universe.

The forces that give man the power of activity are variously termed vitality, virility and magnetic force. The attractive, vivifying force in man that attracts desirable things to the degree of its presence, is known as personal magnetism or personal attractive force. It is the basis for health, well-being, joy of life and success in various endeavors. Reversed, it becomes a repulsive power that repels all desirable, things such as health, strength, success, companionship and happiness.

To gain an understanding of the basic laws governing man, his environments and the resulting conditions, we may find helpful an illustration by natural objects. Identical laws prevail throughout all departments of life, though under different aspects. By studying natural objects and comparing them with man's activity, we are able to comprehend the laws that operate in man's kingdom.

There are certain objects in the physical world which we



know as “naturally magnetic.” These possess the properties of artificial or manufactured magnets without the necessity of being brought into contact with electricity or magnetic fields for “charging.” Their peculiar properties are due to their contents and the surroundings in which they are found. There are other metals which, though not naturally magnetic, are capable of being “charged,” thus taking on the properties of a magnet.

In comparison, there are men and women who are naturally magnetic, or attracting. It is not necessary for them to build into themselves the qualities necessary for an attractive personality. Instead of exhausting their vital forces, they appear to automatically create more and still more magnetism as they properly use this attracting force which they possess. They seemingly were born with an abundance of magnetic energy or personal magnetism, much in the same manner as the natural magnet is so “born” by nature.

There are others, and a far greater number of humanity, who possess very little virility, practically no personal magnetism and only a sufficient amount of vitality to maintain life; to move about and obtain the bare necessities of life. They have not sufficient vital force to be either really strong or healthy, while real well-being or happiness is unknown to them, and success continually evades them.

However, if they possess the Will and determination, they may, like the non-magnetic metals, become charged, or more correctly speaking, may *change themselves* and become filled with magnetism, or the vital energy which is the basis of strength and well-being, the attracting power that will bring them success.

When a magnetizable substance is brought near, or in contact

with a magnetic field, it may temporarily be converted into a magnet through the operation of the law of induction. Likewise, a person possessing little magnetic power of his own may draw this force to himself through contact with one who possesses it in abundance. However, he will shortly lose all of it because his body (the mental) is not in a condition to retain the energy temporarily attracted. Highly magnetic or vital persons frequently feel themselves temporarily depleted of their magnetism after contacting others of low vitality. This, if protracted, we know as “vampirism.”

The natural magnet does not become depleted or weakened, irrespective of the number of other bodies it contacts, no matter how much magnetic energy these may draw from it. This natural magnet is under natural law and draws from nature a continually sufficient amount to remain fully charged. With man, it is different. Though physically under the same law which governs the natural magnet, he is also overshadowed by a Divine law which gives him the right of choice in all things.

He is therefore protected by natural law only in proportion as he works in harmony with its requirements. It is necessary that he understand and cooperate with both natural and Divine law. He must do this consciously - all inanimate things do it unconsciously.

The natural law, or law of natural selection, finds apt illustration in the lily, proverbially regarded as the purest of all flowers. The lily will grow in water which, at the bottom, is the rankest filth. Through the principle of natural selection without choice or volition, it absorbs from the slime and filth only those materials which will develop it into a flower of beauty and purity.

Man, on the contrary, may live in the midst of plenty, surrounded by pure air, sunshine, cheerful companionship, and the choicest of food products, and yet having free choice, but being ignorant of the laws of proper selection, may be in a state of disease, unhappiness and discontent.

The lily has no free choice because it has not been given consciousness by the Creator, but through its inherent nature chooses only the best.

Man, created like unto the gods and endowed with their possibilities, through exercise of free choice and non-obedience (the emphasis is on non-obedience) to natural law, may refuse to accept the Law. He may develop his powers and forces contrary to Divine Law, with the result that instead of becoming the master of circumstances, he remains the plaything of fate, and when condemned, places the blame upon everything and everyone but the right one - *himself*.

A piece of *properly prepared* steel may be energized by an electric current. First of all, the steel must be properly prepared, and secondly, it must then be properly charged under its own natural law to convert it into a magnet.

In like manner, man must first assume the proper attitude toward the Natural Governing Law, accept and obey it. He must prepare himself, taking the proper exercise, free his body of impurities, and make it receptive and retaining. He must then establish a positive attitude in his mind; in short, assume the uprightness of a man in all respects, and then in time, by constant effort, he may become magnetic, a storehouse of personal magnetism.

Mesmer, the great exponent of magnetism, taught that: "There

is a fluid (it does not matter whether we call it a fluid or force) universally diffused and continued so as to admit no vacuum, whose subtlety is beyond all comparison, and which from its nature, is capable of receiving, propagating and communicating all depressions of motion, as the medium of the influence.

"The property of the animal body which renders it susceptible to the influence of the heavenly bodies and of the reciprocal action of those who surround it, manifested by its analogy to the magnet, has made men call it animal magnetism."

The human body possesses all properties similar to those of the natural magnet. All bodies contain, or are possessed of more or less magnetic (vital) force, for otherwise they would not be alive.

This magnetic influence, force or power may be reinforced by accumulation of the vital forces diffused throughout all nature. To do this, man must of necessity pay careful attention to many things, particularly the selection of his food, diet being of the utmost importance. Building up the vital bodily forces and re-establishing normal conditions is largely dependent upon nerve and brain energy.

Nerve and brain energy in turn is largely dependent on the dietary regime. But more than all else, if the mineral elements required for magnetization are not obtained from the food consumed, they will be lacking in the system and there is nothing to magnetize or retain the magnetic or vital forces.

Purification or bathing is likewise of great importance in freeing the system of useless material and eliminating congestion which retards the free flow of vital forces. It is not to be contradicted that the purer the material to be turned into a magnet,

the more powerful will be the magnet after it has been charged. It is equally true that the purer the cleaner the body, which is also to be charged, the greater its capacity for retaining vital or personal magnetism.

Under the Mosaic dispensation all acts which had in mind the purification of the body, and the elevation (ennobling) of the mind, were religious functions and considered of the utmost importance to the welfare (salvation) of the Soul. Gradually, humanity lost the spirit of religion, and as a consequence of fanaticism, all sanity in these matters was discarded. The body could be damned as of little importance, if only attention be given to the Soul.

Once again, the thinking and reasoning man is returning to sanity. Rational religious thought and medical art are proclaiming the advantages of a natural life as a companion of spiritual religious teachings and practices.

Breathing correctly is one of the fundamentals and as essential in the storing of these vital forces as proper diet and self-purification. The act of breathing is to the various mineral elements in the blood exactly what the charging of the steel is in the production of a magnet. As an example: The iron carried by the blood-stream is not "alive" or magnetic until it has been oxidized (charged) by the air inhaled.

The manner and time of sleeping are equally important in building up an accumulation of vital or magnetic force. It is during sleep and rest that the life-giving, vitality-carrying foods are used as re-building material to restore the bodily functions. If there is an insufficient amount (period) of sleep, then these workmen cannot rebuild the body and weakness must follow.

It is exactly as if a house required repairing equivalent to eight hours by an honest workman, but was allowed only six hours. This would result in a temporary or unfinished job, resulting in constant, gradual deterioration, until the building would ultimately be in ruins. This is exactly what happens to the body if it does not receive the proper attention, because it will gradually weaken, become disease-ridden and succumb to an untimely death.

Man is endowed with the right of choice, he possesses Free Will, even though he may generally be too weak to make use of the wonderful power in his possession. He is at liberty to select any and all of the things required for his welfare, but he must not permit himself to become an automaton to be directed by others than himself. He must make practical use of his right of choice in the selection of all that is required for his advancement and upliftment.

This in itself requires correct and careful thinking. His desires should be guided by sane reasoning in the selection of all that is to make up his four-fold being; all that he seeks to become or attain. It will be quickly realized that the mind has much to do in the preparation for the accumulation of vital and nerve energy, the mediums for personal magnetism and its direction.

Thinking the right kind of thoughts, reasoning constructively, and desiring only that which is constructive and lasting, are all acts of concentration; of centralization. The act of concentration, as a means toward achievement and development, must follow a definite, well-outlined choice of action based on the law governing on all planes; physical, mental and Soulual.

We must choose for ourselves the qualities of an ideal

character. We must select, as rightly belonging to us, success, love, happiness and other desirable conditions not prohibited to man. We must seek for truth, the attainment of righteousness, wisdom, and an upright and understanding heart. All of these are necessary steps toward the accumulation of dynamic energy to be used for the fulfillment of any desire based on Divine Law. All these are yet of the mind. They may simply be mind desires for the moment. Effort, patience, uninterrupted and painstaking action must follow the direction of our desire until success is attained.

From this it is readily recognized that we must master the technique of accumulating vital energies and the virile forces called animal magnetism. We do this by means of the law of selection and accumulation. Those on the path must also be able to govern their activities and direct them into practical channels. Unless rightly employed, the forces stored will be of little avail and may even become a detriment. Any force stored and unused tends toward stagnation; stagnation being death. To remain strong, normal and healthy, all forces possessed must be constantly active and properly directed.

The law of transference and use can best be designated as the "Law of Equalization," or of "Equal Exchange." At its foundation, it is nature's law of exchange. It exists on all planes as a principle of generous reciprocity, or cooperation. It is based on the fact that all things in life are intended to serve a just and noble purpose. A willingness to serve the purpose intended by nature; to give in proportion as we receive; to bestow on others the benefits that accrue to ourselves. This attitude of mind is an expression of the natural law of Equalization, of fair exchange.

In using for our benefit the accumulated forces of vital energy, it is necessary to purify the desires and the motives, and to make certain that we are willing to give full value for everything we expect to receive. It is essential to overcome the pronounced weakness peculiar to nearly all moderns; that is - the desire to obtain possession of any and every desired object, power or success, at the least possible exchange of time, effort or money.

This is a grave weakness that must be overcome. The attempt to gain possession on low terms, the ever-ready faculty of "jeweling down" the price asked for any given object, without considering whether the other party in the transaction suffers loss or harm, is neither fair nor honorable. This Soul weakness is abnormally developed by nearly all people and is typically illustrated in the present day bargain counter madness which makes for cheapness, both in material and character. The mass of humanity bears the stamp of this degrading tendency so much so that it is manifested in all their acts stamped indelibly even in their features.

If a man desires to accumulate and to store up a vast amount of vitality and virility, if he wishes to use it for the good of himself and others, he must cease to degrade himself by such tendencies. He must not consider how cheap a desired article may be, or how easily a longed-for faculty can be developed, but how good, and how necessary to his welfare is the objective sought. If, upon investigation, what he desires proves to be good and truly desirable, he must be heart-willing to pay the price, whether this be in money, in an exchangeable commodity, or in service.

He must also be willing to make painstaking effort when it concerns the development of a latent faculty. Man must become

man before he can be more than man; i.e., “mortality taking on Immortality. “ He can be neither truly man nor a godlike representative of Divinity, without willingly paying the necessary price for that which he wishes to obtain or attain.

When a person has trained his mind to think thoughts which will build up the desired faculty, when the art of concentration has been mastered, when he has accumulated the forces that make for health, happiness and success, then he must make certain to employ his concentrated forces and powers constructively, both as it concerns himself and others.

The Biblical story of the talents clearly illustrates that unless proper use is made of our talents, our powers and possessions; even the little that we have will be taken from us.

The law of right use may be termed the Law of Justice. In employing our forces, we must be guided by the principle of fairness and of justice towards others. We must think not only of ourselves, but also of those whom our actions may affect. To be sure, man owes a first duty to himself. He should not allow others to take advantage of him, for nothing is to be gained by this; but rather, harm results to both himself and to the person or persons he permits to take such privileges. A man should be equally conscientious in watching that he himself gives just compensation for all he receives, and so far as he is able, demand that others in their dealings with him likewise have regard for the Law of Justice.

Within man are all the properties of the sun, moon, earth and stars. In truth he combines in his nature all potencies of the physical universe; for, in reality, he is a miniature world. The identical laws that control and govern the earth on which he

lives also apply to his life.

He who seeks to attain and achieve must study natural laws, their application to human life, and make diligent and untiring effort to harmonize with them; obeying them in their application to his own individual life. Man must make use of analogies between nature’s way and the way of the human, thereby gaining wisdom in interpreting life’s perplexities.

In the natural world there are conditions which are due to electrical forces in motion. These serve in clearing the atmosphere. There are days when the sky is dark, storms rage and the rains descend. Without darkness, the clouds and rain, the intense heat of the physical sun and the lack of moisture would quickly destroy all life on earth.

In life there are days of darkness as the result of sorrow, suffering or loss; there are failures and despair; when the clouds enveloping the mind are heavy and the spirit becomes weary. These things all serve a good purpose. They force man to think and search for an answer; they help clarify the thought atmosphere; help man to get a clearer vision of life’s realities.

The true student must learn to look upon these experiences in their proper light; must learn to comprehend that they serve a great purpose. Without these “misfortunes” man would soon be inclined to forget both his neighbor and his God. Without the tempering influences of the shadows of life man would quickly forget the operations of Divine Law; of the need for tolerance and forgiveness, and the fires of selfishness would scorch and soon consume his whole being; body, mind and Soul.

To establish in our nature reverence for the Creator; love and charity, forgiveness and graciousness toward every human

creature, is the prime essential in the development of a magnetic (attractive) personality. Every external experience that will help to intensify in life the force of this truth is to be welcomed by the sincere searcher for the attainment of all things Personal Magnetism is capable of bestowing.

Too much stress cannot possibly be placed on the importance of the cultivation of a kindly, but just and strong love and genuine good-will toward all creatures under all circumstances. By definite, positive desire, by systematic training toward self-mastery, by conscientious direction of the mental forces; in brief, by a masterful thought control, man's mentality will become a mighty power for attracting to himself the energy and ethereal forces pervading all the Universe.

It is greatly to man's interest and benefit to subject his mental attitude to rigid and wise training to harmonize with the laws of love and good-will; of Justice and Equalization.

In every walk of life, irrespective of what the desire of man may be, it is essential that he possess a goodly store of vital and virile life principle. To be without this is to be lacking that much in health and the energy to accomplish his aim. Energy is the ability to labor, to make effort. It is the stimulus or urge to consistently pursue a given aim to successful accomplishment.

This being admitted, to accumulate and store for constant use, the dynamic force termed animal magnetism, is one of the requisites of a successful life. Properly understood, success is identified with usefulness to self and others. A useful career is a successful one. The truly useful life is one that puts to good use the talent God has given it. It may be but one talent, a gift inconspicuous or unpromising in outward appearance, but, by

wise direction and proper use, it can become a mighty power for good and for personal advancement. Animal magnetism used in this direction becomes Personal Magnetism.

One of the greatest of material gifts bestowed on man is an abundance of vital force or virile power, because it may be employed in the development of all other potentialities. Development of any natural ability or potentiality cannot proceed if man is inert; if he expects others to do for him the things he should do for himself. Effort in one's own behalf to obtain whatever is desired or sought, is a prime essential to true success. This fact cannot be too greatly emphasized in dealing with this important subject. The first step is to understand ourselves; to KNOW exactly what we truly desire to accomplish.

The next important step - and a most difficult one - is to *now begin to live and act as though one had already become what he seeks to become*, and then to live, act and work in harmony with the ideal as visioned within the inner self. Through constant effort we accumulate and store up the vital energy, the required animal magnetism, and by faithful service in the practical affairs of a rational life, we achieve the desired success, irrespective of what it may be.

No one has a real reason to feel discouraged because of not being a natural magnet, drawing to himself the things he desires. The need is for a careful analysis to find the why of the lack; the reason for "standing still."

There is a cause for non-success; for inability and for being almost a nonentity. This cause or reason must be found, removed or changed. The desires themselves must be analyzed; purged of all destructive tendencies. After all this is done, wise plans must

be made for the development within the self of the forces which create ability, and this must be followed by the efforts that assure success. Within each and every one there is a generator of power. By a willingness to learn the laws of its operation, to meet the required conditions and then exert the necessary effort to set it into operation, the powers and forces of animal or vital magnetism will be generated or created, and these in turn changed into, or transmuted into, Personal Magnetism, the medium for all success.

By continued effort we gain a knowledge of the means and methods necessary to create vital forces or virile power within ourselves. We may actually become stronger in every respect than another with a naturally magnetic personality. Those naturally gifted with a magnetic personality for which they as individuals are not consciously responsible, rarely possess the knowledge of how to create or generate this force. Consequently, to lose the forces they possess, is to lose all.

On the contrary, those who were compelled to learn the laws governing the development of vital energy, virility or animal magnetism, and who did so by their own efforts, possess the means to do this so long as they are in need of it and are willing to obey the laws. They learn to replace this force as they use it by obeying the law of demand and supply.

To establish within ourselves a vital, magnetic field makes us the center for the attraction of still greater forces; the influx of the highly spiritualized Æth Fires, the Light “on neither land nor sea.” This is made possible only by individual, conscious, spiritualized effort, the incentive of which is an exalted spiritual Ideal.



4. EVIL - THE CAUSE AND THE REMEDY

All things were made by Him; and without Him was not anything made.” - John 1:3.

This statement, one of the most positive in Sacred literature, has been accepted by an infinite number of people as conclusive evidence that there is no such thing as evil. Those who believe in the non-existence of evil reason thus:

God has created all things and He, being all good, can create only good. It therefore follows that there can be no such thing as evil. That which appears to be evil is neither more nor less than an illusion of sense.

Admittedly, God, or Jehovah the Creator, being all good, all loving and all wise, i.e., without evil, could not Himself create evil as such. Therefore, insofar as He and His works are concerned, it is correct to say: No evil was created by, or emanates from, God.

All things in themselves were good. There is no denial of this. Man, given free Will, inventive ability and freedom of choice, has made evil use of agents otherwise good. He has abused or misused, and continues to abuse or misuse, that which is good and constructive.

In doing this, man has brought evil out of good. Even so, these agents, powers, forces and abilities, are not in themselves evil; it is their application that becomes evil, or productive of destructive results.

Two fundamental factors enter into man's activity. Each of these must receive its full share of attention in the solution of the difficulties that have arisen from man's birth on earth and his free Will or right of choice.

First is the fact that man was endowed with Divine powers

and possibilities. This is made plain in the Scriptural text: “So God created man in his own image, in the image of God created he him”;... Gen. 1 :27... “and breathed into his nostrils the breath of life.” Gen. 2:7.

To be made in God's image - after His likeness - signifies being blessed with all the faculties and creative ability that God Himself possesses, though naturally in a lesser degree and within a restricted territory.

The other factor is the inheritance of free Will and the ability to make use of all things and in any manner desired. Although this receives second place in the order of presentation, the characteristic of free Will can in no sense be regarded as secondary in importance.

Man, being made in the Divine image, constitutes one part in the two-fold purpose of His creation. He has been honored with the power of choice and decision, and at the same time entrusted with individual responsibility in relation to his thoughts, desires and acts under the command:

“Choose you this day whom ye will serve.” __John 24:15.

This makes man co-responsible with his Creator and constitutes the second part of the purpose of creation. His creation is Divine, but his responsibility is unlimited and on a par with his rights, privileges and possibilities.

As each part in man's being is of equal importance, so is each of these qualities (powers, abilities, etc.) essential in order that he may either realize his Divine inheritance; or his utter fall. The choice is altogether his.

The choice given man: “Choose you this day whom ye will serve,” is the “key” to our problem. Man has the choice, because

of his free Will. He can use all things for good and so glorify the Creator; or he may choose to misuse the good for ignoble purposes, thus becoming the symbol of evil, i.e., that which debases and destroys.

Any number of self-evident conclusions may be deduced from this two-fold proposition, among them:

First: God is responsible for our experiences only because He gave man freedom of action, this freedom including that of thought, desire and action.

Second: This freedom of choice permits the use of everything that is good, elevating and constructive. Every power, faculty, and potentiality inversely used, i.e., for other than a "good" purpose, is *misuse* and constitutes evil and all that follows.

Third: Man alone, of all created things, because of his carnal desires, perverted appetites and ignoble feelings, *is held responsible and must pay unto "the uttermost farthing" for the evils that follow his actions, and he cannot be free until he has so paid.* Were it otherwise, there would be no Law; hence no order, and universal chaos would result.

These propositions may be considered from another angle: First of all, there are not two distinct powers, forces or beings (the word "beings" is used for want of a better one) in the Universe; one good, known as Good, and another evil, all too familiar to us as "His Majesty, the devil." Second, the struggles of life are not between gods and demons, divinities and satanic forces. There is but one, an all-inclusive conflict. This conflict *is constantly in man's heart; between the inclinations of his own dual nature.* This may be expressed in another positive statement: There is only *one* force active in the universe; *the application or direction*

of it determines its character, whether for good or evil.

The basic proposition can be restated, with emphasis on "creative ability - man's activity." God is a Creative Being. He is known as Jehovah. Man, made in His image, was endowed by Him with creative ability; and, in addition, that he might gain experience, and learn to know *good from evil*, he was also invested with the right of choice in the use of these powers and faculties, these energies and abilities.

Evil was first brought into existence as a result of man's ignorance; by the necessity of groping in the dark; his experimenting with, and wrong application of, creative forces and abilities; the inherent potentialities entrusted to him by both God and Nature.

The term "creative power or ability," as here used, implies much, infinitely much more than the ability to reproduce the specie. It includes the ability to bring about new conditions, to effect changes in environments, to visualize and bring into manifestation all the new things which we classify under the term of "man's inventions" - all that we know of the fine arts: music, painting, sculpture and poetry.

Our creative power contributes everything which constitutes the practical arts of every description, such as mechanics, architecture and the production of varieties of foods unknown to nature; in short, everything man now possesses other than the creation of the species.

On a higher level, it embraces religion and the development of man's inner being or self, the Christos, into a God-Conscious individuality; an Illuminated being; "mortal must put on Immortality" - I Cor. 15.53 - and the attainment of Sonship. All of

these actualities and possibilities are included in the term Creative power and ability.

Creative energy and its companion, Creative ability, are the highest attributes of the Divine in man. This Creative instinct and power, understood in the fullest meaning, constitutes the most sublime characteristics of man's nature and when rightly used actually makes him a coworker with God. Degraded, lower than the lowest demon in Hades; hence the question: "Whom will ye serve?" a question every human being must answer at some time or other.

Man possesses one agent or medium which he must always use in his creative capacity and with which God is not encumbered; this is his physical body. True, we may think of the Universe as God's body; Mother Earth as His spouse, and man as His physical expression. Of the three parts, man must be the greatest encumbrance. Nevertheless, in the Universe, the Divine Will is supreme. These several creations are of no hindrance to Him, since the Cosmos in itself has no sense-desires; the Creative Energy being free from the desires native to the flesh.

Man, on the contrary, is possessed of a physical organism upon which he is entirely dependent. It possesses demands in the form of appetites and physical requirements. It is constantly overwhelmed by a multitude of desires and tendencies. These naturally blind him to the truth, hence hold him in bondage until, by his search, he finds "truth that saves," thus freeing himself from his delusions and illusions and bringing him to the Light and a rightful supremacy in his sphere of action.

God, or the Creative Jehovah, uses His creative powers only for good and constructive purposes. Being Himself impersonal,

there can be no selfish, partial or destructive motives prompting Him to a misuse of the Divine creative ability.

Man, forgetful of the Divine Ideal, in whose likeness he is fashioned, employs and directs his manifold forces, powers and abilities for selfish purposes. Herein is the sourced of evil. He employs all that which was given to him, or which he inherited, in the creation of conditions which appear beneficial for himself and those of his immediate circle.

However, these possessions are all too often obtained at the expense of others, and to their sorrow and suffering. Herein again is a source of evil.

To bring about conditions or environments to the benefit of the self, regardless of the effect upon the general, hence universal, welfare, constitutes a great evil, irrespective of the fact that for a time we may succeed in deluding ourselves that we have committed no evil.

Also, and worst of all evils, man makes constant use of his creative ability solely for the pleasures of the flesh, thus he is in slavery to the urge of the gross carnal self, particularly when the evils are unnatural and destructive to the physical body. This constitutes a great and fundamental evil, because it is the evil of "the Soul that sinneth."

Neither the flesh, nor its desires, are in themselves evil; but to permit the carnal self and its desires to dictate the use of a holy ability, this is an evil of the first magnitude.

It cannot be said too often that *God did not create any evil thing. He did not endow man with any destructive faculty or ability. On the contrary, man brought about evil* though the misuse, misdirection and misapplication of powers, energies and forces

normally good, noble, beneficial and constructive.

How and in what manner is man held accountable for evil? What department of his being is to be held responsible? To answer these questions logically, it is necessary to consider man in his fourfold nature: body, mind, spirit and Soul.

Man possesses a body; the product of Mother earth. This body, being of the earth, is naturally earthy in its inclinations; the earthly turned to flesh, it is fleshly in its tendencies; being also on the plane of sense, it is sensual or carnal in its desires.

The body - the human - recognizes nothing that is like its creator except the generative ability. Even the incentive of the body is purely a desire to satisfy the flesh or carnal self for the moment. The body and its normal, natural demands are not in themselves evil; but it is evil to permit the body to dictate the actions of life, because it is based on the purely temporal and its tendencies are often destructive.

Besides the body, there is the mind, and generally speaking, evil originates, or has its source, in the mind. The root of evil is in the desires of the body communicated to the mind, and the mind, recognizing the desires, seeks ways and means of satisfaction. The mind must eradicate all that is not beneficial. The mind has reason and can be trained to choose between that which is good or constructive and evil or destructive.

It is to be emphasized that the mind is not in itself an entity. It is not eternal. It is not Immortal and does not possess the possibility of Immortalization. It is an agent in the building of that which may be Immortal. The mind is the activation spirit of the brain. The brain is a medium between the body, the temporal, and the Soul, the eternal.

The mind is eternal only in the sense that nothing is actually destroyed but only loses its identity or nature. The elements of things other than the Soul come into formation, are active as such, then through a process of disintegration return to the Universal storehouse to be used again and again.

The substance of things become formations. These substances differ only in their use, application or activity. They continue to exist so far as their essences are concerned, but change in form to accomplish definite purpose. The vegetation of today is an example. It is plucked or uprooted, made into food and becomes the life of man. Tomorrow it is refuse and decaying, changing constantly, returned to the soil to enrich it, and comes of life as other vegetables to again be the food of man and give him life and strength.

One day a life-giving substance to man and animal; a few days hence a poison to both; shortly thereafter transformed by the earth and given a renewal of life; then the substance of life-giving plants and once again the food of man.

In this classification of non-individualized agencies belongs the mind of man. It is active and the governing power of man while on earth and results from the coming together of body (the earthy), the spirit (the life principle) and the Soul (from the Eternal).

After the body has become sufficiently developed for it to "come forth" out of the "darkness and the waters," and does so (at birth), the spirit which is life, is inhaled; while at the same time the Spark from the Divinity enters the body and the combination of the material, the earthy or body, of the spirit which is life, and the Divine Spark or Soul Essence, brings about a

functioning of the brain, with the resultant activity we term the “mind.”

Body, the spirit which is life, and the mind are to be thought of as mortal, changeable, transitory and evanescent. The embryonic Soul, the Divine Spark, is the only part of the being called “man” which possesses the possibility of Individualization, therefore Immortalization, IF the mind can be activated to bring this Divine Spark into its own Consciousness.

The Divine Spark, of which we speak as a “Soul,” is neither Individualized nor an Immortal entity, until by means of an awakened mind, it is developed and brought into Illumination or the Light.

The body is activated by the force which we know as “life” and which is breathed in with the first inhalation of air. With the first breath, containing the “spirit” of life, the body becomes *alive* and is, from that time on, an entity in itself. This spirit is Divine in the sense that it comes from God; nevertheless, it cannot attain to a self-consciousness because it is not peculiar to man.

Every living creature, every animate object, in fact, everything that exists - even vegetables and mineral forms, each to its own degree of development - breathes in this same spirit which is life. This life is a principle and not an entity. It animates, but does not control, every living thing.

Spirit is neither personal nor individual. It is an essence; neither good nor evil; it simply IS. At the change called death, this “spirit” leaves that which it inhabited and returns whence it came, to its original storehouse, to again become the “life” of another object. It is to be emphasized that the Life principle,

called the “spirit” in the Biblical narrative, is *not* to be identified or confused with the “Divine Spark” which may, or is, to become an Immortal Soul.

The Divine Spark a “seedling” from the Infinite, becomes a part of man at the birth of the body. This Spark - we know it as the Christos - possesses in latency all the attributes and potentialities of the Cosmos or creative Jehovah. In its latent, unawakened state, as an unaroused Spark of the Divine Flame, it must wait until the mind is awakened to the Christic concept and then be brought into the Consciousness of its eternal nature.

Like the little acorn lying in the ground, ungerminated, contains within itself all of the potentialities of the giant oak, so this Spark, lying in the “ground” of the earthly man, thought unawakened, contains within itself all the attributes of the Cosmic Soul. In one instance the combination of earth, water and warmth brings about germination; in the other it is the warmth, i.e., desire, the activity of the mind, through desire, and the compliance of the mortal which brings about its awakening and final “growth” of Consciousness.

In accordance with the laws of the Divine economy, each department of man’s fourfold nature has been given its own particular functions or offices to fulfill. To the mind has been delegated the office of Architect or builder; building within the body it inhabits a King Solomon’s Temple as a habitation of the Soul, then bringing the Divine Spark into Christic Consciousness to take charge of that Temple.

The mind must awaken to its possibilities, become the creative agency and direct the Work to be accomplished; hence the mind, because of its abilities and powers, its various activities

and means for the accomplishment of a given effort, is the seat of responsibility in the application of creative energy.

The destiny of the Soul of man is to become an exact prototype of its Creator, the Infinite. God, as creative being and all-Father of His family, embodies, as chief characteristics, the two eternal: Love and Wisdom, which assures, insofar as He is concerned, that all creative ability and energy will be eternally directed into channels of usefulness or constructiveness.

In one manner of expression He is the impersonal personification of the Divine Law of Love; the Ideal or ultimate of Infinite goodness. Man, being an expression of the Infinite, embodies these expressions in potentiality. Man, in toto, created after the Divine likeness, is an embryonic embodiment of the Cosmic Creator. Whether or not he will manifest this supreme attainment is left to his own choice.

The Divine Law in one of its highest aspects is not to be thought of as an external authority, something outside of man, but as the incentive of qualities and tendencies inherited in the Soul itself. It comprises the intricate parts which cannot be separated from the Soul and must become aroused, unfolded and grow as normally and naturally as the embryonic seedling locked up in the acorn, which under normal and natural conditions will germinate and become an oak. *The law of the oak is within the acorn itself.*

It has a choice of only one of two things: the seed, which contains the picture or image of the oak, either dies and rots, or the seed germ sprouts, grows and *becomes an oak*. The law governing the Soul of man and the seed germ of the oak are identical. "Each must produce after its own kind, or die.

Once the mind is conscious of its abilities and possibilities and is wisely directed, the Divine Spark may easily be quickened into activity. Its first manifestation is the incentive toward what we call "goodness," and toward obedience to the demands of the Divine Law in its various aspects.

Its inclination is toward the Light, because its own nature is *The Light*. Within itself is the "still small voice" we know as "conscience," directing and guiding to the extent that man is willing to listen and obey.

As the promptings of the Infinite urge are heeded, the Spark of Light which is, in truth, the Christos, the babe within its "manger" or earth environment, will gradually become aroused to full activity. In turn, the mind and its concepts will change and become more fully aroused and enlightened by the Light within and the Soul still more awakened.

Mind and awakening Soul react one upon the other, until finally Consciousness on both planes is established.

When the mind is awakened it becomes thoroughly imbued with the desire to obey the Divine Law. It receives guidance from the awakening spiritual nature. It thus becomes a conscious agent, replacing the former state of darkness or lack of Light.

Gradually it becomes the builder of both the spiritual temple and the Soul which finds a home in that temple. The mind will consciously utilize all its forces in this direction, intelligently using all the laws which apply; thus the mind deliberately and intentionally directs the invisible forces toward the execution of its lofty ideals; these being felt within itself are communicated or impressed upon the Soul for its own upliftment.

In this manner the awakened mind consciously directs its

creative faculties toward the fulfillment of a noble ideal. It consciously accepts its responsibilities for the accomplishment of this Great Work.

Although possessing in potentia divine attributes and possibilities, man as he ordinarily exists, lives and has his being, has lost all recollections of his first estate - before his "fall." He is governed by his animal tendencies because he gives thought to little or nothing else.

To express this more accurately, man is purely a carnal, sensual being, governed by the desires of these natures. Certainly he is given possession of a "Soul" or, more correctly speaking, he is entrusted with the Divine Spark which *may* ultimately become A Soul, but which is now all but dead; little else than a possibility.

Instead of recognizing the promptings which the Law itself sends out from its station or center, much as the radio station sends out its waves, he is bewildered by the dual inclinations of good and evil, both arising within him and creating a constant conflict in his nature and inclinations.

The Spark of Divinity is smouldering beneath the ashes of carnality and selfishness. The desires of the body have been so constantly gratified from infancy that by the time the child attains the age of accountability he recognizes no higher appeal than the flesh. His Soul nature is buried beneath earthly desires and tendencies, and his Divine heritage virtually lost.

The body, having no Divine impulses, holds supremacy over the entire being. Flesh and fleshy desires are in control. The carnal nature is supreme. The mind, unawakened to the dictates of a higher plane of thought, meekly favors selfish and sensual

interest. Man's love nature, which is in itself good, but which in this case expresses love of self instead of love for humanity, is utilized for ignoble and selfish purposes. Accordingly, in his dealings with men, arise wars, murders, strife and all other destructive conditions.

In the unawakened man, we find the center and the source of evil. Through the carnal man, the man of flesh, are born crimes and distress. On all sides we touch undesirable social and economic conditions.

The innocent are betrayed and the weak and the helpless are exploited and victimized daily - in short, there is all manner of evil. God did not create these conditions. they are man-made and, because they are destructive, they are evil. To claim that God had anything to do with their creation is to libel Him and to bring His divine Attributes down to the level of the brute.

The unawakened mind can recognize but one law - the demands of the carnal self - to which nothing, except material interests, seems real or worth-while.

Let it be repeated with emphasis: God does not create evil or destructive conditions. The unawakened man has brought about these things by the misapplication of that which is good, by non-compliance with the law of his own stifled, though Divine, nature.

When the Soul nature is in this condition of inertness and the mind is still unawakened to its Divine mission of nurturing the spiritual ideal, much effort is necessary to arouse it from its sluggish habits. External influences, warnings, admonitions, inculcations from those who understand the higher Law, and, above all suffering, are required to arouse the individual from

this inertia to a recognition of his true responsibility.

“Repent ye, for the Kingdom of Heaven is at hand.” This warning must be sounded with convincing force. “Seek ye the Kingdom of God and its righteousness.” This great Law must be brought to man’s attention again and again, with increasing emphasis.

Convinced that it is his duty to put forth every effort to find the Kingdom of God within his own being, his conscience becomes aroused to activity, and a conflict quickly commences between the lower self with its ignoble demands and the Soul nature with its idealistic tendencies.

This war of the two natures is to be regarded as an omen of health rather than of disease and is not cause for discouragement. It indicates that the Soul and its monitor, the conscience, are being awakened, and that the mind is becoming alive to its true function of utilizing its powers and faculties, its thoughts and desires, in furthering Soul growth.

During this stage man requires careful guidance that he may skillfully train his mind to become the redeemer of his own spiritual nature. Through firm and steady use of Will power, by directing his mental activities and faculties into constructive channels in harmony with an exalted and ennobling Ideal, man will bring about the eradication, or rather, the Transmutation of all evil tendencies and desires of his mortal nature. By doing this “mortality has (will have) taken on Immortality,” the fulfillment of the Law.

Evil has its origin in man’s carnal nature. *It consists in using for evil purposes that which is good in itself.* The redemption from evil, i.e., the elimination of evil, can be brought about only by

the direction of an awakened mind. The transmutation of evil is the reversal of indulgence in it.

This accomplishment is not merely of religious or spiritual importance. The practical application of this Law is the basis for all true success in *every* avenue of life.

5. THE LAW OF COMPENSATION

Who is a failure in the correct sense of the term? Why do so many men fail?

Failure implies that a man has not fulfilled his full duty either as it concerns himself or others; that he has failed in some manner to meet the conditions necessary for success. In other words, it indicates that in his own case he has not paid the price demanded for success; has not complied with the terms of the Law of Compensation.

Man was created in the image of his Creator. He is potentially endowed with all of the attributes, possibilities and creative capacities that his Creator possesses, though of course in lesser degree. This being admitted, it is certain that in the case of failure it is due either to ignorance regarding the things he seeks to accomplish or achieve, or the incorrect use of his forces, power, abilities or knowledge.

The Nazarene gave us what is perhaps the simplest, yet most difficult, of all Laws for success: "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you." By no means should we construe this in a purely religious sense. It is sound business sense. It commands no more, no less, than: "Do all things right - correctly," then all things may be yours. To accept this command, to comply with it, is the assurance of success.

This statement means exactly what it says. It is a fair, just, righteous command. First be certain that you (a) *know* what you want to do, (b) learn how to do it, (c) proceed to do it the way it should be done; and, more important still, (d) *do it when it should be done* and (e) *in the spirit in which it should be done; working patiently and persistently* until the task is accomplished.

This command or Law is not an arbitrary, unfair, dictatorial decree by an unfeeling judge who is out of sympathy with those of lesser rank than himself. It is not restricted in any sense to the domain of man's religious, devotional, spiritual nature, though all too frequently so considered.

It is not to be regarded as an ethical standard concerned solely with man's relation to man - although it pointedly applies to dealings with his fellow man - because that is strictly concerned with natural, spiritual and moral law. The principle underlying the command is in reality the *Law of the Universe*. It is based on *right*; it is likewise based on *correctness*, and lastly, on *exchange*.

What, under present consideration, does the "Kingdom of Heaven" imply? Simply stated, both in a material and spiritual sense (these cannot be separated), the "Kingdom of Heaven" is the domain of man's, *every* man's, interior resources; his inherent forces, capacities and capabilities. It is the "kingdom" or domain of Divine possibilities with which he is endowed and limited only by *himself* - by his inertia, his ignorance or his unwillingness to fulfill the obligations of the Law.

This domain includes the instincts of self-preservation, the creative forces, together with the latent or undeveloped ability to direct these forces into the right channels for the accomplishment of the purpose in mind.

What is it to "seek the Kingdom of Heaven," as applied to every individual? It is to learn how to unfold, cultivate and develop the powers, capacities and capabilities of man's interior kingdom and so be able to make the most of exterior opportunities. It is to explore his own fathomless realm of possibilities; to investigate the provinces of his own inner resources and bring all

of these latencies to a state of dynamic efficiency and constructiveness. If man is actually willing to do this and proceeds to do so, he will soon realize that all things are within the individual, ready to be made available and productive.

To become capable of applying these talents and potentialities, man must search his own *within*. This is implied most positively in the command "Seek you *first* the kingdom of Heaven." He must learn how to explore this inner kingdom, a world or universe in itself, and there discover the means of attainment and accomplishment. He must seek for and proceed to attain self-mastery, making himself proficient and efficient in the application of his creative power of thought, desire (love for the thing he seeks to achieve and accomplish), and the Will to stick to it until the accomplishment has been achieved.

In the meantime he dare not neglect the opportunities offered him in the material world of sense, but must thoroughly prepare himself in the fundamentals and basic principles of the work which he seeks to accomplish. Preparation and uninterrupted effort are the fundamentals of success. Some there are who, because of their knowledge and ability to succeed; others must learn from the beginning and develop the ability.

The inner realm of untold possibilities is indeed the "Kingdom of Heaven" or of "all good and righteous things," and elsewhere termed "the Kingdom of God and His righteousness." It is well named, for it is the domain where reside, to be drawn upon, all the Divine powers and resources with which the Creator endowed his creature.

However, this thought must be emphasized: Even though all that is to be found in this inner self may have been developed

and brought to a state of activity, it cannot correctly be called "the Kingdom of God and its righteousness" unless man's desires are free from gross self-interest and baseness and unless his achievement has been brought about in obedience to the purpose and Will of the Divine Law.

"Seeking the Kingdom of Heaven" is necessarily a twofold effort and process: (a) it includes the development of the faculties and possibilities latent within man's being (b) it embraces the purification of man's desires and motives to assure the use of these powers only for purposes in harmony with the Divine Will and Law.

"Seeking the Kingdom of Heaven" becomes the secret of success in life because the development of man's innate nature and resources, when actuated by unselfish motives, puts him in tune with the constructive forces of the Universe and he is carried along with and sustained by them.

The primary object of the command - Seek ye first (begin by) the "kingdom of Heaven" - was, and is that man should learn to know and then make use of all his natural powers, forces and faculties in all the affairs of life. This one purpose should be the activating motive for cultivating these powers.

Such an endeavor and the resulting development should enable him to achieve success in his chosen field, making him proficient in his undertakings and efficient in his service; consequently helping him to triumph in the department of life wherein lies his greatest interest.

In this sense, the Divine decree - "Seek ye first the Kingdom Of Heaven" virtually commands: "Develop the powers and forces of your own kingdom, both within and without, and success,

both materially and spiritually, will be yours.” Such is the Law.

It is the plan of the Divine Law that man should succeed in the realm of his choice, but the Divine inculcation - “Seek ye first” - commands that man must start with righteousness, i.e., begin *rightly*.

The responsibility of accomplishment rests entirely with the individual himself and the method he pursues. He must be willing to “pay the price,” because another Law is: “Only the laborer (*after* he has labored) is worthy of his hire,” hence success that is real and lasting follows only after man has obeyed all the parts of the Law. The greater the purpose and the higher the plane he seeks to achieve, the heavier will be the price he must pay. This includes self-preparation and effort.

These two are ever and forever the handmaidens of success. Excuses for lack of preparation and inertia (laziness) are not acceptable in the realm of success. Effort continued and sustained - labor - alone is the exchange to be made. That which is obtained or gained except by fair exchange is robbery and will be recalled at a moment least expected.

He who demands, or accepts, that which he has not earned beggars himself. He is thereby “beholden” to the giver; he is “subsidized” and to that degree in bondage, hence a slave. He has not complied with the Law of seeking first the “Kingdom,” i.e., depending upon himself and his God-given abilities and capabilities.

The just, those who acknowledge the Law, investing effort, time, material substance and making the necessary sacrifices in achieving or gaining possessions, experience great joy and pleasure in possession. Theirs is a righteous feeling for honestly

having obtained that which they have. The more liberally we are willing to pay, whether this be in time, effort or other exchange, the greater to us is the intrinsic value which we receive in return.

Superior quality is generally, almost universally, associated with greater expenditure of one thing or another. This is because we have an unconscious sense or feeling of the Law of Compensation and that fair exchange is a Law to be respected in every phase and station of life if we are to be free men.

Lack of knowledge, or refusal, due to inborn dishonesty, to comply with the Law of Compensation, usually account for all defeat and failure.

Everyone of us is placed in the position or condition which we occupy because, for the time being, *we belong there*. A lesson is to be learned or a debt to be paid. Complaint and inertia will not help or lift us out of our present condition until we have learned our lesson.

The natural longing for something better, higher, more advanced, or for greater possessions, is a certain indication that man has the capability within himself to work out of his immediate environment into something better; to free himself from the present undesirable condition and attain to that which is nobler and gives him greater freedom.

The question is whether or not man is willing to make the necessary effort and the required sacrifices to free himself of the things that bind him, so that he can progress and proceed in the fulfillment of his desires.

Here is where the vast multitude makes the greatest mistake. They erroneously believe that conditions, circumstances and others like themselves are interfering and retarding their

advancement, thwarting their efforts. This may be true, possibly is, but if so then it is the incontestable proof that they are slaves and in bondage to conditions or persons that stand between themselves and the fulfillment of their desires.

It is a certainty that until they arouse themselves and rise above such bondage and obtain their freedom, they are unworthy of freedom and success, irrespective of who or what happens to be their stumbling block. The price of liberty (freedom) is eternal vigilance.

It is equally true that the price to be paid to rise above circumstances, conditions and environment is constant effort, the never-give-up spirit, the I-Will-Win determination uninterruptedly adhered to.

Countless others believe foolishly that the secret of success, or getting into more desirable circumstances, rest with someone else; that some outside power or influence is capable of lifting them out of themselves. This may be true in many instances, but it is an artificial success and is only temporary. Those who believe this, and they are legion, continually seek for something outside of themselves as a means of advancement. They seek to be subsidized, unaware that this is nothing less than selling themselves into bondage and far less desirable than ordinary failure.

To many depend upon influential friends, relatives or a "pull" with political factions. When these fail, they are in despair and, lacking the manhood and incentive to depend upon themselves and their own abilities, they forfeit what might be turned into success and therefore fail, condemning and damning everyone but the right one, themselves.

Admittedly, no man is sufficient unto himself, nor able to live

unto himself. It is equally a truism that in modern civilization we are virtually dependent on one another, but this dependence should be through the medium of exchange.

When the development of interior resources and innate possibilities are concerned the real man must depend upon his own efforts. No one, whoever he may be or whatever his station in life, can permanently hold in check the individual who is determined to develop his potentialities and to achieve success. If this were not true, then it would be equally a fact that we are all the slaves of others.

Once man actually realizes that he is possessed of powers, forces and faculties endowed by the Creator and is capable and privileged to develop and use these inheritances in any channel he chooses, aye, more, that he is commanded by creative Law to do so, irrespective of the opinions and restrictions of friends or foes - he will, if a man, in the true sense of the term, make every effort to master the laws which govern this inner development and then proceed to so live and so strive as to bring all his forces into activity.

In doing this, he will come into the "Kingdom of Heaven" and all the statement implies. He will then be the master of his own interior creative agencies, directing and using them for the benefit of himself and, indirectly, for others.

Anyone desiring to free himself from objectionable conditions or environment and to reverse his position must first of all determine whether he is actually qualified for the position or place in life to which he aspires. If he finds himself lacking, and if he is at all wise, he will at once proceed to take the necessary steps to prepare himself, being assured that there is a place and

position for every capable man. In this effort others may be of great service in guiding and preparing him, just as he later may render like service to others.

However, he must not get the idea that others can do this work of preparation for him or even make it easier for him, because the effort necessary will give him the strength to carry through to success after he has prepared himself.

“Seek first the Kingdom of Heaven” signifies that it is incumbent upon man to first labor for the attainment of oneness and harmony (a state of peace) within the self and not be torn constantly by conflicting desires and uncertainties.

Such conflicting desires and uncertainties are always certain to bring about failure and defeat in whatever the undertaking may be. “Be sure (certain) you are right, then go ahead,” unflinchingly and unhesitatingly. The individual must establish peace (certainty and assurance) in his own household: his thoughts, desires, purpose and motives.

Nothing is certain so long as the carnal desires are toward one thing, the mind toward another, and the spiritual self toward still another, and, possibly, in addition to all this inner conflict and turmoil, family and friends in still another direction. A man in such a position is like an aviator who finds favorable indications in one direction, but flies in a directly opposite and dangerous one.

All too many, perhaps ninety-nine out of every hundred, fancy they want certain things above all others. When the desire is subjected to reason and analysis they find themselves wholly uncertain, their convictions at cross purposes and without a real urge to proceed in the indicated direction for success.

Unification of ideas and desires is essential to success. There must be one central desire and then all minor ones condensed or transmuted into that desire; the entire nature brought to one fixed purpose. This is Concentration and Centralization; a Unification of purpose; the key to every success.

This process of unification and harmonizing the various desires of our divergent nature may, and most frequently does, require time and effort. Even after this is finally accomplished we should not foolishly expect to at once step out of the old condition and into the new one. Man must become gradually conditioned to the new environment.

Nature says that all birth is in travail. If he is a real man, then without grumbling, bitterness or self-pity he will continue with his old duties until he slides, as it were, into the new condition; prepared to render even more perfect and faithful services in his new position or environment than he did in the former.

Freedom from the old and the benefits of the new are gained slowly, patiently, step by step with patience, cheerfulness and above all perfect willingness to comply with all necessary efforts and denials involved.

The desire for a more advanced position in life is natural, a God-given urge and, in true manhood, is accompanied by an incentive to willingly devote whatever time and effort is necessary to attain his objective. All energies, thoughts, desires and interests should be steadily, faithfully, patiently bent toward the end to be achieved. The mental pictures, imaginings and far visions must be occupied with the purpose to be attained, and become part and parcel of the mental fabric, and woven into the very fiber of one's being.

Even casual, listless, dreamy, fanciful visions of him-self in the desired position, *if these are incentives to action*, will be of some slight avail. Man must fully comprehend that his thought kingdom, must be changed into “the Kingdom of Heaven” within his own being and through his own resources and manifold powers.

This is in truth and fact the Center of Causation, the Crucible of Power. We should learn to understand the psychological principles and Divine Laws underlying and controlling the activities of both thought force and Will power - while also cultivating the ability to recognize and the Will power to do our God-given duty - whatever it may be. An understanding of these principles and Laws will enable man to consciously direct all the energies and faculties of his being into channels for the attainment or accomplishment of his desires.

At this point of the progress of the individual he is dependent upon and requires the help of instruction and direction of one who fully understands the laws and principles of constructive thinking, wise direction and the efforts necessary to attain success. No one but himself can make the effort and do the work, but others can teach and guide him in the principles of self-mastery - the first step toward mastery of conditions and circumstances - encourage and guard him until such time as he is capable of charting his own path.

It is at this point that man most frequently meets with failure. Due to erroneous concepts and a disregard for the Law of Compensation, he is all too often unwilling to pay the price of attainment; to comply with the requirements of the Law of Compensation and fair exchange.

Once he understands the underlying principles and the

absolute certainty that there is no possibility of obtaining and retaining “something for nothing” - as he realizes that man must pay for, make an exchange for, everything accepted, he will proceed with his daily tasks in an entirely different attitude; in an orderly manner and cheerful spirit. He will also know that, having the proper conception, nothing can be taken from him without his receiving a return. All his thoughts, his actions, his efforts will be in agreement with the law of equal exchange. He will establish in his nature scrupulous regard in respect to the sin of omission, both as it concerns himself and others; the Law of Compensation teaching that sins of omission are as grievous and causative of failure as are those of commission, and both are to be guarded against at all times and under all conditions.

An understanding of the Law of Compensation, or full equal exchange, is like a new birth. It is a mental awakening to a new truth. Transition from one state of being (existence) to another is attended by pain. This is true irrespective of the nature of the birth; whether it be mental awakening to the formerly unknown which demands discarding the old, leading into a new plane or state of experience, or into spiritual unfoldment.

In the experience of the individual who is just coming into an understanding of the Law of Compensation and is truly endeavoring to fit himself for a better position and more desirable services, there is the certainty of pain, because of anxiety and mistrust of the workability of the Law insofar as the individual is concerned.

This is understandable. Man often fears that under new and heretofore unknown conditions his undertaking may prove to be unsuccessful; there are fears of family disapproval; of what

others may say or think, and there is a nameless and indefinable dread in making the necessary change. We have this fear or dread even when moving from one house to another; one city to another.

Moreover, there is still another price to be paid for success or attainment. This involves pain of another type; the repeated struggles and battles with the lower nature clamoring for the ease and pleasure of a less strenuous life. It is not yet fully understood that when the challenges of the lower, lazy nature are met and overcome, the battles won, they give man in exchange a constantly increasing strength and ability to meet still greater difficulties and overcome them, which in turn offer still more strength.

The Law of Compensation concerns the individual; every individual, in its relation to fairness and justice. He who is helped by another, or accepts something from another, should willingly comply with the requirements of the Law of Exchange. The principle and honor embedded within should urge man to not only willingly obey the law, but be anxious to do so in order to remain free, whether or not the creditor is in need of repayment. The Law is not concerned with what others may need, but with the nature of our inner self.

As soon as a man becomes convinced of the absolute and unerring accuracy of the Law of Compensation in every department of life, he will at the same time realize that his own self-preservation, self-promotion and inner happiness (peace and contentment) are undeniably dependent upon his satisfying the requirements of this law. The Law is self-operating; self-reacting. To possess true friends, one must feel real friendship and offer

it to others.

The same law applies to affection, love, and all the other godly emotions. It is equally true with the feeling and display of the passions. To be affectionate, to love, is to have life enriched by the *reactionary* forces created by such feeling.

It is recognized that there is such a thing as ingratitude; all too much of it. If one is affectionate because there is affection in the heart and not with the thought of profit; if one loves because there is love in the heart; then this affection, this loving is self-satisfying.

If we are unselfish, the ingratitude of others has no effect upon us, even though it may seem that our love and affection are somewhat wasted. To be hurt by ingratitude is proof that the affection or love offered is of a selfish nature and it is the selfishness which caused the hurt.

Those who are selfish at heart are usually unwilling to recognize and accept the Law of Compensation. They still believe that something may be had without exchange. They will continue in this belief until by bitter experience they become conscious of the fact that they have been laboring under a delusion and that everything which they accepted without a return of equal value must now be repaid, even if they do not possess the wherewithal to pay.

On the contrary, those who are naturally honest will accept this Law because its expression is recognized as fair and just. These seek the best and will not be satisfied with less than the best, and if need be, will make whatever sacrifices are necessary to obtain or attain to, the best and highest.

Because of their recognition and compliance with the Law

they will ultimately be successful, while the others will remain failures; the victims of both themselves and those who possess the shrewdness to use their weakness to their own benefits.

What is the reason for these diverse issues? What is the underlying principle involved? At first glance, and without full knowledge of the Law, this is not so readily understood, but a careful analysis furnishes the answer.

Those who seek the best, and find it, are willing to make an exchange of equal value, no matter what sacrifice is necessary. In doing this they raise themselves up; uplift themselves, thereby raising their vibrations, attracting to themselves the best there is for their welfare.

On the contrary, those who compromise with their higher nature, those who are “cheap” with themselves, and who, opportunity offering, will take advantage of others for their own benefit, thereby lower their inner nature and their vibrations to such an extent that they draw to themselves just what they deserve.

He who sincerely is seeking to attain the highest, whether it be material or spiritual, is not actuated by the thought or feeling; “I cannot afford it,” but by the question: “Can I afford to do without it? When our ambition reaches the conviction that nothing but the best will do, then we willingly work to obtain the best.

This does not imply that in ordinary life, merely knowing what is best and wanting the best, will enable us to immediately step into the exact position desired. It is necessary to first fully prepare to fill such a position. In the meantime we should gladly accept any position, however menial, and in that lowly position *give our best*; lifting ourselves, as a result, up to the spirit of the

better position and find it ready when we are prepared for it.

In like manner, a man may be in need of a suit of clothing, but be without the means of buying the kind suitable; in which case he would choose the best possible and make an effort toward obtaining a better one. The effort would be toward betterment; toward constantly improving the self and the position; an elevation of the spirit and hence of the attracting vibratory forces.

Development or growth on all planes of existence, being, or activity, must always begin with effort; not by the intercession of any one else in our behalf. We must endeavor on our part to obtain or secure the things we consider essential to our welfare, or for the progress of those dependent upon us and for whom we are naturally, morally and spiritually responsible. Our own personal effort to obtain that which we desire requires that we arouse within ourselves the latent strength and capability as well as the dormant faculties inborn and awaiting the command to “come forth.”

The Nazarene made practical application of the Law of Compensation or exchange when he expressly forbade the disciples to take money or extra clothing with them on their journey, clearly teaching them by example that the “laborer is worthy of his hire” in the field of teaching and healing as certainly as in the production of food or other necessary commodities.

The Divine Law cannot possibly be unfair or unjust in its commands and demands. Whoever upholds this Law in his relations with others is neither unfair, severe nor cruel. He is merely exacting from others an exchange based on justice, teaching them by example that they must live above the plane of parasites and spiritual beggary.

In our emphasis on the acceptance and fulfillment of the Law of Compensation we should not become guilty of withholding a neighborly spirit, nor refuse kindly help to the needy. We must indicate by our actions that to be worthy of the pleasures of human intercourse and good-fellowship we must not forget the necessity of living in the spirit of the Law.

To become a recipient of regard, we must in turn be a giver. To expect honest and just treatment in our business transactions, we must in turn render like service to others; remembering at all times that “to give is to receive,” if not at once, then certainly “after many days and when most in need.”

In accepting anything whatever, even as a gift, we are held strictly accountable to the Law. If we do not give freely in return, then at some time, somewhere, by some means, we will be deprived of an equal value as an exchange or repayment; hence it is better to remember the Law and consciously and willingly comply with the Law.

The operation of this Law is unerring, impersonal and accurate. We do pay for all we receive, whether we know it or not; either consciously and deliberately, or grudgingly and unwillingly. The losses, injuries and misfortunes, and even the rebuffs of daily life are all too often the demand of repayment by the Law, or because we fail to live in the spirit of it, even though we comply with it physically or materially.

How much happier and successful life would be if we would willingly comply with the Law's principle of equality and equilibrium, instead of so frequently cheapening our character and spirit by the attitude of mind savoring of continuous “bargain-hunting,” even in spiritual things.

The highest price paid when dealing with honest merchantmen - and we should not deal with others unless it be unavoidable - generally assures the best and most desirable quality and is, in the ultimate, the wisest economy.

Nothing is here indicated to lull our reason to sleep by a false sense of honesty and permit ourselves to be imposed upon. “Be wise as serpents and harmless as doves” can well be recognized as a part of the Divine Law.

Instead of always thinking of “buying” and “selling” it would be far more desirable if we held the thought of making wise investments and exchanges with the idea that all concerned in the transaction should benefit.

Success is only for those who recognize the governing Laws; who are perfectly willing to pay the price demanded; fulfill all that success demands, both as regards ourselves and others. The secret of good “luck” or “fortune” is in knowledge, honesty, self-reliance and self-mastery.

To seek and find the “Kingdom of Heaven,” i.e., to wisely and constructively master and use the creative forces of a trained mind, an awakened consciousness and an ennobled heart, is in part a willingness to “pay the price” demanded by the Law, together with the wisdom and strength to refuse imposition.

6. THE "WHY" OF SUFFERING

Man suffers and is in sorrow! Is suffering man's enemy or his greatest friend? Will man ever regain his Divine inheritance without the agony of suffering to awaken him from error into enlightenment? Is not suffering the effect of a condition which should arouse man to seek the cause and be the incentive for the elimination or removal of the cause responsible for his suffering?

There are many reasons for man's suffering. Almost all of them may be roughly grouped into four classes:

First: The pains, sorrows and miseries caused by his own acts and committed in the present life.

Second: The misfortunes and losses due to his own actions but committed in former incarnations.

Third: The sorrows, losses and distress following in the wake of his own sins of omission.

Fourth: The misfortunes, sufferings and sorrows resulting from the acts and interferences of others and for which the victim is in no sense responsible.

All of the undesirable experiences we pass through as a result of the first group of causes are due to the activity of the Law of Consequences; the effects following causes. These might rightly be classified under the Law of Retribution.

These experiences include distress of every type, pains and suffering, sorrows and losses as a natural result - the inevitable consequences of our own thoughts, desires and acts. The principle involved can be succinctly stated as: Thoughts, desires, and our actions as a result of them, though the unerring and unpreventable operation of an impartial and irrevocable Law, produce "fruit after their own kind." The returns, whether happy or sorrowful, painful or pleasant, are the result of a cause which we

ourselves set in motion - the REaction following action. Forces, set in motion, return to the thinker and actor and are of the nature of the original thoughts, desires and acts. This Law has been stated in innumerable terms, the most simple of which is that by the Nazarene, the Initiate of Galilee: "As a man soweth, so shall he reap,"... and in the common parlance of the country folks: "Chickens come home to roost." Like attracts like and returns with it.

The undesirable experiences, whether these be pain, sorrow, sickness or loss, may be classed under the second group of "cause and effect." These are likewise due to the action of the Law of Consequences, but have special reference to the debts still due as a result of our desires and acts in a former incarnation. This is properly known as the Law of Karma; i.e., the Law of "cause and its effects" extending from one incarnation to another.

All the sorrows, losses and misfortunes, whatever their nature, resulting from the other group, cannot be classified under either the Law of Consequences, Compensation or Retribution. These experiences, though undesirable, if rightly - the right spirit - accepted, will accumulate the Biblical "treasures laid up in heaven," which will at some time or other accrue to the benefit of the one suffering, when not due to his own evils.

All creatures born of the flesh incur sins of omission, and consequently suffer in one manner or another, for their shortcomings. Daily, even hourly, we violate the Law by allowing to pass undone that which we should have done. A large volume would be required to name all the sins of omission; and none, whether rich or poor, high or low, are free from such sins.

He who agrees to labor for a stipulated wage, however

insignificant and insufficient it may be, becomes guilty of the sin of omission if he neglects to perform his full duty. He simply stores up Karma that must be paid at some future time, possibly when he is least able. The inadequacy of the compensation is not an excuse.

The mere acceptance of the terms, though unjust, makes him responsible for rendering his duty fully and well performed. It is a contract; a contract is an obligation; an obligation is a promise; a promise is a vow. This is the Law; the Law is just.

Under that Law a wise Providence with its exacting Law has decreed, that if the illy paid laborer, or any laborer, for that matter, performs more than he has agreed to do and for which he is not reimbursed fairly, he thereby accumulates a "fund" for the future which will inevitably be turned over to him when he is most in need.

The housewife who neglects her duty, illy performs them or procrastinates, is guilty under this Law. The business man who employs unfair methods, renders poor services or charges more than honest prices, is equally guilty. The employer of labor who takes advantage of those who labor for him is guilty.

All may profit for a time, but sooner or later the "laborer must be paid" and he will be paid according to the labor rendered and in the spirit in which it was rendered. "Man reaps as he sows," whether this be "wheat," i.e., work well done, service rendered or fair compensation returned; or the sowing of "tares," the shirking of one's duty; promises broken, or advantages taken of others.

To more fully understand the Law of Consequences, and of course, the Law of Compensation, we should possess a full com-

prehension of its action and reaction.

Every thought we think, every desire in the heart, every act committed, is recorded in, or on, what is so aptly termed by the Scriptural writer as the "Book of Life." This "book" is neither more nor less than what may ultimately become man's Immortal self, after "mortality has taken on Immortality." The keeper of this book, the servant of God or the Creator of it, is the Conscience or "Bookkeeper" which God has made part of the Soul. This conscience, not being of man, earthly, but of God, Divine, is a faithful scribe, giving credit where it belongs. Man's conscience is likewise the judge; impartial but just and unswayable. It is the "agent" that both punishes and rewards. In one of its aspects it is also "memory" and in another it is "Retribution."

As Retribution it is the agent of the Law of Reaction, also impartial but just. It returns to man that which man sends out; just benefits and blessings for good; punishment by loss, suffering and sorrow for evil. The "Bookkeeper" and the "Agent" work harmoniously together, bearing in their hands either "Gifts of gold and frankincense" or "the Shadow which is death."

Our thoughts, desires and actions do not merely make a record of all that we do, but they are also at the same time and under the same Law, engaged in the work of building the embryonic Soul into Consciousness, or burying it still deeper in its tomb.

This Soul Spark, this Christos, is given into our care for its nurturing and development. It is the "grain of wheat," a grain of Immortality. It is a part of God. As a Divine Spark it is self-existing when we receive it with our first breath of life in the material, mortal world. At that time it has not yet become individualized. Individualization is the work given us to perform.

This Christos is just like a mortal child. It requires arousing and nourishing as the loving mother does her child. It must be well guarded, and this guarding and nourishing grows out of our deeds of goodness and kindness and our conscious efforts to bring the innate Spark into Consciousness.

When and as we think elevating and ennobling thoughts, when our thoughts are constructive, and when our deeds are of goodness and kindness, when graciousness possesses the heart, all this is impressed upon the Christos, the Immortal Spark within us. If such exalted thoughts, creative desires and noble deeds continue, then this tiny Spark of Jehovah, this eternal Fire Spark within, will become more and more aroused, and in good time the Christos becomes the *risen* Christ; man has become the Son of God.

On the contrary, if the thoughts are evil, the desires degrading, hence destructive, and the acts evil, then the Light of this Christic Fire is that much more dimmed. Whatever the intent of the thoughts, desires and deeds, the Law of Consequences or Compensation functions in harmony. He who sows wheat, shall eat the bread of life; he who sows tares, shall be burned with the tares. This is the Law.

When man's deeds are more evil than good, there is no spiritual growth. The Soul-potency remains in an inert, unaroused, and non-individual state. There is an accumulation of the debris that effectually buries the tiny spark of the Divinity. This continues until the time of the death of the body. Then the part from Jehovah returns to the storehouse of God, and man - the personality - is dead unto destruction. To him has been offered the gift of individual Immortality, and he, in his blindness, refused it.

Although a Soul may have been aroused to some extent and possibly had commenced to grow and expand, yet, if the possessor persists in destructive thinking and erroneous living, the evil, being a disintegrating force, induces dissolution and diffusion of the Soul forces.

It is written: "The Soul that sinneth, it shall die." Can man successfully evade Laws of God for the government of himself? This, again, is another manifestation of the Law of Consequences, Compensation or Retribution.

Thus far, the Law of Consequences has been considered abstractly and in only a general way, as to its action on the Soul. In the natural order of things we now proceed to consider it more specifically and to view its working in daily life.

The doing of evil is like giving a note to a bank. When the note is due it must be either paid or renewed. Moreover, the interest must be added to the entire amount. No matter what method we pursue, when we wrong or defraud another - even if he is unaware of it - it is recorded by the Divine Law. In some way, we must recompense the one sinned against or we must suffer the full consequences, that is, we must pay the indebtedness - with interest. "As we do unto others, so will we [ultimately] be done by." This is an absolute, irrevocable law under which we receive exactly, and with the addition of interest, what we give. Because of the action of the Law, if we, in any way, are the cause of suffering or misery to another, someone - not necessarily the same person - in some way, will bring us sorrow and loss.

There are many ways whereby we may be the cause of the suffering of another. By harboring grudges against him; by our jealousies; by bitterness of thought or antagonism toward him;

or, even, by lack of responsiveness to offered kindness. These are merely a few of the avenues through which we may be the means of inflicting sorrow and misery on another by our attitude of mind.

Then, there are manifold practices in which we may be unjust to another by our words; saying unkind things; spreading evil reports; insinuations and subtle suggestions of discredit. Again, we may deeply injure another by the injustice of our deeds in business transactions and by the various other means coming under the category of wrongdoing.

Much of our own suffering is due to the reactionary influence of things mentioned. There are few of us who have not done and said much to cause sorrow or loss to others. Of this we would be well aware, had we a more comprehensive understanding of the Law.

Financial losses may be traced to the defiance of the Divine Law. In some way, at some time, we failed to give full value for something received; or, in doing work for which we received value, but did not render full equivalent in service. This may have continued for a long period, all of which was placed against us by the Divine Law, and, meeting with a loss, we are simply paying that just debt with added interest. We are called on to pay it, not to the person we injured or defrauded, but to the Law of Righteousness. This same Law will wisely operate that the one whom we wronged, is recompensed justly.

Let us consider the justice of this all-governing dispensation. It may be that I, personally, am a drone, and refuse to do the work that I am capable of performing. However, I have the means to hire some one to do that which I might, and could, do myself.

The one retained to fulfill the duties evolving upon me might easily say that as I consider myself above such tasks, he will do no more than is absolutely necessary to retain his position.

By this attitude of mind and refusal to perform his full duty, he not only robs me because of his refusal to render a just return, but he also creates an indebtedness to the Law of Consequences, Compensation and Retribution, which increases from day to day and must sooner or later be paid with interest.

My neglect cannot be an excuse upon which to base his claim. Every man is a law unto himself. One individual's weakness or shortcoming cannot relieve another of his own responsibility.

According to the teachings of the Nazarene and the many other true Masters, man is here for a specific purpose. That universal duty is to gain understanding through experience; to learn to know good from evil, and to attain Conscious Individuality. In other words, man is born into the flesh that he may fully comprehend his power as a creator and thereby ultimately become conscious of his Oneness with the Father. His duty here is to learn to know the Law, and his responsibility is in fulfilling the Law. To accomplish this signifies doing all those things which God would have him faithfully perform; that is, to live according to the dictates of the Divine Law.

No man can gain freedom from the earth plane unless he accepts his responsibilities. This acceptance imposes upon one the necessity of living in obedience to the laws that will gradually, but surely, lead man to Illumination of the Soul - to Christhood or Sonship. When man has reached Illumination, he has likewise attained Conscious Individuality, and is one with, though distinctly separate from, the Father.

Having committed evil or “sin,” and man does this continually and consistently, consciously and unconsciously, he seeks to regain his freedom from the serfdom to which evil sentences him. By rendering service where it is actually needed and in other ways man can pay his indebtedness to his fellow man and the Law of Karma. If he fails in doing this during his present earth life, then he must return to the earth plane, laboring, sorrowing and suffering until he becomes conscious of the cause of his “evils” and begins to free himself by living the exalting, constructive life. This means neither more nor less than to live a natural, normal and spiritual life.

Once man attains to Soul Consciousness and the At-One-Ment, he will cease to be guilty of the thoughts, acts and desires which bring him naught but the undesirable. He will pay his Karmic debts. After his Illumination or finding of the light *within*, all that he does will be with the thought of good, both to himself and to others. In this way he will not only gain his freedom from the Karmic Law, but he will at the same time “lay up his own treasures in Heaven.”

Reincarnation is made necessary by the functioning of the Law of Karma and the payment of all debt upon the records of the Soul. Reincarnation is necessary only for those who refuse to live according to the dictates of the Divine Law. True, at times some of those who did attain to Illumination and Soul Consciousness, who became Sons of God, hence one of the Gods, do return to earth, but this is of their own free choice, because they so “loved the world” they desire to return to it; rendering service, giving guidance to those in need and sincerely desiring it.

Man is in no sense responsible for the suffering, sorrows and

losses for which he is made to suffer, under the fourth group of causes. It is much as though he were compelled to deposit money in the bank against his will, but which in due time he is permitted to use for his own benefit.

The apparent injustice is brought upon him as the result of malice, hatred, ignorance or the irresponsibility of others. While it is true that the evils or losses brought upon him are as great as if due to his own deliberate acts, they nevertheless may rightly be regarded as “investments” rather than punishment or the enforced payment of debts. This manner or type of sorrow and suffering can be clearly illustrated by the life of the Nazarene.

Although he came to earth an enlightened, Illuminated and Conscious Soul and lived a sinless life, he nevertheless suffered as much, if not more than any other human being then living. This was not the result of his own acts, but because of the hatred, malice and treachery of those who hate goodness and kindness, and whom he came to help. In his case it was not punishment or the payment of debt, but the laying up of greater glory in his Father’s Kingdom.

When we suffer undeservedly due to the thoughts, desires and acts of other, it will greatly help us to accept it and suffer in patience. It is like being offered a note from one who desires to borrow money from us. We will hold the note, he will have the cash, but in time, the amount of the collateral must be paid, with interest. Those who cause us suffering when we are in no-wise guilty must themselves pay the penalty. That which they pay must come to us for our compensation, and all that we have undergone will be changed or transmuted, into knowledge and wisdom, which, in due time, leads to higher and more sublime

Illumination.

Unfailingly must we remember that there is no reward for loss and discomfort when we accept it with impatience or with complaint. The fretting under the injustice will offset any benefit that might otherwise justly accrue to us. It is written of Apollonius of Tyana that no matter what he was forced to suffer, he always accepted it with patience, without a word of complaint, as though he were meeting something that was his due.

As a result, for every agony through which he passed, he received greater power to do greater work, and additional strength to undergo trials. It is not always easy to understand whether a certain test or undesirable experience is due to our misdeeds in this or a past life, or something for which we are in nowise responsible. It is for us to accept that which we cannot avoid, and to do so in harmony with the Law of love.

We must learn from the lives of the Initiate Masters that no one is exempt from suffering so long as he is on the earth plane. The Master often passes through far grater agonies than could possibly be experienced by the unenlightened of God's children. The refinement of the material elements produces a sensitiveness unknown to the ordinary mortal and it is because of this transmutation of the gross into the refined that the sorrows and miseries of the Master or Initiate are so much greater than those of earth's children. The earth plane is a training school for all. If we refuse to master our lessons during regular hours, we must remain while others more obedient have their freedom.

To summarize the four groups which cause suffering, here are the facts in condensed form:

1. For the thoughts, desires and acts of the present life, these

awakening us to knowledge that will lead us to Oneness or Sonship with the Father; though remaining individual, separate entities.

2. For those acts which we did in past incarnations and for which we have now returned to this planet to make payment, with the knowledge that we can repay them all, and if we live according to the Law, we are enabled to arouse the Divine Spark to Illumination and Conscious Individuality, therefore to Immortality; "mortality having put on Immortality."

3. For all which rightly and directly accrues to us because of the sins of omission, of duty unfulfilled, of services paid for, but not rendered. To offset these, we must give profound thought to all that we promise or imply by our acceptance of conditions. Unless we fulfill our entire duty we will be continually increasing our indebtedness not only to man generally, but to God as well. There can be no freedom so long as we are slaves to our weaknesses and inertia.

4. For the thoughts, desires and acts of others, for which we are in no way responsible, but through which, if we accept and bear them with patience, we will receive strength and power, ultimately greater Illumination of Soul.

Inertia is weakness; weakness is death. Only by our own conscious activity to overcome weakness by transmuting it into strength, may we free ourselves from everything undesirable; drawing to ourselves all things for our benefit, welfare and happiness (peace).

7. SOUL ILLUMINATION vs. DESTRUCTIVE NEGATIVISM

To the majority of Western minds, the terms Initiation, Master-ship, Adeptship and Illumination, or Psychism, Yogism, Occultism, Mysticism and even spiritualism, are more or less synonymous, vague terms and thoroughly confusing.

It is important to students, as well as to those who are interested and may become students, that they have a clear and readily understandable definition of these terms. It is our purpose to present in unmistakable terminology the dangerous tendencies and the ruinous effects certain forms of Yogism, Psychism, Spiritualism and other forms of practice may have on the Western constitution. We will contrast these practices with forms of true development leading to Initiation, Soul Illumination and the *New Birth* as indicated in Sacred literature.

YOGA and YOGI

The terms Yoga and Yogi have come to us from India, and to the people of that country have a specific meaning. It is not generally known to the students in the Western world that in India there are two distinct systems of practice. The one class in times past represented the true Initiates or Adepts. These are now practically unknown, due to the degradation of that people. The other class, numerous in the Orient, represents a type of Yogism that deserves unflinching condemnation.

It is this class that is so active in America and has claimed, and continues to claim, so many victims who, as a result of the practices taught, become negatives and incurable neurotics. It can be stated as a *basic fact* that *no* form of Orientalism is wholly suitable to the Western mind and if consistently practiced, *always* leads to negativism and ultimately to the unbalancing of the mentality and the shattering of the nervous system.

This statement is positive. It is based on forty-five years of experience in the Arcane and as a physician in almost all parts of the Occidental world. We are not here dealing with individuals or personalities, but with systems we have found to be most destructive to the Western type of mind and nervous system.

Many of the fakirs of the Orient called Yogi, have, through mental and physical practices, reached a state of negative mechanical development almost beyond comprehension. By negative mechanical development we have reference to that peculiar mental inertia which permits earth-bound disembodied beings to use these negatives at will. These classes are mostly specimens of filth; matted hair, dirty rags for bodily covering and persons that seldom, if ever, experience the cleansing effects of water.

Though constantly used as a medium by unknown forces, and appearing as occult masters, they never perform any useful labor or service. Their acts are of benefit to no living creature unless perhaps to the vermin infesting their bodies. They are wonder-workers, phenomena mongers, spiritless human machines often dominated by the disembodied. They live through the alms given them by the people; are feared by all who come in contact with them and who willingly give in order to avoid the curse that might otherwise be directed against them.

This class of Yogi is common throughout India. It is the curse of that country. They are the result of a negative Yoga practice. It is this type of Yogism that is taught in the Western world and is freely followed because it enables the deluded aspirant to produce *phenomena*. It is destructive Yogism. In *every* instance it brings harm to body, mind and Soul to all who are foolish enough to be misled.

He who follows this path develops into a mere machine, a plaything of disembodied spirits or of his own degraded imagination. He may master certain forces sufficiently to enable him to employ them in producing phenomena, but in turn he is enslaved by these forces and becomes an unthinking machine, controlled by forces which are themselves the result of destructive tendencies and practices.

PSYCHISM

Much of what is known in the Western world as Psychism comes under the same classification as Yogism. Anyone who is truly seeking and trying to attain to the highest must shun it. Those who are engaged in this type of misnamed development always follow procedures which bring about negative conditions of body and mind and are destructive to the truly spiritual, the Christos within. We recognize no exceptions.

It is impossible to become a Psychic (this term is actually a misnomer) without first becoming a negative; subject to foreign entities and to inimical forces surrounding those who practice Psychism. True development, seeking Regeneration or the *new* birth, is always *positive*.

Individuals who become psychics or victims to any form of negative practices are most often women of highly refined and sensitive natures. The more refined, the easier it is to become negative. Because of the practices followed, negatives are almost invariably physically delicate, possessed of a highly-strung nervous system emotional in temperament and lacking in self-control. Most of them have been deeply disappointed in life in one manner or another, and seek to find in psychic practices something that will help to fill the void in their lives. Strange as it may

seem to the normally healthy and rational mind, the majority have been taught, believe, and are held by the great delusion that for a period of time they may be free from the body, leave it and travel in space and enjoy Elysian fields of bliss.

The psychic's attempt to leave the body is incited by the same motive that binds the opium-fiend to his drug - to satisfy an abnormal craving of an abnormal, ill, physical self. At each attempted astral trip, much nerve and brain energy is lost, and the entire system becomes more and more depleted.

Sad to contemplate, the psychic imagines that by this means she is attaining development of Soul and Illumination; whereas, each experience of attempted astral wandering robs her of the Regenerating Fire that is absolutely necessary to true refinement of the Soul which would ultimately result in Illumination. For one reason, if for no other - because it is self-destructive - negativism in any form, called by whatever term, is to be deplored.

Examining this problem still further, we find that nearly one hundred per cent of the psychics that claim to be able to leave the body and to be conscious while so doing, are neither more nor less than the dupes of their own imagination - the delusion of their senses.

This statement is clearly proven by the fact that not one out of a hundred is able to even sense either good or evil coming to them while on such an astral journey. Were it really true that they retained consciousness and could enter such a state they would be able to sense conditions through their contact with the Universal Æth.

By sniffing the air, the hunting dog finds the sent of the animal of which it is in search; and, through following the trail, is

led to the game. In like manner through sensing the Universal Æth that would be connected with herself, the psychic would be enabled to comprehend the influences about her.

Records of investigation prove that this does not occur; consequently, there can be but one conclusion; psychics are the dupes of their own negative physical and mental conditions, resulting from their continued harmful practices which deplete them of their vitality and unbalances them; reason giving way to uncontrolled emotions.

The psychic is seldom, if ever, in good physical health. The nerves are on edge continually; fault-finding is a prominent characteristic, combined with the sincere belief that he, the psychic, alone is right. The emotions sway reason, rise, surge and sway judgment, and are without semblance of control. The sense of self-injury, hence of deep self-pity, is strong, causing an unbalanced judgment and soon a feeling, amounting to absolute certainty, that they alone are of a highly developed nature, far above the ordinary individual.

These persons who believe themselves psychic or of a highly developed state, nearly always display signs indicative of a lack of nerve energy, frequently to a degree of nervous breakdown. In plain truth, they are but victims of destructive negativism due to self-delusion, or the sapping of their vital forces by outside influences believed to be entities.

SOUL SCIENCE IS POSITIVE AND LEADS TO TRUE ILLUMINATION

Opposite to the Yogism, psychism, or destructive negativism as taught and practiced in America and other Western countries, there is a system of development whose sole aim is the perfection

of the whole (Biblically the “holy”) being. Its first effort is the development of the physical body; the “medium” or “vehicle” for spiritual development. No man can reach Mastership unless he first gives full consideration to the actual needs of the body.

This form of psychism or Soul Science - Psyche actually meaning the Soul, not the mind - has in view the attainment of the Illumination - bringing Light to - the Soul, or attaining Soul Consciousness, i.e., Initiation.

The true Initiate has a stable nervous system. His emotions are controlled. His reasoning is sound. He does not consider himself abused. He is not a nagging, fault-finding, self-aggrandizing being and refrains from the common fault of bragging or pretending to extraordinary powers and abilities. He is decidedly not a chatterer. He accepts conditions as they are and proceeds to improve them.

He seeks to find the good in all things; comparing himself to the experienced and patient miner who picks out the grains of gold from tons of earth. He fully realizes that neither he nor any of humanity has reached perfection, hence charity is a human need. His judgment of others is tempered by a knowledge of his own as yet unmastered weaknesses.

He expresses kindness and toleration, because he knows that these others are passing through necessary experiences and a process of refinement. The truly Illuminated and highly developed Soul is never tyrannical, because he has at heart the welfare of all. He knows that every individual is a law unto himself and each one must work out his own destiny without interference by others.

To cultivate Psychic or Soul powers along negative paths, is a

benefit to none. It is a detriment to all who come into contact with those who follow the negative path, because it is an unnatural state and leads to wrong conclusions concerning that which is, in its very nature, high and holy.

A wrong and misdirected development of the spiritual faculties is a curse of the worse kind, leading, as it does, the one concerned to imagine himself or herself on the road to Divinity; to all that is good and desirable; whereas, in reality, it is a path of self-delusion and finally self-destruction, mentally and spiritually.

No possible advantage could be gained even if it were possible to leave the body at will. The thought that it can be done and the effort made to do it, is destructive to every fibre of the moral and spiritual nature. The manifestation of anything unnatural or abnormal is to be shunned by every aspirant to Arcane knowledge and attainment.

True Arcane or Soul development properly and whole-somely directed will benefit not only he who follows the Path to the new or second birth, but everyone else as well. He who seeks Master-ship should constantly have in mind that the aim is Soul Illumination and Soul Consciousness, the awakening of the Christos and bringing Him into manifestation.

Yogism in every one of its phases is anti-Christos; in the ultimate, Anti-Christ. Few Westerners who follow this delusion ever give it a thought, possibly because their attention has not been called to it.

Clear vision, generally called Clairvoyance, attained by a few, has sometimes, been mistaken for what the possessor thinks is the ability to "leave the body." This error is understandable

because the one having the ability of clear seeing has been able, and is able, to see things beyond the ken of physical sight.

The aspirant should always have in mind and vision the desire for the truth only; for a clear understanding of himself and his goal, and never for a moment permit himself to become negative or fall asleep during any exercise, as herein lies the danger of becoming possessed.

He should seek a clear insight of life and its purpose and learn to appreciate the fact that the powers and forces of the Soul may be wisely directed and to many good purposes without taking the risk of venturing into dangerous and unprofitable avenues of activity.

In the Western world, the abnormal development and use of psychic forces receive different designations; but, in every instance, it is the same delusory, destructive practice and must be carefully avoided. In every case, it is some feature of negative Yogism, and can never lead to the harmonious building of body, mind and Soul.

The system of training practiced by the true aspirant will give him the identical power over the forces of nature that Yogism promises, and in addition, it also instills the desirable qualities of the Soul - love, kindness, forgiveness, a keen sense of justice, understanding of truth, intuition and the ability to live a practical, useful life, one full of good works and kindly deeds.

The chief characteristic of true development is that it encourages a practical, creative life, usefulness and good works, positive virtues and constructive powers. It honors the creator, and the laborer. It preaches activity and guards against listless, aimless habits of life. It exalts worthy pursuits and occupations.

Its ideal is to make man a man; woman a woman. Its aim is to create of them helpers of humanity - not through a means that weakens, or shifts the load from the shoulders on which it has been placed, but by pointing out the way to self-help. It inculcates the tenet that strength comes through overcoming obstacles of every type and nature.

The efforts and struggles of every-day life are the price the sincere aspirant *willingly* pays for attainment and achievement in both natural and spiritual activities. The true aspirant, like the real Initiate, never makes definite claims to Illumination or Soul Consciousness. He never displays his powers; rather, he hides from his "left hand the kindly deeds of the right" and strictly observes the truth of the statement: "he who talks does not know; he who knows does not talk," and certainly he does not prostitute or commercialize his spiritual possessions.

Further contrast is to be noted between the two paths or types of development in the fact that negative practices exalt and exult the personality, the outer self, the perishable part of man's nature. It perpetuates its life by advertising itself in one manner or another; by the manner of clothing worn, a display of one thing or another, of setting the self up above others. The negative Yogi, psychic, or call him what you wish, is *an exhibitionist*, because he also is an egotist.

True, positive, practical efforts in spiritual development give birth to humility, and develop the individuality, the inner self, the Christos, the "child" that has as yet not attained to having been "born again." Its whole aim is the development of the soul with all its potential possibilities.

Positive methods of development do not ignore the personality,

but advocate positively the need for its transmutation into an individuality. The personality, the human self, must first humbly serve and then be changed into the individuality, while the individuality, the Immortal self, the "mortal having put on Immortality," considers itself merely as an instrument in doing the Will of Him who is still greater.

These items indicate the main points of difference between the Ancient Egyptian Priesthood and its practice of development and Initiation, and as at present taught by the Arcane schools of legitimate birth, and the negative systems, the greater number of which had their birth in India, including various forms of Yogism, which brought with them much of the degradation attached to them in the place of their birth.

The original school of Arcane science and Initiation had its beginning thousands of years prior to the Egyptian Priesthood and therefore before the time of the Nazarene. During all ages this school has functioned true to its nature. The Neophytes who entered the schools during the might of Egypt were required to remain mentally and physically strong, hence were forced to perform menial (useful) labor in the fields and gardens under the jurisdiction of the Priesthood by Divine right and the concession of the kings. Labor by them was considered essential to the welfare of the newly-entered aspirant, even though of royal birth.

By means of natural labor, the physical body received the exercise required for its proper functioning and development. Following the noviceship, the Neophyte entered into the course of training required for the development of the innate spiritual forces and the awakening of the Christos.

This system of development leading to final Initiation also aimed at the development of the mind that it might become capable of clear thinking, clear reasoning and accurate analysis; following this, through careful direction of the *positive* mental faculties, the Neophyte developed the interior, spiritual alter-self, the Soul.

When the student had finally, by persistent, conscious, positive effort, grown into Individualization or become Soul Illuminated by means of inner development, his life of usefulness began. Frequently he became a teacher or physician, of service to all in need. His was always a positive, active, practical, natural, constructive life. He had become a man in the true sense of that word, a *free man*, slave neither to men, his own passions, nor the forces of nature. This training was exemplified in the *new* or *re-birth*.

Contrasting the actual efforts of the true Arcane schools and their teachings with the doctrines and practices that have, in part, or in whole, emanated from India and the vast Orient, including those supposedly brought here from that land by fakirs of American birth, Tibet¹, all are negative in character and those who attempt to follow them become as negative and Neurotic as are the millions of India.

1. Tibet, the land of mystery! Also the country of supposedly great Initiate teachers. A land of mystery it truly is; also a land of general ignorance. Those who have been honest and sincere, unbiased and unprejudiced and have made every possible investigation, have been utterly unable to find a single Initiate; not one who had attained to Cosmic Consciousness.

Moreover, investigation has further shown that of all those who claim to have been in Tibet and received their Initiation in that land of mystery, possibly no two have ever been near that country and certainly never received Arcane (Occult) training and Initiation there. Even if they had, such instructions and training would be decidedly less useful to the Western mind than it is to those who actually live there. What have the people of Tibet done for themselves by means of their supposedly great knowledge? What has the priesthood of Tibet done for the people? What, in either a material or spiritual sense, has Tibet accomplished that the Western people would want?

We are not to condemn anything that is good or constructive, irrespective of its source. We freely admit there is much that is beautiful in the philosophies emanating from India and the Orient, but there is nothing in these philosophies that is of practical or actual spiritual value to the Western world. Moreover, they ignore the most vital theme of all - that having to do with the Christos.

To summarize: There are two entirely separate paths which may be followed by those who are no longer satisfied with materialism on the one side, and dogma, on the other. On the one hand are the Arcane schools and the Æth Priesthood, or priesthood of Light, legitimate heir of the Priesthood of Egypt and its Initiation. Herein is inculcated a positive doctrine of manhood and womanhood; of attained individuality; of good works and kindly service to humanity.

On the other hand, the inculcation of negation; the certainty of becoming the plaything, instead of the master, of fate and the dark forces; indifferent to the welfare of others; slaves, weaklings and devotees without minds of their own; in bondage through fear; ignoring the benefit of useful labor and the practical affairs of life; exalting the personality above the Soul.

The cultivation of the qualities and powers belonging to Mastership are impossible while shirking the practical demands of life and ignoring every-day affairs. The *true man, and it requires true men to become initiate masters*, ignores no little thing that is either useful or necessary to natural living.

It is likewise to be emphasized that qualities and powers belonging to Mastership are not developed by devoting one's entire attention to spiritual activities. The eye looking at one object or

in one direction will soon find the vision beclouded and see as “through a glass darkly.”

Man’s duties are many and varied and all of them must have their proper attention. “Thou hast been faithful to a few things, I will make thee master over many,” (St. Matt. - 25:21) is in itself indicative that the Master has overcome many things and hence is above not one thing, but over many things.

The attainment of Initiation or Mastership is by no means an assurance against what are generally termed annoyances and difficulties. Frequently, the contrary is true. These are accepted as so many steps along the way. They are necessarily a part of life.

As shoulders become broader, burdens may become heavier. Strength, also power, is gained by overcoming. The faculties adapted to the overcoming of adversity would quickly become inert and man less a man if there were nothing more to overcome.

The Initiate Master welcomes the problems of life, both favorable and unfavorable, recognizing them *as opportunities to still greater gain*. His training has taught him to view conditions and circumstances differently than most men do. He accepts conditions as they appear; meeting them as man should and turning disadvantages to benefits. He lives in a world of action; reconizes action as opportunity, and advances himself by his efforts.

Action is Life. he who ceases to exert himself, ceases, by just so much to live.

8. UNFAILING PROTECTION THROUGH DIVINE LAW

Can the mind of one man be free from the adverse influences of another, or other minds?

These are questions that have been, and now are, agitating the minds of an ever-increasing number of people. This is especially true of those who are becoming conscious of the influence and power of the mind. They are seriously perplexed over the possibility of becoming victims of unprincipled people who try to use their minds, or Will, in some form of Black Magic, to selfishly influence them for their own benefit.

Much has been written of the evil practices of those who understand the potency of mental forces. This class of literature falls into the hands of those who are interested, but whose knowledge of the subject is vary limited, and instills in them grave fears, doubts, and misgivings.¹

The power or force emanating from the mind and intentionally used to harm others, take advantage of them, cause them to commit deeds or be guilty of wrong actions, is referred to by many different terms, such as: Black Magic, malicious animal magnetism, the evil eye, self-seeking thought transference, and other similar terms.

It is freely believed by many, even by some scientists and ultra-materialists who are not interested or engaged in the study of the Occult, or Arcane, that thoughts of one man may be directed to the mind of another to influence that other either for good or evil.

1. An unbelievable amount of harm is being done by the many various and glaring advertisements appearing in newspapers and magazines, promising that “mental influence will bring success.” They claim that those who “understand mind power may obtain what they want.” These advertisers often make other impossible promises or suggestions.

Everyone who has made a study of the subject, especially the Occultist and physician who makes a specialty of treating nervous, neurotic or neurasthenic people, is all too well aware of the powerful influence which the mere belief in such a possibility has on those who believe that one person can be affected or influenced by the mind of another.

The unscrupulous, fully aware of this fact, word their advertisements and literature in such manner that believers in the power of mental influence will be drawn to them, and they, the advertisers, reap the benefits. This is a dishonorable, degrading and demoralizing game in which many are engaged and is successful only because so great a number seek gain without effort; the eternal desire to obtain something for nothing; hence dishonorably, ignobly and unmanfully.

All who have studied this subject are well aware of the change that may be brought about by the action of one Will upon the mind of another. *A fact that is not generally understood, and never mentioned by those who seek to benefit by advocating the study of the subject for personal, selfish benefit, is that like every other activity in which man may engage, the result is governed by a just and righteous law - a Divine fiat that is absolute and never-failing in its operation or reaction, a law that is a protection to all who meet the conditions required for protection.*

Our purpose is to fully explain this Law which will enable anyone to protect himself, and be protected by the operating Law, against all who might attempt to influence him against his Will or to his detriment in one manner or another.

Thought force, or *directed will power*, like all other forces known to man, may be used for two distinct purposes. The one

for the good of the thinker or operator and his fellow men; the other, apparently for the good of the thinker or operator, but to the detriment of others who become the victims. The last, as mentioned, may be apparently, or seemingly, to the benefit or advantage of the operator, but in reality this is only temporarily true. In time, the one against whom the evil or selfish thought was directed, but who is innocent, will regain all and more than may have been taken from him as the result of the action of such influence.

To fully comprehend the potency of the mind or Will, it is essential to also have full knowledge of the hidden weaknesses. To understand both, mental power on the one side, and the inertia of mind on the other, requires that we grasp fully the governing or underlying Law of operation; the Law that controls all mental activity.

This Law governs not only the mind in respect to its receptivity of evil and destructive influences from other mentalities, but also its receptivity to the *reaction* of its *own evil thoughts and desires. the law is always the same*, whether it has to deal with admitting undesirable thoughts - no matter what their nature - from other sources, or the reception of *the return of its own evil, destructive, degrading thoughts and desires.*

WHAT IS THE LAW?

Let us first give consideration to its operation in relation to disease. accepting the teachings of Paracelsus as fact, man cannot contract disease, except by contamination, not even that believed contagious, unless his body is receptive to disease as a result of weakness of the natural or resistive powers of the physical being, or the weakness which is caused by fear - fear opening the

door to invasion.

There are continually countless disease germs around and about us, many of virulent types. If the body is in a normal condition, healthy and clean, such disease germs find no lodgement, because no sooner do they come in contact with the natural acids and alkalis of the healthy body than they are destroyed by these acids and alkalis, in the manner of an invading army by a superior force.

However, when the resistive forces resident in man and normally a part of his being, have become weakened due to uncleanliness, congestion, incorrect and improperly selected and prepared food, dissipation, irregular hours of rest and sleep, lack of exercise, or by an unwholesome attitude of mind such as worry or inordinate sorrow, the evil passions and, above all, *fear*, then natural immunity is that much reduced, *the door is wide open*, disease germs, and/or viruses find ready lodgement in the organism and result in some form of disease.

This weakness, whatever its form, is a defiance of Nature's Law. It is disobedience or defiance to Law, and such disobedience is *sin*. It is written that the "wages of sin, is, first disease, then death."

Obedience to the natural, protective Law in nature makes it obligatory for us to live in a natural, normal manner and to observe the conditions to be complied with if we desire in turn to be normal and healthy, and live the abundant life.

The prophylactics against disease - their prevention - are found in natural, nourishing, well-selected foods adapted to the individual's occupation, temperament and the demands of his peculiar individual organism; sufficient rest and sleep; plenty of

fresh air and sunshine; physical exercise, reasonable variety of recreation and diversion to relieve the strain of toil or the stress of mental activity.

Last, and perhaps of greatest importance, in the requirements making for health in accordance with natural law is *the necessity for banishing chronic or habitual states of worry, doubt, fear and pessimism*.

He who takes pains to recognize and honor these requisites for health has nothing whatever to fear from disease germs, irrespective of their nature or virulence. To live in harmony with the laws governing health insures the protection of the laws thus honored. Those who make excuses for themselves prove their weakness and inertia and *must* pay the penalty.

The identical Law that pertains to protection against disease also gives protection against all thoughts created and sent out by corrupt or unenlightened minds. The action, however, is somewhat different. In the case of thought, man *will not* receive harmful forces, no matter what their nature may be, and irrespective of how powerful may be the sender, unless he has in his own thought-atmosphere (aura) thoughts, and desires similar to the vibrations directed against him.

The method of protection against both intentional and unconscious thought forces is the Law of Love and freedom from fear. He who bears this in mind and lives in harmony with this Law in all its requirements has nothing to fear.

In the principle underlying love, kindness and forgiveness, we find protection against all injurious influences and destructive forces coming from invisible mental action, whether these be intentionally or sub-consciously directed against us. Let us always

remember this mantle of Divine protection. Let us cultivate the spirit of kindness and generous judgment of the acts of others. The secret of power of the Master lay in this prayer: "Father, forgive them, for they know not what they do." To root out all feelings of revenge, retaliation, resentment and hatred; to eliminate the desire for every type of "get-even-ness;" - to substitute for all negative, destructive tendencies the positive virtues of kindness, graciousness and correct understanding of truth - indicate clearly the Path we must tread to be able to receive the overshadowing of the Divine Law, though this does not decree that we must be inert in our endeavor to prevent wrong being done to us or others. It is our positive duty to discourage with all our might every attempt to do us harm or injury.

This we may do effectively by the power the Creator gave us. We must have a positive attitude of mind, free from fear of such influences and hold the thought: *no evil force in the universe is powerful enough to enter my mind, heart or soul.*

There is no power on earth strong enough to adversely influence the individual whose heart is enshrined in the armor of pure, unselfish love toward all creatures. As the iron, white with heat, upon which falls a drop of water, instantly dissipates it, so the warmth of a pure heart, toward which thought vibrations of a harmful nature are directed, *will quickly change or transmute all such evil forces into those of power and the means to advance and succeed.*

The heart in which love and forgiveness have their dwelling place is mightier than the strongest Will or mentality. The Soul which enshrines the Flame of love and good-Will is so far above that of a perverted, though gigantic Will, and is literally

unreachable.

We protect ourselves from invasion by the forces of other Wills or minds in proportion as we cleanse our own hearts and desires of all undesirable inclinations, ungodly thoughts, and ignoble passions. The purity of the heart and the loftiness of desire is *the assurance of full protection.*

No matter where we may be or what our surroundings, by the cultivation of those qualities leading toward the awakening of the Christos within and the attainment of Soul Consciousness, we will gain that protection which no power on earth can successfully assail.

To hurl the defiance of mind against mind is by no means the most satisfactory or powerful means of resisting the invasion of evil forces and influences. A far better plan is to close our entire being, body, mind and Soul, by a positive mental effort, by the one all-powerful thought: *they shall not pass*, and then rest assured it will be as we have decreed. This will be helped greatly by a non-recognition of evil insofar as we are concerned.

We have been repeatedly admonished by the Nazarene and other Initiate Masters not to resist evil. This does *not* mean we should accept it, but that we should refuse to think of it, and instead, think, plan, vision something good and beautiful, and the evil will be absorbed in the good.

The forces of heart and Soul, fortified by thoughts of love and kindness, are forever potent against the unprincipled intentions and efforts of others. We are *never* to think of ourselves as entering into combat with the evil mental forces sent out by others; but instead, direct our thoughts to that which is exalted and uplifting; toward some desired achievement.

We should make ourselves powerful against the reception of evil mental currents, not simply as a means of self-protection, but more especially because the highest aspiration of the heart is to do good; Because we love to do that which is best. This is real protection against all evil.

As virtue is said to be “its own reward,” so likewise is “goodness its own protection.” True virtue is its own reward because *it cannot be persuaded to do otherwise*. Impartial, impersonal love and forgiveness are self-adjusting, self-operative weapons, concerning which we need give little thought except to make certain of being free from selfish interests. The Divine Law of love and purity of heart is automatic in its operation.

A clear conscience in respect to our own intentions and purposes, even though we may be guilty of mistakes and missteps, does more toward insuring a sense of security than any deliberate effort to counteract intentional harm from another.

The mind, as well as the heart, acts like a magnet. Only that which is drawn to the mind from the outside by means of some power residing within itself can materially effect it. This is the law. Something within the self is harmonious with, or receptive to, the conditions that persist in coming our way. This may be unconscious on our part; it may be a relic of past lives, nevertheless, it is still part of us and, if undesirable, must be eradicated.

Unwholesome, despairing thoughts and desires become a center about which other thoughts and feelings of the same tendency accumulate. Thoughts of failure, harm, fear, defeat and illness, even if sent us by a master mind, find little chance of entrance or a prolonged stay unless there is already in our nature a center of similar thoughts.

For an individual to admit (within) to himself that he is a failure, is to form an entrance through which the depressing and discouraging thoughts of others may enter and add their intensity to his own vibrations. If these are not eliminated, they bring about failure after failure, all because the thought of failure is continually present to prevent constructive thinking and planning.

These statements are not high-sounding metaphysics. They are practical truths, tested and tried by many individuals of the past and present. To believe otherwise, is to admit that the Divine Lawgiver possesses no knowledge of the ultimate. This would be an injustice; indicating a lack of Divine Law. To be able to break a Divine Law would result in chaos. That which gravitates to us, is of our own making, or is to prevent us from gaining something which might result to our lasting harm.

These principles apply equally to all who are seeking health. Let such not despair or acknowledge permanent failure. There is cause for the lack of health. Let them seek the cause, and finding it, proceed to remove it.

God has not created man to suffer; but to possess health and virility; thereby showing honor to both his Maker and himself. As man establishes in his consciousness the assurance that he is gaining health and strength, the forces that are productive of healthful conditions will gravitate to his aid and assist him. Let him see to it that destructive, unkind thoughts and feelings toward others are not the cause of his difficulties, and that thoughts of self-pity have no place in his heart. Feelings, thoughts and desires such as these not only tend toward disease, but also to suffering in other ways; failure in undertakings and

dissatisfaction in general.

The creative forces and the transcendent powers of the universe flock to the aid of all who cleanse the heart of impurity, fear and inertia. Good, kind, noble and generous thoughts radiating from a pure, unselfish heart become a part of the atmosphere, or aura, surrounding the self. These thoughts contribute to the mighty magnetic field of universal love.

Thus, by increasing the ocean, or the atmospheric sea of love and good-will, we both add to the blessings of others and at the same time increase the store from which we ourselves may draw. We are limited in our drawing power only as we limit ourselves.

Thomas Paine never wrote a more potent sentence than: "The greatest religion that man can have is to do good." Basically we must agree with this, since, in doing ennobling deeds, it is necessary for man to possess goodness of heart. There is, however, a negative type of goodness. Many are virtuous not because the heart dictates the acts, but for some ulterior reason. They fear to do otherwise or they seek for the resulting advantages.

This is a purely selfish form of goodness and fails to bring about beneficial results or the protection of Divine Law. The Divine Law functions only through reactionary effects of the radiations of the heart. To outwardly perform good deeds, while internally harboring selfish motives and ignoble purposes, does not meet the requirements of the Law's protection. In this, as in all other respects, the functioning of the Creative Fiat is impartial, impersonal and automatic.

The thought and the motive of the heart determines the effect of the deed. The intent of the heart, rather than the outer act, sets into motion the vibratory forces and finally indicates the

channel in which they must travel and operate. If the motive be selfish and ignoble, the vibratory forces enter the great reservoir of selfishness and destruction in the universal magnetic field. If the intention be pure and holy, they become part of the supply of exalted-ness and constructiveness in the vast field of vibratory creation.

Do nobly because you love that which is good; because you desire to do good. Love because you have awakened to the desirability of love. Forgive because your highest aspiration is toward the ultimate of goodness. Seek that which is highest because the lesser can bring neither lasting pleasure nor desirable gain; - at best, but a semblance of these things.

Through the use of his mentality, man is, in great measure, the creator of all things that now belong, or ultimately, should belong, to him. Very often he may be ashamed of his creation, but that aversion alone will not detach him from it. Only as he learns to cleanse his entire nature, and rid himself from all destructive thoughts and desires, will he become a FREE, strong, peaceful, powerful and successful being. Such procedure requires time, patience and effort; long-continued habits of thought cannot be overcome rapidly.

The hardest lesson of all for man to learn is to forgive those who, according to his standards, or those of the world, have actually wronged him. Herein is our greatest enemy. It naturally seems to us that, when we have been wronged, we have just reason for bearing ill-will, malice and thoughts of "get-even-ness." It is necessary to free ourselves from this attitude. In this error fixed aim to reach the plane where we can say from our inmost heart: "I forgive all those who have wronged me."

This does not imply that we should not seek justice or must again offer them the opportunity to take advantage of us; to do this would be a weakness and on a par with the action of a man who displayed his valuables, knowing that they would be temptations to those morally weak.

When we have learned to forgive, we have found the path leading to power, to freedom from undesirable things. This places us on a plane where the thoughts of another, or of many others, be they ever so potent, will have no perceptible effect upon us. The consciousness of a true, pure, kind heart makes man a king, a free man, even in a world of slaves.

Many students have expressed the belief that, in order to become free from the evil influences of other minds, it is necessary for them to have some one - master or adept - who understands the Laws, to create counter influences. It is undoubtedly possible for another to do this; but it is not always a desirable method. It is employing the Mosaic law: "an eye for an eye." The better plan is to learn the truth and always be protected.

There is but one satisfactory way of attaining freedom; free the mind and heart from evil. Once this is accomplished, there will no longer be the creation of any but the most exalted, elevating and ennobling vibrations, thus prohibiting all low, deceitful, malicious and destructive influences from entering within the personal aura.

Even when we know that someone is trying to injure us by the specific use of thought or Will power, we should seek the shelter of the heart plane, and there hold the thought: "Though you are trying to harm me, to bring me misery and failure, yet do I fully forgive your act. Your evil be upon yourself."

If we do this we may rest with a clear conscience and without fear. We are assured that the Divine Law will be our protection; that what might otherwise have brought us harm and distress will actually be the means of bringing us peace and strength. By our attitude of mind we are transmuting into love and power, the forces that would otherwise have been harmful to us.

We may even become conscious that the white heat of love on the altar of our inner sanctuary dissipates the heavy, clogging vibrations directed against us. In such consciousness is found a power well-nigh omnipotent.

The Divine Law is clearly illustrated in the scriptural narrative of Lot and his family. Here we are told the story of a great city, which, because of the constant dwelling in the minds of its citizens of thoughts of lust had become so degraded as to bring upon itself a sentence of destruction. God, however, was just and could not permit anything that would be unjust to a single Soul. Accordingly, He offered safety to the inhabitants if only a few godly Souls could be found in the vast city, these few being potent to protect the rest.

Here is the symbol of the potential power possessed by a clean, exalted, highly developed Soul in the sight of God. However, in that great city there were none righteous except Lot and his family, and the destruction of the city was delayed until Lot and his family were safely away from the city. Here is the evidence that one Soul, pure in its motives, filled with love and forgiveness, is frequently sufficiently powerful to set at naught the combined forces of millions of Souls wholly imbued with evil.

From this, it is not to be concluded that the awakened and conscious Soul is free from apparent failure and sorrow. Man,

9. THE "NEW" FREEDOM

irrespective of his greatness and goodness, dwells in this material sphere because of his need for further experience and the necessity of greater purification. Through failures and resulting sorrows he is induced to seek the cause thereof and to eliminate it; he gains in wisdom and becomes enlightened. Each and every adverse experience becomes a benefactor and not something to dread and evade; he finally succeeds because he refuses defeat.

When he has succeeded under such conditions, he is indeed a free man, a son of the Father. In the final reckoning, his earthly mission has not been a failure, but a worthy and exemplary success. We are not promised protection against adversity and struggles; but guidance and strength in the midst of them, The Divine Law teaches us to use the undesirable as stepping stones by means of which we may climb to greater heights, to more exalted planes, and to a clearer vision of the truth.

These are the principles leading to freedom from every form of evil - not merely the evil sent out by malicious or self-seeking minds. Do not think it possible to become free, happy and strong through any other means than obedience to the Law of Love and Service. Nor is it, after all, so difficult to attain this plane. Once we are fully convinced that only the good is truly lasting, the work is already largely accomplished. This is the thought making us free; protecting us from all that is non-good.

What in reality is freedom?

At first thought it appears that there are so many variations or ideas of what freedom really is, that it would require many volumes to define all the various stages, variations, degrees and phases of freedom.

Correctly defined, the basis of all serfdom or enslavement - lack of freedom - is just *one* thing - *fear*; while freedom is fundamentally also only *one thing* - peace *of* mind and conscience. Fear, the bond that holds most men in bondage to one thing or another, or to many things, has its basis in the self and hence the emancipation from the self becomes man's chief concern the moment he becomes conscious of the desirability of freedom, whether from the *self* or others. To gain freedom from the selfish self is neither more nor less than to gain the mastery over fear.

In fear are firmly rooted all the evils to which, or by which, man is held in bondage. The first effort is in the determination to overcome the thought of limitation; rooting out of the mentality the self-binding thoughts "I can't" and more especially "I dare not," and substitute therefore "I can," "I shall," and "I dare."

In the final accomplishment of this admittedly herculean task is found the key to all power; to individualization; spiritual attainment and final supremacy. In our efforts toward this end we should, aye, must, constantly keep before our mind's eye:

"Learn to govern thyself, and you mayst rule thy mate, and finally the world."

This very old maxim indicates that in the government of the self is contained the secret of all power.

Beginning with the "fall" of man, mankind almost as a whole has been held in bondage by one fear or another and the idea

of its limitations. Because of a vicious circle man has permitted himself to be enslaved by conditions, circumstances, environments, personalities, and, above all, and most of all, by his carnal or mortal self; all of these stifling the constructivities of the *real* man within.

Thus enslaved, man has refused to recognize the first great law toward freedom; *to become the master one must first serve*. To be a free man must first learn to serve. Only by doing this will he be able to gain the full comprehension of the duties of the servant, *and what it is to be a master*. By refusing to recognize this Law, many of those who prate most of their emancipation from bondage and consider themselves most free, are actually held on the heaviest bondage.

By no means would we indicate that man can at “once fell stroke” arise in anew sense of freedom and walk upright as a truly freed man. Man’s emergences from a state of bondage to one without limitation must pass through the various stages of growth and development, just as the infant grows into childhood, and from childhood to maturity.

The creeping stage, filled with thoughts of groundless fears, must gradually give place to the ability of holding the body erect, which in due time leads to walking.

When man has long been accustomed to depend on the opinions and creeds of other, the sense of subjugation remains until, through trial after trial, he becomes conscious of his personal connection with the source of *all*. This is a relationship as actual in his own individual case as that of those to whom he formerly looked for guidance.

Naturally, time and again he attempts to sever all bonds

connecting him to undesirable conditions, only to be overtaken by some grave doubt and thus again lapse into a temporary state of discouragement. For this reason we repeat the Law: “He who would be free must first serve in the various capacities to the Master.”

However, with each attempt new strength is gained, until finally he is convinced that the stumbling block most in the way, is his own mental belief in his limitations.

From this sense of limitation, man cannot tear himself away suddenly. Nature’s method in all things is by means of processes, all more or less slow, and certainly nearly always gradual. This requires not only time, but patience and painstaking effort as well. The more important the results anticipated, the more time, patience and painstaking efforts are necessary. Yet, if the seeker after the “truth that makes free” is faithful, there is *no cause for discouragement*. Ultimately success is assured *to every one who refuses to give up his efforts*.

Success is actually attracted to whoever refuses to give up his struggles to gain his freedom; who will continue in his pursuits even though there are numerous failures and the need of many new beginnings. To free oneself from the bondage of fear is the most difficult task the gods set before man. The fear thought admits of so many different forms and aspects that when one fear is overcome, another has already assumed its place.

The fear of another’s opinion, of losing money, friends, home or position, the dread of criticism of others and condemnation by others are usually uppermost and most difficult to overcome.

These fears are directly personal; hold man in thralldom to others as well as to himself, and make of him a slave to

circumstances and conditions from which he would, and could, otherwise shortly free himself.

No wiser saying is recorded, and none more applicable to mortal man's need than this: "The truth shall make you free."

This saying is not as complete as it would be if we added just one more word to it: "The truth *applied* shall make you free." Knowledge without being applied to conditions, is inert to change them. What is truth in this respect: The truth that what man has done, man may do again if he is ready and willing to follow in the footsteps of those who succeeded in the things he desires to do. The great teacher, the Nazarene, stated this some what differently and more clearly:

"These and greater things than these shall ye also do, if.."

To this is to be added the precepts of another Law: Whatever work or mission we undertake, if we are to obtain the best results, *must be done in the right spirit; willingly, gladly, wholeheartedly*; not hesitatingly, reluctantly, grudgingly and under protest, otherwise neither moral nor spiritual benefit will be derived from it.

Another mighty and potent Law might well be added to this: "Perfect love casteth out all fear." I John 4:18.

This could profitably be changed to: "The love of doing a thing makes it a pleasant duty and fear is forgotten." This Law directly informs us that when *man has learned to labor in love he has come into the knowledge and power enabling him to become the master*. Here is another statement of the Law:

"Thou hast been faithful over (has willingly performed) a few things, I (the Law) will make thee ruler over many things." Matt 25:21.

For every difficulty, however great, there is some aspect of truth *wisdom and a method of procedure* especially applicable to the problem; and this truth *applied* removes all sense of limitation. "Learn to know the Truth, i.e., the Law," master the method of procedure essential in the accomplishment of your desire and success is yours. Recognize love, i.e., to *work with pleasure and willingness*.

This is the key to all mastery and if used properly will positively assure success in your efforts. To become convinced of the power of love to cast out all fear is an important step toward freedom. We will not unduly shrink from the adverse opinions of others when the heart is fortified with love and real desire.

We will not be oversensitive of the criticism of others when we actually know what we want *because we will recognize that criticism will point out our weaknesses and possibly even the mistakes we might make in our haste to succeed. we will profit by the insight of others even though this is in the guise of criticism and intended to belittle us and our efforts to succeed in some special direction*. Beware of the praise of even your best friends, but welcome the criticism of even your enemies.

The recipe for attaining freedom through the power of love is based on the Law of Substitution. Love must be substituted for all destructive, negative emotions, such as hatred, jealousy, ill will, retaliation and resentment the degrading and destructive spirit of "getting even."

Man can never be free from slavery as long as he allows his Soul to be buried under mountains of jealousy, even though there may be justification for it; or the attitude of hate, even though there may be just cause for it; or the feeling of resentment, even

though he may be grievously mistreated. These are all bonds fettering the Soul to the lower self and cannot right a wrong.

The moment man decides to become free in thought and deed and in strict accordance with the “truth that makes you free, he *must* eliminate all thoughts that tend toward weakness and substitute in their stead ideals of strength, love and selfmastery.

“The truth shall make you free.” Again, what is this truth? It is the uncontradictable fact that nothing can harm us unless we permit it to do so. It is the truth that nothing is gained by hating another, or holding any form of illfeeling toward another, though such a one may have been, or continue to be, the cause of loss or pain and sorrow.

We know that everything which is really ours will be attracted to us if we persist in the correct attitude of mind and recognize that ill-will and grudges can never result in true benefit to ourselves or to others. Love and goodwill are the only ultimate good. Aspects of truth such as these, if accepted in the right spirit, will set one free from the bondage of fear and limitation, though each one must formulate a statement of truth especially adapted to his own particular need.

The Nazarene and other Initiates of old recognized this great Law when they formulated the statement concerning those who would bring them harm: “Father, forgive them for they know not what they do.”

Buddha worded this somewhat differently, saying: “To know all is to forgive all.” This is the attitude of mind that expresses mastery, superiority and supremacy over divers adverse conditions, and will assuredly attract to the individual all that really belongs to him, connecting him with the one and only source

of power.

The consciousness of our own forgiving spirit makes it natural to take for granted that others too may be actuated by the spirit of forgiveness, or that, if they are not so now, they may in time learn the needed lesson. This very thought mollifies the sensitiveness of our nature toward the misunderstanding and misrepresentation of others.

We can readily overlook the caprices and the spasms of temper or anger in the child, knowing that in time it will outgrow these things. We comprehend that these displays of passion are due to ignorance, lack of experience and animal exuberance, being common to the stage of life through which the child is passing. It is not so difficult to direct the same attitude of mind toward men and women of mature years, even those of whom we have reason to expect better things; for, after all, how many of us are little more than children older and of larger growth?

Certain traits may be noted by us in others which seem objectionable and we wonder why they do not overcome them; but are we certain that these same weaknesses are not strong within ourselves? Have we thoroughly examined ourselves; assuring ourselves that our antipathy is not due to the antagonism caused by sameness?

Those whom we presume to judge may have been giving their attention to faults and weaknesses which to them seem more grievous than the ones that annoy us. In the silence of their lives they may be victors in many a decisive battle of which we little dream.

Their struggles are not ours, but they may be just as decided and victory even more glorious. It therefore behooves us to seek

within ourselves for our faults and shortcomings and to fight the winning battles that we so vaingloriously think others should wage within themselves.

Kindliness of thought and forgiveness toward others constitute only one form of freedom; it is an important one, leading us gradually and in an orderly process toward emancipation. The truth that stimulates and fosters love is the truth that sets us free. In the mind guided by a heart and filled with love, all the potencies of life are to be found. Therein is latent the "peace that passeth all understanding," and in such environments is found the state termed "heaven," the Kingdom which all men would like to enter but are unwilling to pay the necessary "entrance fee."

To win the battle against error is highly desirable, but is far from final. Freedom from one weakness, or victory in one struggle, merely offers greater ability to cope with others. One problem solved confers strength to attack the next and possibly a more difficult one.

To obtain a diploma in mathematics is not evidence that one has solved all the problems that the science affords. Rather it is indicative that, having mastered some problems, one is capable of finding the solution of others, and of developing strength whereby to gain the mastery of the future more perplexing ones. Pleasure and zest in his subject ceases, if the mathematician is deprived of other and more abstruse and complicated formulas to unravel. The scientist takes pleasure in the unknown rather than the known; the hidden, the experimental, leads him on to deeper research and to keener investigations. The linguist takes delight not so much in his fund of acquired knowledge as in the opportunity of prying more deeply into the intricacies of root

and stem.

These facts should give renewed courage and zest to the student of life's mysteries. In the art of selfmastery, the aspirant is often overwhelmed with discouragement when he realizes that the overcoming of one error, difficulty or weakness only opens to his views many others of which he was previously unconscious. In the game of life, the lifting of one card discloses another to be played; but remember, there is every chance that it may also reveal the possibility of a fortunate play. Admittedly it is true, that the mastery of one difficulty exposes another to our view.

It is certain to also bring a practical method to overcome difficulties, and the knowledge gained in the effort will at least in part help to set us free. We are able to understand and appropriate knowledge only as we apply it to our individual needs. The finding of a weakness or a fault in our nature usually also reveals the means for its mastery and the development of a greater consciousness of reality.

We should imitate the mathematician, scientist, linguist and other students and investigators, and learn to love the *Science of Selfmastery*, step by step, as a means to freedom, and take great pride in overcoming just for the pleasure of gaining a victory. It is indeed true, and fortunately so, that the removal of one difficulty will reveal to us others to be overcome. If there were no difficulties in the realm of selfmastery, lethargy, indifference and inertia would soon overpower us and become our most predominant characteristics.

This would soon so weaken us that the slightest misfortune would overwhelm us. Fortunately, in actual life, there is no dearth of "worlds to conquer." Even though we may have mastered some

unpleasant conditions or attained success in some particular aspect and foolishly think we are at rest, an unwary step betrays some other weakness and the battle is on once more.

This should not and must not be a source of discouragement to the real aspirant who, if he has analyzed his experiences as he should, will know that with each trial comes the strength and the endurance to insure certain victory. This also brings a deeper humility and grace of character proportionate to the weakness mastered.

The “ups and downs” of life enable us to become conscious of the possibility of contacting with the one and only source of real power; the attainment of Soul Consciousness and Oneness with the Center of Light, Life and Love. Were it not for the clouds, shadows and storms of life that constantly try the Soul, we would be in danger of becoming so weak and inert as to lose the little already gained.

Faith in, and understanding of the truth, together with effort, is the key that will admit us into the storehouse of all power and give us the means to succeed. *Success in any endeavor is possible only as we learn to truly love the task in which we are engaged.* This is the basis of all success; hence ultimate freedom. This is the truth that should be burned deep into the consciousness of every one seeking freedom. It is the *only* means sanctioned by the Divine Law.

Manhood and reason should constantly urge us to make continuous use of this key; use it as an incentive to unremitting effort and labor for success. The alternations of “ups and downs, ins and outs,” the recurrence of “tight places” in our undertakings, the temporary blocking of the way, the seeming unfortunate

moves we make, the delay in the final consummation of our plans; all of these things are, according to the Law, necessary for real success, because they force us to plan every step and be most careful to adhere to Divine Law in all things.

Even in the achievement of wisely-planned and well-earned success there is great danger. To have overcome much, gained many victories; to have been successful in directing Divine power along channels of our own choice, these very achievements may cause us to forget the Law and the source and cause us to become vainglorious.

Marked victories and successes all too frequently lead a man to an exalted opinion of himself, and this, like pride, goes before a fall. However successful we may be, it is unwise to forget that we are merely an agent; that though within the self is the point of contact with the Infinite and the source of supply, the supply itself is not there. To forget this all too frequently replaces success with failure, strength with weakness, and a renewal of bondage in place of sustained freedom.

To become a Master one must first be willing to be a servant in all things over which we seek to attain mastership. The apprentice is the master mechanic in embryo. Welcome the opportunity to serve in order to learn the duties and gain the knowledge of the master. “Serve that you may be worthy of service” is as certainly necessary as it is to “sow that one may reap.”

We can *reap only according to the sowing*. True, man, in his realm, may become a creator as certainly as the Infinite is a Creator in the Universal realm; but even so, man cannot create the primitive substance, nor the essences, with which he must work. At best, he can do no more than mould, shape and fashion, and

only to the degree that he has mastered his art by faithfully, dutifully and patiently serving as an apprentice. The moment man places himself, because of conceit or vanity upon a pedestal as the Creator, as “God,” instead of as a Son of God, he is preparing for his “fall.”

It is highly important to frequently call attention to the Nazarene’s admonition: “When ye think ye stand, take heed lest ye fall.” This is especially applicable in this connection. Instead of actually “standing,” man has progressed no higher than the creeping stage. He moves so cautiously under the burden of fear, hatred and malice the *three great destroyers*; jealousy, ill-will and the mental depressants, that when he does attain to any degree of proficiency and wisdom, he is all too prone to become arrogant and vainglorious and “ride” to a fall.

On the contrary, as he begins to “bethink himself,” and as a result of his thinking, discovers his true state; recognizes his weaknesses; becomes acquainted with the Divine Law, and puts forth real effort in humility to live in harmony with the Law, he will begin to rise up from his fallen state. Love and graciousness will gradually, perhaps slowly and painstakingly, be substituted for the destructive desires and carnal passions. He will be able to stand in an upright position as “all true men should” and walk as Manly men should. There is danger still, because much after the child that has just learned to walk, many weaknesses remain, and these may lead him to a fall.

Freedom in one direction attracts toward error in another. Understanding of Divine principles, recognition of many aspects of truth, application of these to needs, and intelligent use of creative power such achievements lead to emancipation and

to a conscious relationship with Divine power. They also influence toward subtle and dangerous bypaths; hence the admonition by the great Master: “When you stand, take heed lest ye fall.”

Each step in the direction of freedom admits of a misconception of what privileges this implies. The sense of personal greatness, of personal power, must give place to a realization of the all power, the Universal greatness, the One source, from which the individual is permitted to draw according to his requirements. Power and influence are safe only in the hands of those who do not crave it.

By identifying our love with the Infinite Love, we see that godhood in man is a part of the Universal Whole. For this godhood in man, no Master has yet found a more sublime or godly appellation than “Father.” The recognition of this “Father” is assurance that Divine power is safe in our keeping.

Mankind generally, in the present commercial and pleasure-mad age, lives largely in the idea of profit. The question of first importance in respect to any proposition is: Does it pay? The query in itself is not to be thought of as ignoble.

When properly considered, it is, indeed, highly praiseworthy. The law of freedom may even be approached with a like question, and is found to admit of careful analysis. Ask yourself: Does it ever pay to give way to feelings of ill-will, hatred, jealousy or resentment?

A candid consideration forces us to admit that it does not; that, on the contrary, it results in positive harm in every instance. Through grudges and the spirit of retaliation we create, by the laws of vibration, conditions which will attract and return,

bringing with them the identical things we do not desire.

“Does it pay? A thought, a desire or act pays only when there is no loss either directly or indirectly, now or in the future. Feelings of hatred and ill-will bring a direct and immediate loss. Moreover, there is also an indirect loss, since harmful reactionary effects must be met.

On the contrary, feelings of goodwill, love and consideration for the welfare of others bring a double profit; immediate vibrations of wholesomeness and stimulation to body, mind and Soul; also the return waves from such thoughts, which are refreshing and encouraging.

The fact that the constructive attitude of mind is a paying proposition in every respect does not, however, lead to the conclusion that the man who is determined to live the correct life is exempt from sorrow, loss and suffering. As long as man is domiciled in the world of cause and effect, there will be occasion for these unsought conditions; but sorrow will appear in a different form from what it did formerly.

Such a man knows in his heart that he is trying to do his best; that he no longer bears any ill-will to any creature; consequently, he feels that he is not consciously at fault. The assurance of his own attitude toward all mankind enables him to rightly accept loss or misfortune. He comprehends that whatever comes to him is for some good purpose, though it may not be apparent at that particular moment. He has learned that the happening which man usually regards as unfortunate often proves to be a great blessing; or, at least, is preventive of something which might have brought serious loss or great sorrow upon him.

The self, steeped in some great loss or sorrow, is unable to see

clearly and is all too apt to give a seemingly adverse condition a meaning not sanctioned by the facts. When the dark “clouds” have finally passed, when the mind is able to see otherwise than as “through a glass darkly,” we will become aware that the crisis was misinterpreted, and what we considered a serious loss was in reality to our welfare.

When a seemingly adverse condition confronts us, it is wise to try to prevent it by every possible means within the Divine Law, but we should also look for the benefit to be derived from the experience. More than ninety per cent of the misfortunes we expect and worry about never come to pass.

By far the greater number of what we consider at the moment as losses, or failures, prove to be blessings in disguise. We find that we have needlessly passed through Gehenna; hence it is always the height of wisdom to do the best we know how, and having done so, to trust in the Absolute Law; knowing that the Law cannot fail. The Law is operating even at moments when to our finite and beclouded minds it appears as though all that we prize is going to ruin.

At all times and under all circumstances it is both our duty and to our eternal welfare to make every possible effort to free the mind from all desires, passions and personal feelings which do not work toward good ends, and to establish in the heart, or our emotional nature, a graciousness, with kindly feeling and loving consideration for all creatures “here below” as the old songs suggest.

In this age of rapid disintegration to be followed by reconstruction, it is essential that we who seek the Light and have the desire to be guided by it, should return to our first trust, as does

10. THE LAW OF FAITHFULNESS

the babe to the breast of its mother, and to enthrone Love as king upon the throne in the heart. All things must be judged in the light of Love, irrespective of how unworthy they may appear. This thought the Nazarene had in mind when he admonished: "Judge not that ye be not judged." Matt. 7:1.

If we see good in all, it is a righteous judgment, even though the good we see is the goodness within ourselves, then likewise will we be judged. Each thought bearing on judgment is creative of a vibration; if our judgment be erroneous, and the one judged in Love is not reached by these vibrations, they will return to us with increased power for good. That which we create by thought, desire or act is ours, and fortunate indeed are we if our thought creatures be born of love, kindness, graciousness and constructiveness.

Cast all fear from the heart by replacing it with love, good will and graciousness, but be not led into weakness. Be at all times "wise as the serpent, harmless as the dove." In such manner is Freedom won.

What Constitutes faithfulness?

To what, or whom, should we be faithful? Is faithfulness a synonym for obedience? The Divine Law, including all laws, center about one Being, one Supreme-reality; call it God, the Infinite, the Cosmic Cause, Jehovah the Creator of man, or what you will. Names mean little or nothing. That which we have in mind is everything.

Man may deny the existence of God, the reality of religion, the possibility of a Soul; so far as the Law is concerned it is immaterial what he believes. Life is; men possess the feeling of Love and the feeling of hate. The sun rises and sets. There is harmony instead of chaos, though man is unaware of it. Regardless of puny man's attitude of mind, there always was and ever will be a Supreme Reality, let men call it what they will.

There is an operating law governing every department of Nature. If all human creatures in the world denied the existence of such a law, the seasons would still come and go; night would follow day, all in perfect order. For want of a better term we call the operating laws of the various departments of man's nature the "Divine Law."

These laws are absolute, unchangeable, impartial, impersonal and always "just." The conditions they impose are alike in the case of every one of a million men. The manifestation of the Law may be modified by man's acceptance and the application of Law. That alone creates a difference.

We are assured by the sacred writings that man is the highest work or form of creation. This in no sense implies that he is a perfect creation, that he cannot be improved, or cannot do that which is even more desirable - *improve himself by his own*

deliberate effort.

Despite his imperfections, he is endowed with creative powers. On this plane of being and to the degree of his development, he functions and manifests under the Divine Law and its infinite variations. This fact offers us the “key” to all stages of existence and every possibility of development.

What, then, constitutes faithfulness? Is it the possession of faith that certain man-made claims are true? Is it that we recognize the existence of God and are satisfied in that belief? Is it in first accepting Divine Law as a fact, being obedient to it so that we may unfold the divine the Christos - within ourselves and express it externally by manifesting the prototype of the Creator?

Man, created in the image (after the pattern) of the Father, is not now, but may become, like the Creator. He is endowed with power over himself, and this attained, over all things beneath him.

An old philosopher has wisely said: “Govern thyself, than thou mayst govern thy mate, finally a kingdom.” Our first and most necessary duty is to learn to govern the self; then as a natural sequence, man becomes allied to all creative ability and a co-creator with the Creator, not in the same degree, but in a lesser sense.

This is not selfishness, otherwise it would not have been God’s first command to man. The contrary is true. If man is truly faithful to himself, if he proceeds to unfold his inner potentialities, if he endeavors to express the Divine image in which he is created, then it is certain that he has been faithful to God’s edict and will be as an example, a shining light, to his fellow man. The poet expresses this well:

“To thine own self be true; and It follows, as the night the day,
thou canst not be false to any man.”

This is a stage in man’s development, in his progress forward and upward, when he must emphasize the law of faithfulness to himself. He must realize that in being true to himself he is likewise true to the edicts of the Divine Law. This brings the realization that if man in any manner brings harm to another, whether in word or deed, he thereby brings injury upon himself more than on the other. It is also true that to help others when they are truly in need is to help himself.

Through faithfulness to the self man finds and gains all the good that can come to him or which can be drawn to himself. Herein we come face to face with the law; the power of vibratory forces. All that we think, desire and do is creative of vibrations of a certain denseness or frequency.

Unkind thoughts, words and actions set in motion dense vibrations which first affect the guilty person, then go forth, possibly reaching others of like nature, returning again to affect the creator of these undesirable vibrations.

It is all-important for every one to become acquainted with this law as an aid to self-mastery; to strive for fuller knowledge as a means of self-defense, and in doing so, realize that in “doing to others as he would that they do unto him” he is in reality benefiting himself.

This may be considered as a selfish aspect of the action of the law governing vibrations, but there is nothing man can do which does not affect the self, and so long as the result is beneficial, it is good, hence right, or righteous. Evil, all evil, begins, and likewise ends, with the self. Present

within every man, irrespective of his degree of moral-spiritual development, there is something, a monitor, which silently but impressibly tells him what is right and what is wrong. His “fall” results when he ignores this feeling and becomes guilty of any thought or deed which was indicated as wrong or undesirable.

This feeling of wrong becomes a feeling of guilt; an uncomfortableness. This creates vibrations of condemnation which will gradually but surely manifest themselves through the personality. The ill committed against him-self through disobedience to the law of his own being will enslave him to like conditions in his everyday life.

For this reason it is important that man should subordinate all tendencies toward retrogression and replace them with inclinations toward moral and spiritual self-improvement. This requires conscious and deliberate effort, but it is essential in his progress toward self-mastery. In the struggle of his dual nature, either the lower or the higher nature will predominate and his choice determines which it is to be. Man has the privilege of choice, and must pay the price for his choice, which may be either a reward or a penalty.

So far as man is concerned, he is given the privilege to gain dominion over all things, both here below and above. He may in truth become the “master over fate,” or permit fate to become the master over him. He has the right, the privilege and the opportunity to change conditions in which he is placed; to govern his environments, both physical and spiritual; *if he is willing to make the effort and pay the price.*

If he is not willing, *he is compelled to pay the price anyhow, but will not receive the reward or blessings self-mastery would bring.*

Man has, almost in toto, for countless centuries past, either wholly ignored his divinely-inherited privileges, or has grossly abused them. For this reason he is, first of all, a slave to his own passions and gross desires; his own inertia or mental-physical laziness. Moreover, he is the slave of conditions, environments and, worst of all, to other men often more evil than himself, and certainly stronger than he, even if only in knowledge of evil and how to use or direct it to enslave others.

Before he is once again entitled or qualified to make use of and direct his governing desires, he must recognize and work with Divine Law in his activity, thus ridding himself of undesirable experiences and transmuting them into activities which will ultimately lead him to success and the fulfillment of his worthy desires.

To man is given *in potentia* dominion over all things on earth, provided he first learns to govern himself, then his environments and the conditions under which he lives; and, lastly, to a large extent, the invisible forces of nature.

Unfortunately, man has for countless centuries abused these privileges until now he is, first of all, a slave to his own desires and passions, and secondly, in equal degree, the tool of others. Before he is entitled or qualified to employ his inherent abilities and gain dominion over external affairs and surrounding conditions, he must become wise and firmly rule over his own desires, inclinations and tendencies, directing them wisely and constructively.

He must bring forth the best and highest latent ability within his own nature and, at the same time, maintain control over the lower or destructive self. He must bring out, bring up or bring

forth the fruits of the spiritual within that these may in turn serve to guide and protect him.

When, finally, he has established the supremacy of his better nature over the lesser, he has then earned the right, together with the ability, to govern circumstances instead of being mastered by them. This is possible as a direct result of obedience to the Law of faithfulness as it concerns his every activity.

Bondage to the lower self admittedly results from ignorance of the operation of the laws which govern man's fourfold nature. This is not at all strange for the reason that all men, with the exception of those many times reincarnated, are born in ignorance of all the laws which govern their being. This permits them to become slaves and to remain in slavery until finally liberated as a result of suffering, experience, and lastly, self-mastery.

Enslavement is the result of disobedience to the promptings of man's better nature, while the method to be followed for gaining wisdom and freedom consists in a rational reversal of the up-to-the-present way of thinking, feeling and living.

This is a twofold process: First of all, knowledge, as a result of thinking, reasoning and effort, must replace ignorance. Secondly, as the laws become understandable they must be faithfully observed. As a principle, this appears to be both simple and easy, but it requires much self-discipline, great patience and a Herculean effort to follow through to the final achievement. The effort is worth while. The reward is freedom from everything that is undesirable; the ultimate conquest - "mortality putting on Immortality."

There is a bright side to everything. He who feels himself enslaved by undesirable environments and self-degrading

tendencies, may find in this very condition the basis for encouragement. First must come a realization that in embryo he represents the highest form of creation. The identical powers or forces which brought upon him the unsatisfactory conditions were born either within himself, or within the minds of those responsible for him, and were brought into play as the result of ignorance and disobedience to the Law. By a reversal of the application of the Law, man can create and build up forces, powers and energies which will free him from his bondage so that he may in fact become a *man*.

The conviction and assurance of this uncontradictable trust must first become established in man's consciousness and give birth to an unwavering faith. He must then "stop short" in his old habits and his way of thinking and living. He must begin anew in harmony with the knowledge he has gained; raise himself and his attracting vibrations to become attuned with the vibrations of health, strength, power and success which surround him, as they surround all men.

It is not sufficient to have suffered and become acquainted with the Laws under consideration. These Laws must be applied; lived in every-day activities. Faithfulness begins in the thought and desire kingdom within.

These laws function from within outwardly; from the center toward the circumference. Whatever man habitually admits into his own thought realms is certain to manifest itself as part of his personality. In due time he is accepted by others for what he inwardly thinks and feels.

When man more or less continually, though possibly unconsciously, lives in a thought atmosphere of failure, poverty,

weakness and illness, and then gives way to bitterness, resentment, envy and other evil, negative, disintegrating thoughts and feelings, he creates vibrations of like nature and these vibrations *are certain to repel people and conditions that might otherwise help, and at the same time draw to the thinker those who will further impoverish and degrade him.* This is an *absolute law* based on the indisputable fact of the Biblical edict:

“As ye sow, so shall ye reap.”

Here is the same Law in other words:

“Action gives birth to *Reaction*; The *Reaction* is according to the Action. Effort is Action, and whatever effort is made by us will bring a *Reaction*, or *Return* of our effort *and the Spirit in which it was made.*”

Again Biblically speaking: “Bread cast upon the waters will return after (more or less) many days,” but whatever the time, it will return.

It is to be emphasized that mere thought, powerfully as it reacts upon the thinker, is, in and of itself, by no means sufficient to bring about desirable conditions and environments. The thought must give birth to vital, intense, all-firing desire.

This desire, in turn, must be the incentive to constant, never-ending effort to bring about the desired changes. In almost all instances of failure it will be found upon analysis that such failure was the result of ignorance, disobedience, or lack of obedience - an unwillingness to accept the truth as it manifests itself - in some aspect of the Divine Law, which in turn affects the individual and his immediate way of life.

Only by obedience to the dictates of the Divine Law in its various aspects can man unfold and express the divine Image in

which he was created. It is possible to violate the law of faithfulness in respect to health by the belief that man may do as he pleases, indulge in such habits as he desires, yet maintain a state of health, provided he continually holds the thought that he will remain healthy.

This doctrine is not merely untrue; it is destructive and leads many astray. Mental influences, ideal though they may be, can never displace proper food, fresh air, physical exercise and natural habits of life. Emphasis should be placed on natural living and rational habits that grow out of correct thought and an understanding of Nature's Laws.

There is a certain danger and grievous error concerning the law of faithfulness in respect to receiving help through others. It is very easy to misplace the emphasis concerning the power of concentration in attracting benefits. An individual may, in many instances, through intensely directed concentration, attract success to himself, to his own ultimate harm.

Great consideration should be given to the importance of rendering service for favors received; just and honest returns for all benefits. The only honorable way of attracting money or friends, or favors, or success, is to cultivate the ability to render services which deserve money, friends, favors and success in return.

The pernicious and dishonorable belief that it is possible to receive something for nothing, become possessed of something for which we have not worked or paid for, is a universal one and is a badge of dishonor for every Soul so governed. It is an idea that creeps upon us unawares and in many subtle forms. It must be guarded against at all times and under all circumstances.

A constant question in the mind should be: *why* should I

receive something for nothing; something which I have not earned and for which I have made no exchange.” “Morally, am I not in fact a thief?” “Who, if not I, will pay for it?” “If I, the receiver, do not compensate in some manner for it, why should anyone else, willingly or unwillingly, do so.

Strangely enough, nowhere is this desire to “receive something for nothing” more pronounced than in the consciousness of many who profess the Truth; enlightenment; the *way of life*.

Truth, admittedly, may appear to be free. So is electricity, but to become a master electrician requires time, effort and money, even though nothing material is returned to the student for his money. It is also necessary to consider proper housing, power plants, generators and what not, all to be installed before electricity can be generated.

There is no actual difference between the electrical power which does man’s work and the knowledge and wisdom that will save man’s spiritual nature. Truth is free, but where and how is it to be found or obtained?

Is it not most likely to be found among those who may have renounced a successful career or business in order to find this truth, first for themselves, through long hours of study and tedious and non-compensating years of training, in order to be prepared to teach others the Truth, the Way and the Life?

Those properly trained and capable of guiding others are often unable to follow the usual means for a livelihood. Yet these must live, and it is passing strange that those seeking knowledge, wisdom and guidance expect on their part to receive it; at the same time feeling firmly convinced that those engaged in teaching and guiding them, without compensation, should live in

splendor; possessed of all the desirable things of life.

When at last one has become convinced that a violation of the Law in this respect must inevitably result in harmful reactionary influences upon himself, he will, for sheer self-protection, willingly, aye, gladly, accept the Law of Compensation as a fact and govern himself accordingly.

The principle involved is only now beginning to be understood in the business world as the only safe policy for continued success. To handle inferior goods and demand for them the price of superior grades, may for a time be profitable, but in due time the operation of the equalizing Law will bring about an adjustment and it is not difficult to guess who will be made to pay the penalty.

All men desire to achieve success, even the most spiritually inclined, hence they should observe the Laws governing success. Business methods in this New Age should be based on the principle of a just and fair profit, for otherwise there can be no improvement, no new business to offer additional employment.

It is right for the rich as well as the poor to receive a fair excess. Both the rich and the poor are under an identical Law and each must render an impartial account sooner or later. The man possessed of little is guilty of a most serious mistake in envying the millionaire. In doing so he further beggars himself through the low vibrations of his envy and these vibrations in turn repel success.

He should not even give a thought to the possibility of obtaining any part of the rich man’s possessions, but instead, the obtaining of like possessions should be an incentive towards an effort to fulfill the Law and earn these desired thing for himself.

Very few possess the slightest idea of the success-attracting power of such a desire-filled mental attitude, free from envy.

Man may consider himself as capable and worthy of high compensation for his efforts, but conditions may be such in his special field that he will be forced to accept but a portion of what he feels he should receive. If, hampered by a sense of mistreatment, or under-payment, he shirks his duty or is unwilling to do his best, he thereby defeats his own interest because by his attitude he also repels the forces that would draw him to the field of success.

Honor, another word for duty and manhood and the Law of Faithfulness, demands that man always and under *all* circumstances do his best, and, most important of all, in the right, a *willing* spirit. If he is underpaid, or unjustly treated, then, *because of his willingness to obey the law*, the Equalizing Law will see to it that he will not only be repaid, but that there will ultimately be an opening which will assure him success. There is an old saying which explains this Law: "You must earn more than you get in order to get more than you earn."

Faithfulness to duty performed in the right (envyless) spirit never actually goes unrewarded, even if for a time it may so appear. To evade responsibility, irrespective of the reason, to render careless, shiftless, indifferent service under any circumstances, is a direct means of binding ourselves irrevocably to the very condition we seek to avoid or from which we seek to free ourselves. He who feels himself enslaved or retarded by another only wastes his own time and energy by concerning himself about the one who, in his opinion, is taking advantage of him.

The worker, irrespective of his field of labor, need concern

himself only with the requisites of faithfulness on his own part. "What is that to thee?" says the Divine Law: "Follow thou me." That is to say: "If you will fulfill your part *in the right spirit*, by faithfulness to detail, than I, the Law, will see to it that in due time you will be fully paid and be placed into the position your faithfulness deserves. The Law of Absolute Justice, in its impersonal, impartial functioning, will work out the problem for you."

Freedom from undesirable conditions in any department of life begins in thought, but must end in action. Man must change his mental attitude, his desires and his ideals, and must convince himself that he is made in the image of the Creator. He has within his own being the resources and the powers to make of himself what he wishes to be, and he has the possibility, despite all obstacles, to become, to achieve and to accomplish. To be convinced of these facts is not sufficient. It is merely the beginning - the functioning principle. It is necessary to work in harmony with the conviction; to prepare himself for service; to be true to his own manhood in every task and claim of life, and to obey the Divine Law in its various demands.

When a man has assured himself of his Divine heritage he will probably comprehend the fact that to accomplish his ideals requires not only effort but money as well. For its better positions the world demands prepared men; men qualified by careful, systematic training, fortified with practical knowledge and mature experience.

A man so equipped may ask his own compensation in return for service rendered. Poverty is in reality no handicap to the man of determined Will. Many a lad has become stronger because he

has worked his way through college. Through effort man gains strength and the incentive to make still greater effort. This in turn results in the energy which assures success.

The gross, weakening and self-defeating error of those who are self-dependent is the expectation that someone else will in some way supply their needs without any great effort on their part. This attitude weakens and cheapens the mentality. It lowers the vibratory forces and attracts failure. The ideal is for man to train himself in his ability to serve so that he may honestly earn all he desires and requires; and to give to others that he may receive.

Such an ideal, such a mental attitude, will free him from enslaving circumstances, conditions and environments and set into motion laws - creative vibrations, - that will attract opportunities for service and place him in harmony with the creative laws of the Universe. It will build up in him confidence in his ability, because it is potent to arouse in him his own latent *manhood*.

This genuine sense of manhood creates self-respect, which in turn will manifest itself in his personality, and all this in its turn will attract to him, and win for him, the confidence of those who are not only in need of his services, but are in a position to help him to advance to ultimate and lasting success.

He who seeks to apply in his own behalf the laws of true faithfulness must learn to look for the good in all things and not permit the false to mislead him; he must turn present adversity to his benefit. His efforts may for the moment appear as failure. This should induce him to analyze them and his activity to find the cause, even accepting every momentary failure as a stepping stone to success. He must see in such a failure the possibility of its having prevented him from making a real and lasting failure

had the initial effort resulted in success.

Anyone seeking true success in life and depending upon himself will be wise if he will look upon his immediate condition as a privilege rather than a hindrance; as a means and an opportunity to identify himself harmoniously with the functioning Law of Faithfulness.

He must endeavor the while to unfold and express to the best of his ability the spirit of the Law as it concerns himself; cultivating thoughts and desires in harmony with his better, higher self, and then work to the best of his ability to bring his thought, his ideal, this spirit of Faithfulness into manifestation.

Gaining this spirit of freedom through the Law of Faithfulness will instill in him a lightness of being and a buoyancy heretofore unknown. This inner feeling will manifest in his demeanor. It will be recognized by all with whom he comes into contact and he will be assured of attentions otherwise denied him.

Of those who have complied with the Law of Faithfulness and have been obedient, it was said long ago and is still being said: "Thou hast been faithful over little things; I (thy God of the Law) will make thee ruler over many things." The Law has not changed.

As man gains the victory over one thing the strength is thereby given him to gain greater victories over other things. With each victory will come greater wisdom and strength. It is a succession of steps forward.

Each step takes the obedient man nearer to the goal. We are the creators or makers of our own destiny. If we accept as a truth that we are equal to the demands made upon us, we create the strength, energy and ability to meet these demands.

It is our duty to be in constant search for the truth; for an understanding of the Divine Laws in their relation to every department of life as it concerns us; to health, vigor and strength; success; moral and spiritual advancement; knowledge and efficiency in business, and happiness to be found only in well-doing and peace of mind.

Having at least partly gained such wisdom and become conscious of the requirements of the Law, we must be faithful to the Law and with good will try our best to fulfill its demands. We dare not become lax in our endeavor; nor must we weaken and exchange that which we already possess for the legendary “mess of pottage,” otherwise, we cannot hope to succeed in finally and fully breaking the shackles binding us to inharmonious conditions and to varying degrees of bondage.

All of these things we must do for ourselves. If we permit someone else to do it for us, we have merely exchanged masters; we have sunk deeper into slavery than before. Others, it is true, can teach us the operation of the Law, show us the way, encourage, guide and befriend us until we have attained to self-mastery; but we ourselves must travel the path and by so doing gain the strength to meet all conditions.

We must never forget the fundamental truth that “eternal vigilance is the price of liberty” in every department of life. He who is so short-sighted that he will permit another to fight for his liberty will find to his sorrow that he has lost it *to that other*. We must continually, without intermission or intercession, endeavor to unfold and express the Divine Law in all our activities; be faithful to the ideals in whose image we desire to recreate ourselves. Let us be too much of *men* to stoop to that which will

mar that image or interfere with its manifestation in life and action. Let us live as becomes men and women fashioned after the likeness of the Infinite Creator who denies us no good thing if we are obedient to the Law.

11. YOU! YOUR SOUL!

What of the Soul?

Do all Souls ultimately reach perfection? How can we account for the various degrees of Soul development as manifested in the lives of men?

These questions are of absorbing interest to an ever increasing number of people. Many truly hunger for this wisdom and enlightenment. They will never be able to find complete peace of mind until they obtain satisfactory answers to these questions. They cannot obtain the answers from another. They ultimately must find the answers within themselves by means of awakening the Consciousness of the Soul through conscious effort and living in harmony with Divine Law.

Search as we will through all of the Biblical Texts, we find that the Soul, like God, its creator, is always described as a Light, or a Fire, and as from heaven, or on high. God is, insofar as man can comprehend, a light or Fire.

Man's Soul is a Spark from that Light or Fire; hidden from the view of all, even from himself, until by effort he has brought it (a) into manifestation and then (b) Consciousness.

The Soul of the average human being is deeply imbedded as in a tomb - a tomb covered with the rubbish of his unwise (sinful) living. It cannot be brought into manifestation or Consciousness unless and until man awakens to the truth and then proceeds by wise (righteous) living to gradually remove all the debris, so that the Christos may come forth as did the Nazarene from his tomb. When this happens then the Soul will be found to be a pure Light. In the Arcane this process is known as Initiation.

In general sense, the Soul can be defined only in terms of its relationship with God, its creator, and its connection with, and

influence on, every department of man's threefold nature.

To understand the Soul and its destiny necessitates a knowledge of man's physical being - body, spirit and mind - in its relation with that which is generally unknown and unseen, the Soul, and its effect on man's life activities; *the lives of man, all men, being proof of the soul within.*

The body of man is composed of the material elements of earth. It is naturally earthly, i.e., mortal, hence changeable and not certain or positive. The conception of the body is through earthly progenitors, the father and mother in conjunction, when for the moment at least the twain have "become as one." The process of fashioning this body is in silence and darkness. This body will act as a vehicle to serve the Soul, which takes possession at the proper time.

No light shines on the "face of the deep" of the mare (ocean), mother of waters, while and where this is taking place. The sun as yet is still hidden.

This is, in substance, the formation of a new world. It is a little world or microcosm; nevertheless, to all intent and purpose it is a miniature expression of the great world, the Universe, or Macrocosm, prototypic of the greater world of which it will shortly be a citizen.

This new creature, while in the darkness of its own world, is literally swimming in a small sea of its own, in the waters of the "earth." It is without independent life of its own and will remain until the "sixth" day of its creation is finished.

Then the "earth opens," the "waters give way," and the little earth, the embryo of a new man, appears from "out of the waters," and the "light," the sun, falls upon it. As it gasps for the

air which is to be its life and takes in the “first breath,” it likewise is given in trust a Spark from God which may, if “cherished and protected,” and wisely guided, become a *Son of God, one of the Gods*.

Biblically speaking and in different phraseology we are told that at the dawn of creation “God parted the earth from the waters and there was light over the face of the earth.” Every birth is the creation of a new world. Once we fully understand this the rest of the mystery is not so difficult to unravel. The new creature is born by being severed from the mother - while the “earth” does part and the “waters” by which it had been enveloped for many months are released. As the new creature comes forth and inhales its first breath, the spirit of its own body, that is, the individual life, is being isolated and lifted out of its darkness within the “sea” into a world, the greater world, of light.

At that very moment, the Soul, or Divine Spark, an emanation from Jehovah (the Creator), is drawn into this newly born creature and at this moment there is a co-mingling of body (earth), spirit (individual life) and Soul (the Divine).

The entity which we know as the brain becomes active. That which we know as the mind is brought into being. An earth-child is born with all the potentialities and possibilities, all the opportunities and privileges, of becoming God or Cosmic Conscious, *one of the Gods*.

The body of man is mortal. Its creation is begun and is fashioned by the earthly parents. The spirit which animated it from the very beginning is the principle of life. This spirit of life is common to all living things, animate and inanimate. It is an universal principle. Being impersonal and non - individual, all

may use of it as much as they please and to the degree they are prepared to direct.

A certain degree of what is usually termed “mind” is native to all living creatures and is not therefore limited to the human family. There is, however, little evidence that the brain of the lesser creatures is endowed with the faculty of reasoning.

It is reason that separates or differentiates man from these lesser creatures and endows him with the capacity and privilege to become *whatever he pleases, provided he is willing to make the necessary effort*. In all kingdoms of creation below the human there is no manifestation of the power to reason, which power alone indicates the presence of the Spark of Divinity which may be brought into Consciousness and be developed into the “likeness of God,” a Cosmic creature.

Technically, the term “mind” must be restricted to the human family. It has reference to that part of man’s being which thinks, desires and has a right of choice between remaining a mere human being of the earth, earthly and mortal, or making the effort necessary for “mortality to put on Immortality.” In man, the mind’s highest functioning is concerned more especially with the development of the inner, inert Spark, into an Immortal being, *one of the Gods*.

What of the Soul? Is it a new creation, or may it have existed for ages? Does the Soul possess the potentialities of eternal life?

The Soul in the beginning is an emanation from Jehovah, the God of creation; hence it is a Spark from the Divinity. It is an atom, seed or germ of the Divine. To gain knowledge it seeks experience through habitation in the body of mortal man. As such, it is much like an ungerminated seed remaining in the earth.

The acorn, as an example, contains within itself in potentiality all the characteristics of the stately oak. This acorn planted in the earth will, under proper conditions, germinate, put forth its sprout, and grow into the tree.

As a germ, the Spark of Divinity implanted in man contains in potentiality all the attributes and possibilities of the Divine Nature.

As the Spark is inhaled (drawn in) by the newly born child for its first incarnation, it is like an ungerminated seed. It is as yet undeveloped, unindividualized, unconscious of its Divinity and unawakened to its possibilities. Like the ungerminated seed, it is sleeping the sleep of latency. It must continue so until man, its possessor, awakens to his responsibility and recognizes the possibility of developing the Soul germ within himself.

If, during its first pilgrimage, the process of awakening is begun, but not concluded, then, at the transition of the body, which we know as death, the Soul will pass into the Soul sphere or beyond. Here it will remain until there is an opportunity for it to again enter upon another earthly pilgrimage to make further progress toward achieving the final goal of the Soul, which is Self-Consciousness.

Whether or not the Soul within any man is on its first pilgrimage is impossible to tell, but the basic standard of judgment is given us by the Nazarene: "By their fruits shall ye know then." By all indications there are at the present time no new emanations from the Creator, Jehovah. This implies that Souls now inhabiting the millions of temples of clay have been on earth before and are in various stages of development toward the ultimate.

Those not having repeated the journey many times are young in experiences. Others are here for the last time, finishing their work; rounding out their imperfections, and gaining freedom from all things that would necessitate their return to the earth realm. These are becoming the *Sons of God; one with the Gods*.

In whatever stage of awakening or degree of unfoldment a Soul may be, the change we know as "death" is a means of relieving it from the tabernacle of flesh and permitting it to enter the realm of Souls for a rest. This also permits the Soul to change or exchange its vehicle, so that it may continue its journey and progress toward its own perfection. The length of a Soul's stay in the realm of Souls depends entirely upon its degree of development and upon its own desire for a speedy return to make further effort.

A highly-evolved Soul with deep aspirations will soon seek to find a suitable opportunity for a return to the earth realm so that it may continue its development and be of service to others less fortunate or advanced. The special desire and aspiration with which the Soul is imbued is the magnetic or attracting power which will draw it to parents capable of furnishing the proper opportunity for its advancement. The vibratory attracting force of its past efforts determines its future environments, its opportunity for rapid advancement and to become a medium of help to others less fortunate.

The Soul of advanced development has long since become fully acquainted with Divine Law. Such a Soul has made every effort to live in harmony with Divine Law and to perform all works necessary for its best interest; choosing as its goal Soul Consciousness and Sonship with the Father.

Having made every effort toward attainment of Cosmic Consciousness, this Soul, during the process, has become so fully charged with the vibrations of the one supreme desire to reach an all-around perfection and purity of heart leading to Conscious Individuality, that on passing through the Great Divide, its every action is governed by this one great desire or aspiration. It is automatically drawn to the persons and the environment making possible its further advancement toward the ultimate goal.

All who make a conscious and continual effort during the present life to attain Soul Consciousness and Illumination, whether or not they wholly succeed, have, by such efforts, earned the right to choose what they wish to attain to in the next incarnation, so that their progress toward the desired goal will not be impeded following reincarnation.

To express this Law more definitely: If they will center their desire during the present incarnation, *specifically on one fixed purpose*, one governing passion, this will govern their every activity in the Soul realm, and will be the attracting force in finding the proper parents for further progress. That which becomes established in our *consciousness* during the present earth life will continue to be a controlling vibratory force until another and stronger force takes its place.

This change must be made by us if we desire advancement. The magnetic or vibratory (this is one and the same) force resulting from one intense desire long adhered to, will guide the Soul to a parentage and environments that will best enable the Soul to attain its desire and fulfill its wishes. Such a Soul, having become highly sensitized by its one dominant desire and *willing*

efforts, becomes, in fact, a law unto itself; a law operating for its own greatest benefits.

On earth, many mothers-to-be, during the period of building a "temple of clay" for the habitation of incoming Souls, vibrate to a certain desire. In the Soul sphere there are incoming Souls vibrating to this same desire. The mother and Soul will be drawn together. It is therefore a Law that we have all been born to parents and into environments best suited to the working out of our destiny.

Abraham Lincoln was born to the poorest of parents and environments. This tested him, because the environment would give him an excuse to become weaker than his parents; a shiftless floater; or his surroundings could act as an incentive to make extraordinary efforts to become strong; to rise above his birth and circumstances, and be not only a beacon light and an example for others to follow, but in addition, a server of humanity. History has given us the answer.

Parents have the privilege and ability to choose the kind of Souls they desire for the bodies they are preparing. They can instill into the mind the desire to draw advanced Souls to themselves for incarnation in the body yet unborn. To bring this about they must think, desire and live in a manner that will raise their own vibrations to the level of highly developed and advanced Souls. This will draw the two together. Just thinking and desiring will not be sufficient to raise the vibrations to such a level. *They must act and live in harmony with the thought and desire.*

There is also another class of well advanced Souls who gained Wisdom by mastery of the Divine Law. They made the necessary

conscious efforts and attained to Soul Consciousness and Illumination. These have become, by right of choice and correct living, *Sons of God*, one with the gods. They have attained to or found “the Kingdom of Heaven.”

They have the right of choice between leaving the earth plane permanently and becoming one of the Hierarchies of the White Brotherhood, or returning to the earth plane, becoming teachers and guides to mankind and experiencing with them their sorrows and joys. Many of these reincarnate at a time best suited to render real service to mankind.

Through suffering, man awakens to the undesirability of living the purely carnal life. Many of these become conscious of the benefits of the higher life. As the years pass, more and more of them will adopt and follow the path of the *way* of life. Many will attain to Soul Consciousness; choose to become world teachers; be of service to mankind and advance the cause of good will to men; peace on earth; thereby bringing nearer the promise of the “Kingdom of Heaven on earth,” as visioned by John, the Revelator.

An advanced Soul may be governed by some special desire, such as a passion for music or art, but be unable to fully realize this ambition during the present incarnation. Such a Soul, though having gained full Soul Consciousness and otherwise free, would not find complete happiness in “heaven.”

The vibrations governing such a desire have a tendency to gradually draw the Soul earthward until it finds the proper medium for its reincarnation in a family offering the opportunity to become a Master artist and fulfill its desire. If the Soul permits itself to be governed by the desire it will be brought back into

an environment enabling it to attain this mastership and benefit mankind.

The future welfare of all humanity depends upon awakening many men to the opportunity and possibility of such achievements. They must implant into the mind the desire to do just this, until at last there will be master statesmen, master men of law and medicine, master of all arts and science; all of them strong enough morally to be willing to work only for the benefit of their fellowmen.

The passions that control in the present life, whether these be good or evil, constructive or destructive, will constitute the vibratory structure built into the Soul and be an inseparable part of the Soul.

These vibrations will be attuned and attracted to a suitable medium (pregnant mother) for that Soul’s reincarnation. This is a Law as absolute and invariable as any Law can be. It is a just Law because in *all instances* it will draw the reincarnating Soul into an environment which will bring about punishment for past sins (evils), or proper reward for past deeds of goodness, while also furnishing the environment best suited for future development.

The man living in a hovel and the man living in a palace are not in their respective places by accident, but as the action of a fixed and immutable law.

Unfortunately, countless human beings constantly live - exist would be a better word - on the earth plane who are without a governing desire of any nature, unless it be purely self-satisfaction. These innumerable ones are actuated by desires and passions ill becoming human beings. Their Souls are not governed

by any impressed vibrations strong enough to attract them to any specific medium during incarnations, nor for any specific purpose. They live and are wholly governed by their own weaknesses and by those who take advantage of them. They must continue to so live, life after life, until there is an awakening - a "baptism by water" - and a new understanding comes to them.

Perhaps a far greater number of the human family are lower than these. They are those who do not even attempt to make anything of life. They are satisfied to live a life which is abnormal to both man and animal; a life characterized by immorality, thievery, cruelty and by taking every possible advantage of others.

These live solely for the selfish self without a thought for the welfare of others. They would consider it a weakness to give a kindly thought to their fellowman. They simply exist, and though endowed with the right of choice and free-will, they follow the path of darkness.

The Souls of these have never been aroused from their slumbers. On leaving the house of clay and desolation such a Soul is nothing more than a Spark or atom of Divinity; little more awakened than it was when it first emanated from Jehovah, its creator. In this unaroused, unawakened, unconscious, non-individualized state, it returns to the universal storehouse of Soul emanations whence it came.

At a later time such a Soul will once more be given an opportunity to enter upon a cyclic round of pilgrimages for the purpose of ultimately becoming cognizant of its real mission on earth.

There is another large class of Souls which are to be shunned

by all who come in contact with them, and recognized for what they are. These are those who have become acquainted with some aspects of the governing laws and understand something of the possibilities of directing the invisible energies and forces for personal benefits.

While they are in possession of this knowledge and power, they, either ignorantly or malignant by nature, make use of the power they possess for self-benefit, without a thought of the welfare of others.

Not having the correct conception of God and the Cosmic Law, or not caring, they develop the Spark of divinity into a force which they employ for ignoble, selfish and immoral purposes.¹

Instead of developing the Divine Spark into a glorious, Conscious Soul, capable of righteously and truthfully influencing all with whom it comes in contact, they have awakened it into activity on the plane of selfishness and ignobility. These Souls were fully recognized by the Biblical writers:

"For what shall it profit a man, if he shall gain the whole world, and lose his own Soul?" - St. Mark 8:36

"Behold, all Souls are mine; as the Soul of (part of) the father, so also the Soul of the son is mine: *The soul that sinneth, it shall die.*" - Ezeleoe; 18:4.

1. A power or force is neither good nor evil in itself; it is the use made of it that is one or the other.

These are all Souls which continually do evil and, inevitably, they shall meet the fate of the Law. They are the Lucifers of the ages, the Angels cast down from heaven, because having gained some degree of Divine wisdom, they use it for evil purposes instead of for their own welfare and the advancement of others.

There are others even more evil than these. They are those who in a former life gained great knowledge of the Divine Law and its possibilities. They developed great power but began to misuse these forces. Before they could complete their evil purposes they passed into the Great Beyond, from whence after a time they reincarnated.

In due time they again resumed their evil actions, developing into the egomaniacs and destroyers we have known and which history records. These are the Souls which, having so grossly sinned, are “destroyed,” though it is not the Soul Spark itself that is destroyed, but the individuality wherein it was incarnated for the time being.

Insanity was once considered as a great Soul evil, but it need not necessarily be such, as the condition may be almost wholly of mind and body. The causes are varied and many. It may be brought about by over-work; efforts beyond the endurance of the physical. It may be the result of some great sorrow; it may be some severe illness; it may follow long-continued indulgences; denials of necessary rest or sustenance of the body. It may have been induced by a multitude of other causes; all due to ignorance and disobedience to natural laws, but not necessarily to viciousness of any nature.

In all instances where deliberate evil was not the cause and where the Soul had gained Consciousness, the misfortune of

insanity would in no way effect the Soul. When, as, and if the mind is dethroned, the Soul enters within a silence, to remain so until health is restored or until it is released by physical death.

However, if the mental condition is the result of deliberate and persistent evil acts or habits, or of immoral practices, sins against the Holy Ghost, then the Soul “dies” in that it loses its personality. This is true whether the mind retains its reason or is dethroned as in insanity.

In general, this all-important, most important subject is skillfully and deliberately evaded by almost all, if not all, religious teachers. It is a delicate subject. It is a *hard saying*, that the Soul can be lost. The Lord himself has been, and continues to be, accused of cruelty in decreeing or instituting a Law which says that any Soul, whatever the reason, shall die.

“How,” they ask, “is it possible for anything from God to die or be destroyed?” They are willing to admit that anything continually misused or abused, will gradually be destroyed, but not the Soul. The Soul, in their opinion, though drained out of the body “drop by drop,” is not under the Law. The Soul, however evil the person may be, is not destructible. Why do they so think? Because, though they may be evil, and also have an understanding of the Law, they will not admit this possibility insofar as it concerns themselves.

If a Law of Nature or a Law of God can be separated from the other Laws, or if one Law can become inactive, *then all other laws likewise could become inactive*. A Law is a law because it is unchangeable throughout time and space, otherwise there is no God, hence no such thing as religion.

And why is man so certain that he cannot lose his own Soul?

Why do churchmen evade the subject?

“For what shall it profit a man, if he shall gain the whole world, and lose his own Soul? - St. Mark 8:36.

Once we accept the implication of this question as a fact, as a truth, as a Law, then we must at once recognize that the most important thing in life and throughout all life, is *our spiritual welfare - the soul*.

From the beginning of the age of responsibility to the end of life we should not recognize anything as of greater value than the Soul. We may with benefit and profit work for the possession of things which will make life more pleasant and easier, *but we must not neglect the welfare of the soul*.

When working toward success in any business or profession we may not put off until tomorrow that which we should do today, lest it result in failure, so may we not, must not, *dare* not say, or even admit to ourselves, that the spiritual need of today can be put off till tomorrow, lest *there be no tomorrow*. Under such circumstances we may succeed, or partly succeed in attaining success, and have gained “a little of the whole world,” but the Soul, and all that belongs to us, will be lost.

It is our privilege, aye, our duty to improve our every condition in life. This is part of life’s responsibility, but side by side with this we must also make the necessary effort toward spiritual realization.

This great, mighty, all-embracing Law is not sidestepped by the Church of Illumination, or the Priest of Melchizedek, but receives first consideration. It is the very foundation of man’s future happiness; his future, and even his present, welfare. If neglected, it will lead to the loss of his most precious possession,

his Soul. No man entering the Arcane will neglect this most important aspect if he really desires to achieve success.

Though it be only in the embryonic stage, a mere Spark from God, but yet a Spark, can a Soul actually be destroyed? Is this the basis for the edict: “The Soul that sinneth it shall die.”

No, the Soul itself cannot be destroyed, but the individualization that might have been achieved, can be and is frequently destroyed. The Soul, or Spark of Divinity, is given into the possession of all normal human creatures at birth. It is placed at the disposal of man, so that by an orderly process he may individualize it and become a part of that Soul, an Immortal entity, a Son of God, one of the gods. If he entirely fails to do this, devoting his life entirely to materiality, or so lives as to destroy the substance of the Soul, then it is not the Soul or Divine Spark itself that is destroyed, but the personality in whose possession it was given.

The Divine Spark, dormant, unawakened, and unconscious, returns to the storehouse of the Godhead. The individual had been given an opportunity to immortalize himself - mortality putting on immortality - by means of awakening this Divine Spark into spiritual consciousness. Having failed to do so, or possibly never having attempted to do so, and by his evils having destroyed the substances required for soul awakening, he has thereby destroyed his personality which, by his own efforts, might have become individualized.

Hence, to repeat, it is not in reality the Soul that has been destroyed, but the person in whose possession it was given, and who was so evilly inclined, or so selfish for personal gains, advantages and possessions, that he neglected it “unto death.”

“The Soul that sinneth it shall die.” That is, this something from God, this “talent” given to you, and because of your failure to “use” it, concentrating your interest elsewhere, is taken from you. You are bereft of what might have become a Divine birth-right, in addition to your mortal at birth. “Unless ye be born again ye shall in nowise enter the Kingdom of heaven.” This is the same saying employing different words. Bringing the Soul into Consciousness is this *rebirth* so much spoken of and yet so little understood.

The life of the mortal, our everyday affairs which concern the welfare of the body, must not take precedence over the Soul - or its spiritual welfare. Both must proceed hand-in-hand if the Soul is not to be lost to the individual and he thereby be lost in turn, his personality passing into the realm of nothingness.

“What will it profit a man if he gain the whole world and lose his Soul?” What will it profit him if he becomes possessed of many things; a mansion and all that goes with it; a great leader with much power - dominance over others - even ruler over the world - if, by neglect of his spiritual self, he *loses everything in the loss of himself?*

This Law underlying the salvation or Immortalization of man, or his Soul, brings us face to face with the original, basic, spiritual Law concerning tithing to the extent of five or ten percent. Under the Law given the original Priesthood, stated right in the beginning of the Scriptural text for the guidance of man and his Soul, you find this statement.

“and Melchizedek king of Salem brought forth bread and wine: and he was the Priest of the most high God.” - Genesis 14:18.

This Law of tithing was first revealed to man by the original

Priesthood. Its companion is likewise taught by the Priesthood, i.e., that just as it is absolutely necessary to tithe in material substance, so it is likewise absolutely and incontestably essential that one tithe part of one's time, that five to ten percent of one's waking hours be given to spiritual thought and effort.

This time should be devoted to contemplation and conscious effort toward Immortalization or the second birth if we desire to be partakers of the spiritual “fruits,” i.e., “mortality putting on Immortality.” Those unwilling to do this most certainly do not have the things of God in their hearts, hence to all of these the dictum: What will it profit you if you do gain all the world [all honors, all high places], and lose your own Soul?” These certainly will not become “one of God's chosen people.

Perhaps this very day, or tomorrow, you may be called, and you will be compelled to answer that call, then the question will confront you; a question unevadable: “Thus and so did you for yourself, for family and friends, *what did you do for your own soul and God?*” In the answer will be your reward or penalty. This is one thing *no* human creature on earth can evade: *what have you done for your soul?*

No one in heaven or on earth can come to your relief. “The Soul that sinneth it shall die,” has no qualifications. Moreover, it is well to constantly bear in mind that it is not only essential that a part of each day be devoted to conscious, deliberate effort toward spiritualization, but this effort must be in the spirit of the work, for the love in the heart, and not merely because one seeks to ultimately gain entrance into “heaven.”

The spiritual perceptions of mankind, almost as a whole, have become so blunted that we are continually confronted by the

question or statement: "If I could be certain of heaven hereafter, I believe I would become a more active member of the church, more of a Christian; but it appears that we cannot be certain of anything."

This expresses one of the lowest instincts in human nature. Never before in the history of the world has it fallen so low. Governments and men in high places are largely guilty of arousing this ignoble tendency in humanity, so that it has become well nigh universal.

The Biblical concept is certain as well as positive. It clearly indicates our responsibility. It states in no uncertain terms what almost all of humanity either ignores or has forgotten:

"... For the laborer is worthy of his hire." - Luke 10.7

Only he who has labored is worthy of his hire and must be paid. This great law of exchange has been so degraded, that now, due to propaganda, all the world is expecting to be paid whether it labors or not. Mankind is commanded to labor and earn, behave and become worthy, then to receive, but instead, millions and millions are taken from those who labored honestly and given to those who "labor not, nor do they spin." Consider this modern attitude:

"We beg of you to accept this payment. Now try to behave and please work so that there may be production of the things needful to man."

So imbued in mankind with the thought and desire of receiving something for nothing; of being paid whether or not they honestly labor; whether or not they are worthy, that the millions are becoming dependents, receiving much and giving nothing in exchange. The few who obey the Law: "labor well that you

may be compensated," must bear the burden.

This unworthy thought and feeling has now penetrated the innermost spirit of man. He would no longer come before God, praying to be shown the Way and express a willingness to follow. Many a man, though unworthy, demands to be "shown," wants it proven to him that his sinful Soul will find a resting place in "heaven" after he dies.

If man is desirous of some material thing, whether it be a mansion or an automobile, and does not possess the means, he will, somewhat unwillingly, work in order to become possessed of the necessary means, though he has no assurance that he will ever succeed in accumulating enough to obtain his desire. When, however, his Soul, his greatest treasure is concerned, man now wants proof, the assurance that there is such a place as heaven; such a being as God. He is unconscious of the one mighty truth. In the search for heavenly favors he must start forth humbly, with full faith, without doubt, obeying the Divine Laws as though he were certain of such a state and his ability to obtain the desired reward.

The first mentioned man would be good, would (perhaps) fulfill the Law and make an effort to become worthy of Immortality, if he were given proof that such a state or place existed.

He overlooks the fact that this in itself would never help his "mortality to put on Immortality." His would be a selfish goodness; a goodness looking forward to a reward. That will not do. That is not a spiritual goodness. A Spiritual goodness is in doing good, not because of any expectant reward, but because there is goodness in the heart; there is a love of goodness and pleasure in doing good. A man showing forth such goodness, following

such a life, will gradually change “mortality into Immortality” and the heavens will open to him.

Here is an associate question of many who seek to enter the Arcane: “Does the August Fraternity and its Priesthood of Melchizedek possess the proofs or is it possible to set forth convincing facts that man *does* possess a Soul, and that God exists and heaven is actually a state or place?”

Such proof exists, but neither the Priesthood nor the Fraternity would produce evidence or proof, even if by doing so the multitudes would flock to it. Why not? Those who do not have the love of God in their hearts and are not willing to accept Him by faith; who are not inclined to do good, or to love for love’s sake, but for a reward that might follow, are wholly unworthy. All the evidence in the universe, even God Himself, would be no proof to selfish seekers. If they did accept the evidence, they would be wholly unworthy.

Men who seek to do good because it pays, are not good in heart. Those who in good time will come to know God must have goodness, that is, love in the heart. They must live goodness because of their love for that which is good.

Men who request proof that goodness pays, before they are ready to do good, are on a par with those who seek to be paid first and then labor, or who labor as little as possible and demand all they can obtain, though it was never earned by them. Perhaps St. Matthew had many of the present-day leaders and self-appointed teachers in mind when he wrote:

“For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.” - St. Matthew 24:24.

Mankind is currently led to believe that the less it labors the greater will be its gain for all. Many also believe that others can provide for them the miracle of their unworthy “mortality to put on Immortality,” and assure them entrance into the Kingdom of Heaven without effort on their part.

The awakening and developing of the Soul into the Christic state is clearly illustrated by the Nazarene in the parable of the talents. The only conclusion the honest seeker can reach is: He must *make use of the talents intrusted to him if he would reap the reward. this must be done in the right spirit, in faith and willingness. labor done before the reward is forthcoming.*

Man is endowed with Free Will to do as he pleases. If he rejects the Law, then in turn he has no complaint If *in turn he is rejected.* The original emanation from the Deity Jehovah is eternal in its nature, and as such is indestructible. In its original state, properly speaking, it is by no means a Soul. It is a Divine Spark. It possesses the potentialities of a Soul.

To become a Soul it must be brought into manifestation. It is the seed or “germ” of Divinity, but it must be nursed with conscious effort through a stage of growth and development and brought into enlightenment. It must attain a free and separate, independent status, a Consciousness of its own existence.

Man, as we have stated, is given Free-Will. He can recognize, or refuse to recognize, destroy or bring into Consciousness, this Divine Spark within himself. If he fails in his duty, if he does not give time and attention to this Immortal part of himself, if he is so occupied with worldly affairs that he will not devote part of his time to this Spark which may become a Conscious Soul, an Immortal being, then truly he will lose it, and of him

12. HOW CAN WE KNOW GOD?

it may be said that “he who sinneth by refusing attention to his Soul, shall lose it, and of what benefit is it that he has gained the whole world?”

All he does toward this end must be of his own free Will; his own lofty desire for the good; for things spiritual and Divine, and not merely because a benefit is to be gained. The good that must be bought by promises of benefit or assurances of success, is not goodness.

It is no more than lulling the “beast” (selfish self) to sleep, only to awaken more of the beast when appeasement, promises and benefits cease. God neither appeases nor subsidizes any man. What right has man to do so?

In *proportion* to the inhabitants of any given area on earth, the number who are actually atheists, is comparatively small. It is true, there are many who boast that they do not believe in the existence of a God and profess that life for them began in the present incarnation; that it was the Alpha for them, and that life, when it ends, will be their Omega.

Many, such as professed atheists, who pretend to believe in nothing except visible material existence, nevertheless manifest a love for greater than that inherent in a multitude of others who profess great faith in, and reverence for, God. Their daily life and business relationship with their fellow men is exemplary and in harmony with the Divine Law.

The fact that these non-professors are endowed with a strong sense of honor and active affectional nature, a love for their fellow man, the family, and even creatures below the human; that they manifest deep sympathy for the afflictions and misfortunes of others and that they are innately and unconsciously honest in their dealings with others, is proof in itself that the Christic element and God-nature is strong within them.

If we accept God to be the *love* He Himself says He is, we must recognize that all who have love and sympathy, kindness and affection, honesty and manliness (manliness being next to Godliness), possess naturally and reflect the Divine nature whether or not they profess to believe in God; the possession of a Godly nature in itself being the most certain proof of its existence. Many of these professed atheists also manifest deep reverence for all that is good, true, beautiful and uplifting. This is proof of Godliness in the heart.

A verbal statement of any nature is worthless unless its truth

is made manifest by the manner and action of the one making it. He who claims to believe in God, but does not follow the teaching of the Divine Law, and displays little or no love for his neighbor, lacks sympathy for the sorrows and sufferings of his friends and neighbors, aye, even his enemies, and is incapable of appreciating the beautiful in nature, assuredly fails to give evidence of an actual belief of God in his heart. He is a hypocrite. Within him is neither the truth, faith, nor love, hence there is no respect for God.

Whoever has great love for friends and neighbors, for the home circle and the sub-human kingdom, for the beautiful, the chaste and the elevating, who is willing to lend the helping hand in times of distress without question as to social standing or church affiliation of those in need - he it is who foreshadows by the acts of his life that God is in his heart; that the Christos is within; irrespective of any verbal avowal of non-faith in the existence of a Divine Ruler.

Consciously or unconsciously, those who are truly human seek the best that life can give and this in itself indicates a heart religion. Knowingly or unknowingly, these admire the beautiful in everything around them; this is a form of worship. This proves the fact that there is, within the innermost self, some Ideal, some form of Godliness, enshrined in the heart.

The possessor, or professor, may be utterly unconscious of the fact that this is worship. He may be unaware that his devotion to an Ideal and his love for the beautiful, or reverence for the great and successful, constitutes "worship" in the true sense of that term.

It is immaterial in what form man worships God, the Father.

It matters not even if the reverence is unconscious and unfelt or unrecognized by the intellect. However, it is of importance that the heart have an ideal enshrined; that there be constant effort to attain it. Even though this life may not witness the accomplishment, the act of idealizing and of striving to accomplish is in itself a potent and energizing type of worship that becomes part of the Immortal Soul.

Whenever man has awakened to the possession of an ideal - an ideal built of the beautiful, the true and the elevating, of the lovely and the lovable - it is not essential for him to verbally call it God. Lip profession of belief is far from as vital or as desirable as the constant effort to bring this ideal into materialization. The essential thing is for him to strive, with heart and Soul, to realize his ideal and to make it practical - of value to himself and his fellow men. Merely to think of an ideal and to daydream about it in a listless, effortless manner; is not worship; neither is it potent to bring the ideal into manifestation.

Unless there is endless striving to make the desire practical, it can scarcely be termed a worship at the throne of God, irrespective of how much we may profess to honor the Father; but to put forth every effort to accomplish the desired aim in a way to benefit mankind - this is practical, and likewise acceptable, worship.

Unquestionably, the reason such an ever-increasing number claim to be non-believers in God, is due to the fact that their increasingly enlightened idea of a Divine Being does not coincide with the life and behavior, the *example*, of the majority of professed believers or with the inculcations of the various creeds, and present interpretations of the Laws of God.

If we mention God, the Father, to them, they suppose that we

refer to a personal being who loves, but also hates; who manifests kindness, but offsets this by taking revenge on those who disobey.

They imagine a personal entity who, though primarily creating absolute laws, nevertheless Himself sets aside these laws. The profession and contrary behavior of man generally lead many who are religious in heart to believe Him (the Father) possessed of whims and passions; one who issues arbitrary commands and rules of conduct for man, but refuses Himself to be governed by them; that He punishes and rewards, condemns and blesses, according to an autocratic standard.

Such a concept of God and interpretation of His Laws is wholly misleading in that it makes of God a brutish, variable being who punishes and rewards; whereas it is *not God* who punishes man for his misdeeds, but the *misdeeds* themselves in their reactions. *Man is punished by his acts; by the action of the eternal, unchanging law established by God; not by God himself.*

The professed non-believers cannot at first realize that the advanced and enlightened conception has in mind a Divine Consciousness fundamentally different from the usually-accepted one. They may not have heard of the mystic's idea of the Deity - a Universal Personification of creative Love, Justice, Goodness, Kindness - a Being knowing neither hate nor revenge, one who established laws conjunctively with the creation of the heavens and earth; who is Himself now governed by these Divine Laws and cannot set them aside without bringing about universal chaos.

He is a Father who is all love, who knows neither hatred, malice nor revenge; who does not, and cannot punish, but who so

organized the laws that if man attempts to set them aside, man will punish himself through the reaction of the laws he has defied.

The multitudes cannot comprehend the law of Universal Substance, or an Essence, or a *Divine Spark* which is implanted in each and every human form, containing in latency the attributes of the Divine Nature. They may have heard of such a teaching, but their own ideas are, as yet, so indefinite and vague, that they prefer to place their faith in a Supreme Being, irrespective of form, nature or type.

Perhaps the idea of the Fatherhood of God is not new to them; but it is the old orthodox idea of God they have in mind. They have no inkling of the possibility of finding within themselves Godhood, nor how to make practical application of such a thought, neither do they know how to establish such a truth and ideal in their lives as the actuating motive and working principle for the achievement of all their endeavors.

These unconscious believers in a true God may have heard of inculcations having in mind the establishment of Godhood in man, but these have been too general and vague to seriously attract their attention or to be reduced to a definite, workable formula.

The fact that there is in man's nature a Divine element, the Christos, a part of God, capable of being brought into Consciousness of God, its Creator, is, as yet, a deep and hidden mystery to them. They may have been told, or have read, that within them there is a Divine element, a Divine essence, which, awakened to Consciousness and activity, is God-like; that "mortality taking on Immortality" makes of them Sons of God, but this is

to them no more than a nebulous theory and as yet incomprehensible.

The church, almost as a whole, has not concerned itself with instructing its adherents in the *how* of awakening and bringing into manifestation this Christos, this Divine Spark. At most, all it has done is to repeat, without explanation or further *enlightenment*, the Nazarene's statement:

"Ye *must* be born again," - St. John 3:7

This is the Great Work that we must commence now. We must retrace our steps to the time when these instructions, this guidance and training was general. Since the fall of the Initiate Priests of Egypt, the instruction and training for the awakening of the Divine nature, or Christos, in the individual man, has been almost totally neglected except in the Arcane schools.

Men almost as a whole have been led to believe that their salvation depends entirely upon others, just as they feel their health is a problem for the physician alone; that personally and individually they have little to do with it. By watching the life and behavior of those who have been appointed, or have appointed themselves as teachers of Divine service, there need be little wonder that the faith of humanity in the existence of an all wise God has ebbed dangerously low, if it is not already dead.

Gradually, imperceptibly, "little by little," man is coming into the consciousness of a deep, inborn and insatiable longing of the hidden spiritual self, the Soul, for a satisfying concept of God, no longer now as a creator, but as a Father.

This conception must become a vital, positive belief - a strong and enduring faith - that a means does exist whereby this belief or faith, may be brought into a consciousness.

Once man has reached a clear, settled, definite conviction of Godhood, of "man becoming the Son of God," and his capacity to demonstrate in his own individual consciousness this "new birth" so much talked about and so little understood, he *will* be "about his Father's business." - St. Luke 2:49.

To be thoroughly convinced of the truth that God may dwell within, is to induce one to seek and keep on seeking; to seek is ultimately to find. No man makes an effort in vain unless he becomes discouraged before he has had time to grow into this consciousness. To truly aspire is to do the work necessary to bring this about. To obey the Divine Law leads one to God, the Father.

The faith which induces the seeking, the earnestness which offers obedience, these ultimately lead to a satisfying conception of God, and a consciousness of His indwelling in one's own being. At the same time, effort, such as the Father within prompts, manifests the attributes of God. Man attains a satisfying conception of God only through the consciousness of Him in the depths of his own being.

The process of becoming consciously united with God, the Father, is a gradual one and is possible only through an inner spiritual growth. To effect consciousness of unity with God, is the Great Work. To accomplish this work was the purpose which brought man to the earth plane.

The undertaking of this Great Work is worshiping (working) at the foundation of a living, vital, throbbing, pulsating, urging spiritual idea; call it religion if you wish. It is not merely a religion, but - to the individual Soul - becomes a revealed science. It is a faith made practical; a faith with a consistent aim; a faith

that benefits both the possessor and all those who come in contact with him.

Men admit, without question, that there is a law of creation, one governing generation. They daily see this law in manifestation, hence it is not difficult to believe. Not being able to see the workings of the Law of Recreation, or of Regeneration, they find it difficult to accept the tenet that it exists. Yet it is the Law governing Recreation with which man must work in harmony, if he desires to attain a satisfying consciousness of unity with God, the Father.

Throughout all the domains of nature, there is a double, or dual, law. The pendulum of the clock swings first to one side, and then an equal distance to the other. The moment the pendulum swings to one side and fails to return to the other, the clock stops. Throughout all nature, in fact, in all that is, the same law applies. Man is a little world fashioned after the universe. Identical laws govern the two.

Generation, or creation - which simply means a bringing forth to visible manifestation - is the swinging of the pendulum of the law of expression to one side of existence. When man begins to comprehend the Law of Regeneration, then the pendulum will swing in rhythmic motion and an equal distance to the other side of the clock, and *re*generation, or the Soul's Consciousness, will be attained.

The law of creation is under the control of God, the Father, the Universal Lawgiver. He it is that governs creation. The Law of Recreation is likewise under His direction, but man has free Will and may refuse to be so governed, even though for his own benefit. God is the power that functions in and through all

departments of creation. Having been given the power of reason and the privilege of choice, man is endowed with the ability and the freedom to accept or to reject the dictates of his inner self to apply the creative forces for the Recreation of the self.

The process of creation is invisible and balanced in its workings, but visible in its manifestations. The Law of Recreation is likewise invisible in its process of reconstruction, but, in its final results and manifestations through the personality, it becomes visible; manifesting, however, not in a new creature, a new entity, but in the transformation or transmutation of the personality already created and manifesting.

Whenever there is a law, there must have been a Lawgiver, call this, or Him, what we will. There must be something to have set the law into operation, giving it direction and motive power. This something, this origin of law, this center and source of functioning in the universe, is that which we call God, the Father of all, the Supreme Being, the Universal Source.

If another term suits the fancy better, so be it. That is unimportant. Recognition of the great truth, realization of the Law that has been set into motion, co-operation with the Law - these are things of vital significance.

Moreover, a law-maker, a creator, must necessarily be an intelligent being or force. A non-intelligent force or being could not formulate and set into motion a law, nor could it bring something into existence according to law and order, capable of living and propagating after its own kind.

The law governing generation is utilized by human kind as well as by everything that reproduces itself; by the flower, the tree and the animal. We may exclaim "evolution!", but evolution

is also governed by a law and that requires a lawgiver. The law governing generation is the incentive to reproduce, and is a biological urge or instinct in all living forms. It is not a law that needs to be learned or understood in order to be of use; because inborn instinct or desire dictates to all things that bring forth according to their kind.

The law governing Recreation, or *Regeneration*, is far different. Man only is capable of applying this law. Being endowed with reason and the power of selection, he is capable of making intelligent use of it. This he does, not by blind instinct, but by an intelligent direction of the deepest feeling of his being.

Moreover, the desire for knowledge, of God and the longing to become *Regenerated* go hand in hand. There cannot be a real knowledge of God, no true knowing of God and being at one with Him, unless there has also be a *Regeneration* of the whole being. This *Regeneration* is implied in the Nazarene's fiat: "Ye must be born again." - St. John 3:7. After *Regeneration* is accomplished, the instinct for creation gives place to the intuitive powers of the Soul.

Although the carnal man does reason to a certain degree; nevertheless, he depends greatly upon his instincts to guide him in all things. His passions and his desires - the instincts that belong to all animal creation - mostly selfish, guide and govern his actions. With the *Regenerated*, or the *Recreated* being, instinct is no longer the ruling force. Reason, guided by intuition, directs him and leads him onward.

The ability to become *Regenerated* is within every human being who possesses the embryo of a Soul, and requires merely to be called into activity.

Creation of a physical body is the result of the commingling of two separate beings; but the work of Recreation must take place within the individual being. The powers and potencies come from within, beginning in the mind of man when he first desires to know something higher than that which belongs to the physical self.

The *Regenerating* substance in man is the same as the force that calls a new creature into being; but it is directed in a different manner. It is the pendulum of being, swinging in the opposite direction. The force of creation is the pendulum of the clock swinging toward the West. If there is no reversal of movement, it leads to death; to cessation of life. Recreation is the identical pendulum swinging toward the East, whence comes Light, Life and Love. Both movements are necessary to man and to God. As man, to be man, requires both body and Soul, so to become enlightened he must exercise both the power of creation and of Recreation.

Creation has to do with others than ourselves; with the work that we owe to the universe, to the Creator of all things. Recreation is the duty that we owe first of all to ourselves and to our God, and this enables us to better perform our duties to man on the human plane.

Recreation, or *Regeneration*, also indicates enlightenment and Illumination. No man can attain Illumination of Soul except through the process of *Regeneration*. Generation is the means that bring forth instruments through which the Light is to shine. *Regeneration* is the process giving "oil to the Lamp," so that there may be a fire to give forth Divine Light.

Making an effort to become *Regenerate* also indicates that

man is trying to find his God - not a Being in some far-off heaven - but the Christos that may dwell within each human creature and come into unity with the Universal Being whom we call God, the Father. When *Regeneration* has become established, unity with God also has been attained. This is the conception of God, the Father, that satisfies the hungry Soul.

It must not be understood that when man commences the process of *Regeneration*, activity on the plane of creation necessarily ceases. Some, in fact, many, to their own harm, have entertained the idea that *Regeneration* entirely supplants generation and that the two labors cannot harmoniously be carried on together. This is a mistaken idea.

Man can live the *Regenerate* life and be a better husband and father, citizen and friend. In fact, he can be a thousand-fold better father; for, when he is living the *Regenerate* life, he is certain to do his full duty toward his children because he fully comprehends the seriousness of the governing Law.

The man living the creative life with a family to care for, to guide and to lead in the right, can lead the *Regenerative* life as easily as the one who has no one depending upon him for guidance and support. In truth, in this case, as in the former, he may become as great, if not a greater, Master, if he is married, and has children for the reason that these children and their requirements will call forth love, sympathy, kindness and other good qualities, which, otherwise, might be more or less dormant in him.

He who seeks Mastership must remember that every law in the universe is dual in its expression. To attempt to stop the Law from functioning in one direction is to nullify its effectiveness

in another.

To be complete, man must recognize the demands of the material plane as well as those of the plane termed "spiritual." He must honor the physical, as well as the intellectual, in its legitimate demands; the intellectual as well as the Soulual. He must give attention to the body as well as to the Soul. He is not to forget the command: "Render unto Caesar that which belongs to Caesar, and unto God that which belongs to God." - Matt. 22:21.

The body of man is the temple; and the Soul, the Christos, that which is to dwell in the temple. That which is to dwell in the temple cannot find an abiding place elsewhere; and without a tenant, the temple is but an empty shell.

The law of creation belongs to the physical man. We must make every effort to see to it that the body possesses full strength and power, and that its energies are never employed for unworthy purposes. The Law of Recreation peculiarly governs the Soul, though there is also a regeneration of the body and its functions. The powers of creation and Recreation are innate. It is our privilege and our duty to make use of both of these laws; or, to express the thought more accurately, to work harmoniously with the Law in its dual aspect.

The Law of creation is by no means limited to the function of the reproduction of the species. Its more important function manifests itself in the power of thought and imagination. Thinking is one form of creation. Mere thought may be negative; but becomes positive when we act according to the thoughts in our minds.

Imagination, or image-making and image-holding, is one process

of using the creative law. To imagine an ideal, a house that we wish to build and dwell in, a friendship that we wish to possess, a business that we wish to establish, a benefit that we desire to confer - these are legitimate and fundamental uses of the creative power; but we must ever be careful to employ the Law for noble and worthy purposes and in a constructive manner.

On the one plane of Recreation, we construct and build by the power of thought and imagination an ideal that pertains to our finer nature, the Soul. The aspiration to find God, the Father, within, to know Him and to feel united with Him - this is employing both the law of creation and the principle of Recreation. Our desire is for manifestation both on the material and Soulual plane. We aspire to express the attributes of God, the Father, in the activities of a practical, useful life. We long also to reach out toward the Divine Being and to unite our consciousness with Him on the Plane of Soul, or Divinity - this dual expression of our desire is a manifestation of the Laws governing creation and Recreation.

We obey the law of creation in doing our duty to our fellow man, as we do when we act in harmony with ethical and moral laws; but there is something higher than ethical law and moral obligation. To meet the conditions of the higher we must harmonize our thoughts, desires and acts to commune with Him, we must observe the requirements of the Divine Fiat.

As we do this, gradually our whole being becomes purified, transformed, exalted and *Regenerated* and we come to know God. No longer have we need to merely believe in His existence. We have become like Him in thought and feeling. We have become conscious of Him. Faith has been transformed into

knowledge.

The doctrine of the consciousness of God, the Father, becomes a religion of revelation having to do directly with the individual Soul. It is not a dogma that requires faith in mere external or formal creeds. By its method we go directly to the fountainhead of consciousness and of realization. Thus, the question: "What of God, the Father?" receives a definite and highly satisfactory solution. The final answer is in consciousness of God.

13. THE ÆTH FORCES OR FIRES

Vibrations are created by every form of activity.

Thought, in which all conscious actions have their beginning, is in itself an action and creates vibrations to the degree of its intensity. If exalted, then high (uplifting) vibrations; if evil, degrading or destructive, then low depressing, failure, death-creating.

Marconi is said to have made the statement: "A word, or its equivalent (starts or) creates a vibration in the air just the same as a pebble thrown into the water starts a ripple over the surface."

Accepting this as a fact, it is logical to say that the larger the pebble, the deeper the ripple. In like manner and under the same law of cause and effect, it cannot be contradicted that the deeper, stronger or more inclusive the thought, the more intense will be the vibrations; hence the more potent will be its influence for good or ill, for action or inaction; the nature of the thought always governing the influence of the vibrations.

Initiates of the Æth Priesthood have long since proven to themselves by innumerable experiments that the means to all power, force and energy, other than the purely physical or animal, has its beginning in the mind. The mind, in giving birth to the thought-desire, is the generator of the energy to be employed or directed in any given purpose.

As the generator in an electric plant generates the current, so does the mind create the "field" of magnetic forces. Like the electric generator, the mind is capable of creating, but has no facility to store that which it creates, and unless there are provisions for the storing of these forces, they are dissipated.

The beginner in this field of study will find that his first attempt to bring these forces into activity by means of thought,

desire and concentration, will seemingly be of little force or effect. If, however, he is persistent and continues faithfully with the practice of the exercises for mental development, his ability to concentrate on any given subject or objective will gradually increase, and his efforts to insulate a thought or desire will be more and more readily accomplished.

In due time, and naturally only after many efforts, he will be able to fully separate one thought from all others and center or direct it as he desires. This is generally known as mental Magic, and the basis is Will, i.e., Volantia.

To more readily understand the method governing the generation and gradual accumulation of power, we will do well to reason from analogy. The generator and storage battery of an individual electric power plant are designed after the human power plant. By using this as an example, we may by analogy, illustrate the point under consideration.

In country districts where commercial electricity is not obtainable, it is nevertheless possible to provide the home and even manufacturing plants with electric lights and power by one of two methods: One is to set up a unit composed of a gasoline engine, or some other motive power, and a generator, proceeding to generate electric current as it is used.

By following this plan the current is drawn directly from the generator. The moment it ceases to run, the current, hence light and power, is cut off until the engine is again started and the current again flows from the generator. This method aptly illustrates the average human plant for the creation of power and force. In most instances, man uses almost every atom of power as rapidly as it is produced by nature's methods within himself.

The other and much more desirable plan is to connect a storage battery to the generator so that all current generated will first flow to this battery to be stored for present and future use. This method permits the generation of electricity at any odd time so that the power will be available whenever required, and without any thought of at once starting engine and generator.

Analogous to this is the functioning of the human power plant, composed of body, mind and spirit; the last being life and the spark of power or activity.

The body of man, however, is somewhat different from the engine, because it has a double function. In it and by it, are created or produced heat and life, hence activity.

In turn the activity creates power, and this power is either used as created, or is in part stored for future use. This activity of the body in turn induces action in the mind and as a result there is "thought." Thoughts are like the electricity created by the generator. Thoughts in action are vital power.

The comparison may be continued. Suppose the engine connected with an electrical generator is not in good working order, running more or less irregularly and at less speed than required for the proper generation of electrical current. What is the result? The storage batteries will receive current from the generator only when it is running at a speed closing the contacts, so that the current can flow into the batteries. The storage batteries may be in splendid condition, the generator in perfect running order, but the speed of the engine being at fault, the current generated is not sufficient to keep the contacts closed and whatever current is generated is lost and there may even be a loss from the batteries.

Still following this analogous reasoning, we maintain that man's physical welfare is of paramount importance in the creation of the power or force we know as animal and Personal magnetism. In the development of higher forces or Æth fires there is still another factor involved.

The awakening of the inner spiritual self, the Christos, must proceed hand-in-hand with the development of the physical forces. The mind may not be contaminated with degrading or degenerating thoughts and desires, but if the body does not function normally, if the physical self is weakened, possibly overfed, or starved for proper nourishment, or receives improper combinations of good food, then the engine, the motive power, is not, cannot, be running properly (regularly).

The storage battery, that same body, is like the cells in a storage battery in which the plates have been weakened or destroyed by improper care. Even the mind, standing midway between the body, the gross physical self, and the possibly as yet unconscious Soul, the Christos, does not receive sufficient energy from the body, and like the uncharged cells of the storage battery, this mind cannot function properly either in the direction of physical constructiveness or spiritual awakening.

In the creation of power, material or divine, by means of the accumulation of forces, energies and development of faculties, and especially of the Æth forces which the enlightened man so ardently desires and seeks for, constant and careful consideration must be given to the three basic factors necessary in the generation of these forces, namely: the condition of body, mind and the state of the Soul, the spiritual self. If either department of man's threefold nature does not function harmoniously, the result

cannot be desirable, because the one below normal effectually reacts upon the other.

Those who enter the path of the Æth Priesthood for Initiation quickly become aware that the first necessity in the development of their higher potentialities depends upon the cleansing (purification) and the rebuilding (rehabilitation) of the physical self.

This physical machine, generator and storage battery of power must be kept in first-class condition so that in all its parts it can function properly.

This essential precludes all excuses for not doing all those things to this human machine, which the master mechanic does almost automatically to put a machine in perfect running order. Further application may be made of the analogy between man's organism and the power plant for the generation of electricity.

This magnetic field is a fine, delicate and scientifically wound net-work of wires. Any interference or break in this instrument prevents the production or flow of electrical current. No mechanic worthy of the name, being aware of a defect, would permit the plant to continue to run with the remark: "Oh, well, I think it will be all right." Is this true of the human engineer who has full knowledge that something is amiss in his "plant"?

In the human body there are the like positive and negative forces that should be just as delicately balanced. The nervous system is the world's finest magnetic field. Its network of wires are the finest that God and Nature working together could create or produce. In the human organism or machine, these nerves or wires do not often literally "break," but all too frequently they are starved, weakened and literally bare of their proper insulation.

In many instances this is due to improper care, denatured foods, or good food poorly prepared or wrongly combined. Because of these facts, not only individuals, but nations are becoming Neurotics and Neurasthenics, instead of individual physical spiritual power plants.

Other reasons, at least in part, for this unhappy and undesirable state of affairs are the hurry and worry of every-day life, and the resulting gulping of food, followed by indigestion, malnutrition and nutritional starvation. This directly affects the brain, the engineer of the human machine.

To satisfy the material desires by the accumulation of material wealth, which he foolishly believes to be the only means to enjoyment, happiness and peace, man constantly neglects not only his spiritual welfare, but his physical self as well. Worry, anxiety, constant tension, uncertainty of mind, and nerve exhaustion - these pave the way for mental apathy, delusion and ultimate failure.

The human power house should be kept in a properly-functioning condition. The engine, i.e., the body with its intricately functioning system, must be scrupulously cared for so as to develop the powers and forces required for the highest attainment and the influx of the Æth Fires.

Physical exercises and out-door sports are to be especially encouraged. This includes walking, running within reason, swimming, skating, horse-back riding; in fact, all out-door sports and games appropriate to the various seasons of the year of the capacity of the individual and within his means. One of the best exercises and closest at hand is walking or trotting and deep breathing. There can be no excuse that exercise is impossible

because the means are unavailable.

The effect of these various exercises on the body and nervous system is much the same as overhauling, cleaning and properly lubricating an engine. By means of exercise the lungs are compelled to inhale their full capacity of fresh air, rich in oxygen. This at once oxidizes the iron in the blood, furnishing the means for greater vital and virile power.

Such exercises also help to throw out the poisons of dead cells, freeing the body from the congesting accretions which so often interfere with the proper functioning of the body. Just as it is impossible for an engine to continue to function properly without frequent cleaning, so is it equally impossible for the human machine to work efficiently without normal exercise and a proper cleansing regime.

We resort once again to analogy between the body of man and an engine:

To keep an engine in the best working order, running smoothly and without friction, it must be, as already stated, regularly cleaned, and as regularly oiled. The fuel must be of the best. If the single item of correct lubrication is neglected, the engine is certain to become overheated within a very short time. The grade of oil is of the utmost importance. By using an inferior grade of oil the engine may continue to run, but there will be friction, much wear, reduction in speed, and the possible production of poisonous gases.

The food ingested by man is in part to the human body what oil and fuel are to the engine. Man may select an inferior quality of food, or a kind not adapted to his needs. The result will be an impoverished physical and mental condition. The human

machine, it is true, may continue more or less active; but there will be an accumulation of waste material; friction in the organism; the body will be full of aches, pains and disturbances. As a natural consequence, man becomes inefficient, a weakling, and finally a chronic invalid.

The correct method to overcome this difficulty is to supply the body with proper nourishment; foods not only tasty, but which will also furnish the vitamins and mineral elements required by the system. There is no reason to conclude, as so many do, that food containing the elements necessary to the body, nerves and mind, are unpalatable. The most wholesome and nourishing foods prepared in a manner retaining all their nutriment are also the most appetizing and richest in natural flavor. These articles of diet are as essential to the human system as oil and fuel are to the engine.

In the human system, not only the general welfare of the body is important in the generation of energy and the Æth forces, but the mind, corresponding to a generator of power, is of utmost consideration. The mind is dependent on brain activity and nerve force, and demands nourishment of a particular type. If the variety of food containing the necessary elements to supply nerves and brain is omitted from the diet, then nerves and brain will suffer. The body, mind and other departments of man's being are closely related and interwoven, one with the other. No one department of life can be neglected in the efforts toward higher attainment, and the most simple is as important as that which affects the innermost spiritual self, the Christos, or soul.

Those who have gained a little wisdom no longer question: "What has food to do with spirituality? What has exercise to do

with developing Personal Magnetism or the Æth Fires?” They know that the highest must begin in, and be based on, the lowest! The highest love may be transmuted out of malice and hate. Continuing or analogy, if the storage battery is not in proper condition to receive and store for future use the charge it receives from the generator, there will be no stored electrical energy, irrespective of how long the generator may have been running or how much current may have been created.

In like manner, if the inner self is not properly prepared, if the mind is still filled with thoughts of hate, malice, resentment and all the other evil passions, and the heart imbued with them, then no matter how perfect the food, how much exercise is taken, how perfect the breathing and how great the effort, the Æth Fires are no more aroused or augmented than can the imperfect storage battery be made to store the current it receives from the generator.

These retarding influences of forces which close the inner self to the influx of (1) Magnetic forces, and (2) the Æth Fires, may be eliminated just as a defective storage battery may be restored. A deep and sincere aspiration for the higher, if continually held in the mind and heart, will gradually remove all thoughts and feelings of hate, bitterness, malice, revenge, jealousy and the ignoble passions and prepare the entire inner being for the influx of constructive and exalting forces.

It is therefore of primary importance that all who seek to develop (1) Personal Magnetism, and (2) the Æth Fires, should cleanse the heart of its critical tendency and the inclination to sit in judgment over others and *pay strict attention to their own weaknesses in order to eliminate them.*

We have definite instructions in regard to the judgment of others: “What are these to me?” “What concern to thee what they do?” “Look thou well after thyself, thou has much, all too much, to do.”

The great Master, the Nazarene, stated this well and in a few words: “What is that to thee, follow thou me.” That is to say, it is no concern of yours what others may do; your work is to look after yourself and your own weaknesses. Take care of these, and all will be well with you, ‘though all the world be wrong.

The Æth forces or Fires are developed and accumulated only in proportion to the effort made by first cleansing the body, mind and heart, and consistently and conscientiously feeling the spirit of the Sacred Mantrams, through which a relationship with the Æth Hierarchies may be established. It is a waste of time and energy to attempt the development of these powers and forces if the base or foundation is unprepared, while the mind and heart remain uncleansed from the evil thoughts, desires and passions.

Of those in possession of the Æth Fires, it was divinely said: “Ye are the Light of the world.” –Matt. 5:14

This promise should be a stimulus to greater effort, more earnest devotion and faithfulness in the desire to attain to the highest spiritual realm, that of the Christos and Æth Hierarchy.

To be, in fact, *the Light of the world* it is essential that man must, in truth become *man* in every department of his nature: body, mind and Soul; one department being as important as another; the “temple not made with hands” being built upon the foundation of spiritual effort and sacrifice, but resting in the earth.

14. THE ÆTH AND ITS SUBLIME POSSIBILITIES

It has already been stated that within man there is a force, power or potentiality commonly called "personal magnetism." The word "personal" is used because the manifestation is individual. This power is latent or dormant in the vast majority of people. The possessor is either ignorant of his possibilities, or too lazy to make the effort to bring it into activity.

Those individuals who naturally possess a goodly store of personal magnetism are generally considered as unusual personalities. They are attractive, likable people who command the instantaneous respect and attention of the multitude. Their very presence immediately arouses something latent in those near them and they exert a powerful influence over those whom they contact.

There are other individuals, the majority of those whom we constantly meet, possessing neither an attractive nor a repelling influence. They are negatives. Within them is the nucleus for the development of a magnetic force, but it is in an inert state, never having been aroused or developed.

The majority of this class are not even aware that it is possible to develop this latent energy and power within their nature, and being unconscious of this possibility, they naturally make no effort toward its development.

Much has been said and written about personal magnetism, but there is another power, force or energy, far superior to personal magnetism even in its highest form. This is a potential agent, the existence of which is known only to a very few. The Initiates know it as the Æth Fire and as creative of a spiritual aliveness that may be felt as vibrations in every part of the body. This exalted feeling or energy is employable or directable in the

same manner as personal magnetism or magnetic force. Its development or generation is in the manner of magnetism, except that the intent or purpose is altogether different. Magnetism is in fact the base or foundation of the Æth. Without first developing magnetic force or energy, the development of Æth force is impossible.

There is a great difference between personal magnetism as usually understood, and the Æth force; a difference as wide as that separating night from day.

For the creation and storage of vital or magnetic energy, it is essential for man to meet certain conditions, both on the mental and the physical plane. He must, as repeatedly emphasized, attend to the requirements of his physical well-being; proper food; satisfactory elimination of waste material from the organism; cleanliness in every detail; sufficient sleep under normal conditions, as well as wise control of thought habits. Through such means man is able to generate and store magnetic power, which gives him the ability and the inclination to work and to accomplish.

To possess magnetic command is by no means sufficient. If man desires to attain the highest, if he seeks Mastership, he must learn to make definite use of his magnetic and vital forces by drawing the Æth Fires direct from the Æth sphere, and develop within himself a center for storing this force, power or energy.

The physical and mental conditions necessary for creating and accumulating magnetism are likewise important, and should continue to be observed with conscientious carefulness.

Man must possess an abundance of physical vitality and a masterful control over his own thought habits before

undertaking to connect himself with the Æth forces. The Æth is an element of living Fire which is destructive to all unwholesome conditions. It would be hazardous for one whose health is in an impaired state, and whose mental atmosphere is miasmatic with gloom, depression, or a sense of injury and failure, to attract and store Æth forces and energies. The Fires from the Æth sphere are so penetrating and mighty, that they would prove destructive to one whose organism has not been subjected to thorough preparation.

Through Æth forces it is possible for one characterized by failure, unhappiness and discouragement to be transformed into a being of self-respect, marvelous power and success. But it should be emphasized that this transformation will be a gradual process requiring time and effort. Man cannot suddenly change from a state of disease, discouragement and failure, into a consciousness of the Æth and acquire the capability of directing it.

Man must begin a new existence in harmony with the dictates of God and Nature. He must set aside old, destructive habits, both physical and mental, and in turn form and establish in his character and disposition, new, constructive desires, and follow desires by active practice.

He must gradually rebuild his shattered body in its various departments; learn to accumulate and conserve his physical forces and vital energies, and direct and use these magnetic influences in channels of usefulness and goodness. He must endeavor to seek and find the cause of failure, illness and inertness; remove them by substituting conditions of health, activity and success, and in addition, gain command over his selfishness.

He must establish satisfactory conditions of health and vitality

in his physical being. In his heart he must feel an appreciation for love, forgiveness and kindness toward all creatures. After he has accumulated a certain amount of personal magnetism, and has gained a strong hold on his Will-power; after he has attained a certain stage of development of Soul, and is conscious that the Fire is burning on the Alter and Love is enthroned as Supreme Ruler in his domain; after he has a correct understanding of the Divine Law and has made it the actuating principle of his life - then, and then only - is it for him to take active, definite, deliberate measures to draw in and store the Æth Soul Illuminating forces.

The magnetic and vital forces previously generated and accumulated in his organism will be as a shell, a shield, a protection, or an aura, to the finer Æth Fires as they become a part of his life. The law of love and forgiveness, having been made the ruling motive in all his activities, will insure him against any attempt to use the Æth essences for harmful purposes.

The Divine Law in its various aspects, having been established as the standard of his endeavors, will become his guidance and his inspiration in the affairs of life, thus insuring him against erroneous and detrimental application and utilization of the Æth principle.

This demands emphasis of the first difference to be noted between magnetic and Æth forces. The Æth in any of its forms cannot be used for evil purposes, however powerful the Initiate; whereas magnetic forces may be directed into selfish channels of harm and loss to others. The Æth essences can be employed only for good. Any attempt to do otherwise would ultimately - frequently immediately - *terminate in the destruction of the guilty person.*

This explains why it would be hazardous for one to undertake contact with the Æth unless he has previously undergone purification of both the physical being and the mind. The pure *fires* of the Æth are instant in their consuming potency. Their fine, rapid vibrations cause immediate devastation to gross materials. Electricity is a powerful force and may be utilized for the most beneficial purposes. When misapplied or misdirected, its charges, when heavy enough, may result in instant death. Likewise, the Æth essence is a factor for good, in fact, the most powerful known to man, but when deliberately directed with intent to harm others or used for unhallowed purposes, it also, like the electrical charge, may cause instant death.

After the resurrection of the Nazarene, his first words to Mary were: "Touch me not for I am not yet ascended unto my Father." - St. John 20:17. It was dangerous for one even as REgenerated as Mary, to touch his body immediately after he had arisen from the tomb full of the vital Æth and/or holy Fires which made possible his resurrection.

This is an instance in which the body, through a system of *Re-generate* living and conscious training, become pure Æth Fire; a globe of pure Light; consequently, destructive to everything not previously prepared to receive it.

Admittedly, this is an extreme illustration. It is perhaps only once in a cycle that a man so thinks, lives, acts and loves as to become thus charged with the Æth, and therefore so strong and powerful, as to be destructive to all gross matter which he may contact, even to the "burning out" of disease.

With the ordinary man it is far different. There are so many affairs, so many interests to absorb his attention, that it is only

at odd moments or at a specified time, that he will meet the conditions essential for inhaling, absorbing and storing the Æth Soular vibrations and energies.

It is well that this is so; for, at the times especially dedicated to this purpose, he can, if he is faithful to his practice, accumulate sufficient force for actual needs and for every practical use in the demands of an active life.

Legitimate use of the Æth powers is limited to channels of nobility and constructiveness. These forces may be directed into avenues that will bring success in some special line of endeavor, as healing the diseased and cheering the broken-hearted; uplifting and enlightening humanity through inspirational expression of the arts and science; music or drama, and by other activities which have as their purpose the upliftment of the self and others.

However, first of all, the Æth powers should be used in seeking the "Kingdom of Heaven"¹ - the kingdom of interior forces and energies in man's own being. They should be directed toward mastery in one's own thought realm, in one's own interior universe, which is the prototype of the Macrocosm in which man lives outwardly.

As there are three courts in the Temple of the Priests of Melchizedek, i.e., the outer for the profane, but seeking Neophyte; the inner for the Princes of Melchizedek; and finally, the Sanctum Sactorum for the Priests after the Order of Melchizedek, in like manner there are three degrees in the attainment of the priesthood of Æth or Light.

1. In this instance the "Kingdom of Heaven" may readily be likened to the "holy of Holies" or Sanctum Sanctorum of the Priesthood of Melchizedek. If the Neophyte attains to one, he at the same time attains to the other.

The first degree, or attainment of Soul Consciousness; the second degree, or spiritual (Hierarchic) baptism; and finally, the Exalted Third, of which nothing may be said or written, the Arcanum being conveyable only by word of mouth.

He who attains to this last degree is already a Priest after the Order of Melchizedek, with all its rights and privileges; one of *God's chosen people*.

To exercise Mastership and superior authority in harmony with the ideals of love and justice within one's own thought domain, is the first requisite toward triumph on the material plane and deserves the term "success" in the correct meaning of the word.

Too much emphasis cannot be placed on the importance of lofty and worthy motives in every avenue of life. He who aspires to connect his consciousness with the infinite resources of the Æth Hierarchies must be certain that there hovers over his Soul the dove; emblematical of the "winged globe," representing "peace on earth and goodwill toward men."

Space will not permit us in this chapter to teach much relative to the method that will enable one to establish conscious connection with the Æth Sphere.² The earnest and faithful aspirant will seek until he finds those who are qualified to show him "the Way, the Truth, and the Life," so that he may, in time, consciously attain oneness with the Center of Æthic Potentates. Another aspect in which the Æth differs from personal magnetism and every other magnetic force, is that he who utilizes the Æth Fire or Light can see it and have conscious knowledge of what he is directing.

2. Consult the text: SCIENCE OF THE SOUL, or the Monograph: THE Æth PRIESTHOOD. Philosophical publishing company, Quakertown, Penna.

Æth Fire or Light can see it and have conscious knowledge of what he is directing. A man may be exceedingly vital and magnetic in his personality; so much so that he has fascination and the ability to charm those with whom he associates; yet to all appreciable purposes he may be totally ignorant of the power in his possession, and the force may be a mystery to him.

Personal magnetism is invisible to the one so gifted as well as to others, irrespective of how great a store of it he may possess. With the Æth forces it is entirely different. As soon as one begins to accumulate them, he is also able to see them; for, as he charges his nervous system, they appear like unto a vivid fire, but purer and clearer than any form of material fire could be.

Just as one can see the fire-like sparks when the generator is generating electricity and charging batteries, so can man see the Fires of the Æth when he is charging his organism with them, or directing them to others.

Even more wonderful is the fact that when the Æth forces are employed in the treatment of disease, the physician can see the current of purple fire that leaves the Center within himself and follows the arms to the hands, and thence enters the body of the sufferer.

All that has thus far been said is neither a delusion of the mind, nor a devotee's dream. These facts are demonstrable to the satisfaction of every sincere aspirant who will obey and persist in meeting the necessary conditions.

Moreover, many of the present-time students are regular physicians in good standing. They follow the instructions and the training for the sake of better qualifying themselves in their chosen field of labor - that of helping deserving suffering humanity.

The art of healing by means of applying the Æth forces is thoroughly scientific. The method may be subjected to the most careful analysis and may be directed in the treatment of disease with as much precision as electricity or any other mechanical agent. These Fires and this method of healing the sick was known to the Initiate Priests of Egypt and practiced by them and is illustrated in the still existing paintings in the temples of Egypt.

In time past, when Egypt was in her glory and when the mighty temples and magnificent monuments were built, there existed a Priesthood of men who lived in harmony with the Æth Hierarchies. They gave their entire time to helping the unfortunate and the discouraged; to those who were ill, as well as those who were struggling under difficulties.

Their mission was to guide, guard and protect the neophyte under training, while also striving to become Initiate Priests. In turn, the entire populace contributed to their support in keeping with their exalted service and position.

In that age, the Priest Initiates were men of mighty power, men who healed by the touch as portrayed on the ancient monuments, as the Nazarene and Apollonius of Tyana are said to have done. They were men who lived the ideal life, who thought and acted in harmony with the Divine Law, and thinking and working in this manner they were enabled to accumulate Æth forces to such an extent that they were masters indeed.

With the fall of Egypt and the closing of its Schools of Initiation, conditions changed. The dark ages quickly followed. Nevertheless, throughout the centuries, there have been at all times Priests of the Æth who were capable of mighty works.

In the centuries most characterized by selfish interest and

material aggrandizement, only a lonely traveler here and there was willing to dedicate his life unreservedly to the Æth Hierarchies, and the Æth manifestations of the Deity.

Once again, as the world is entering a new cycle, and as the masses, because of an internal urge, are foolishly and without reason, looking for a new Messiah to appear in the world of action, there are coming to the front those who appear willing to take upon themselves the Vow of the Æth, and enter upon the training enabling them to become Priests of Æth, i.e., Light.

We shall see works as the demonstration of faith; a cultus that has as its object the Illumination of each individual Soul; an acceptance of Law that will govern all efforts and every individual act of life, not by dogmatic formul , but by the *spirit* of love and justice.

Naturally, the men and women who are to be the advance guard of this mighty incoming civilization will be those who have come into touch with the Most High. They will be those who know and understand, because they have loved and obeyed Him; those who feel the potency of the Æth and are qualified to use it. Thus, in time, a civilization will spring up destined to outshine every former civilization, even that which once graced Egypt.

The temples that will be erected by this new order of men will be far more beautiful than those of old. They will not be built through the labor of slaves, half-starved and driven by the whip, but by men who comprehend the truth, and love to labor; portraying the All-Creator who continually works and never rests.

In these temples, to the tune of celestial music - Soul-destroying jazz having long been forgotten - will be taught the mystery

of the Æth as it is at present only to a few earnest, unselfish Souls who are really seeking the truth and a way whereby to help themselves and others less fortunate.

These are the aspirants who are trying to eliminate from the heart and Soul all selfishness, malice, bigotry, harsh judgment and the spirit of criticism toward others. These are the few who are beginning to feel a new born faith in God and also those appointed by God to teach the truth, even if made to suffer because of their obedience to the Divine Fiat.

As in all ages of the past, the first Masters must suffer and go the way of the flesh. They are born in mortality, and, consequently, after their work is finished, must pass the way of mortality, even though "mortality has put on Immortality." The new civilization, both in truth and under the Law of *Light*, will reap the benefits.

As the Nazarene was born for a specific purpose and labored to indicate the Path to others, so is it with the Priests of Æth who are paving the way for the new civilization. These Priests of Æth who become active in the service of humanity are Ordained by the Church of Illumination as Priests after the Order of Melchizedek, with all the rights and privileges of an Ecclesiastical Order, that they may the better be prepared for the Divine Mission in which they are engaged.

How glorious and powerful the reborn and reconstituted Priesthood may become none can know. We, the Initiates, are confidently looking forward to a great and mighty revival of the spirit of religion; a religion not of faith alone, nor with the expectation of a Messiah who will take upon himself the sins of those who are without enough manhood or womanhood to be willing to be responsible to the Law of Compensation.



EPILOGUE. THE PRIESTHOOD AFTER THE ORDER OF MELCHIZEDEK

Melchizedek, as a word or term, is all-inclusive in that it means “my Kingdom is of righteousness,” or “of the righteous,” hence those belonging to the “kingdom” or “exclusive” circle, are naturally and Divinely “God’s chosen people.”

These few words contain all of the religion in the world. They are a philosophy or way of life, not in the sense of being a creed, but as a means of attaining the “kingdom,” or becoming one with it. This is the Arcanum of the Priesthood.

This Kingdom co-existed with the beginning of the world. More properly speaking, it descended with the first innocent Soul into the world of matter. For that very reason, the creation of the world, *our* world, and “let there be Light,” and the establishment of the Priesthood of Melchizedek, were spoken of in the very beginning of Genesis, i.e., Genesis 14:18.

Melchizedek in turn conferred the Priesthood upon Abraham, while Abraham and his people rendered tithes to Melchizedek or the Priesthood, and were continually for it. Because of their obedience they were, or became, “God’s chosen people.” This Priesthood has continued in one form or another by the Schools of Initiation; also in the Lesser and Greater Mysteries, and the revelations as taught in the Arcane of these Schools.¹

The secrets of the Priesthood of Melchizedek, together with its blessings to mankind, have been lost to all but the very few. The Bible itself, though it contains the “key” to becoming one of

God’s chosen people, is regarded as a sealed book; its mysteries impenetrable; its knowledge unfathomable; the key itself lost; except to the few already mentioned.

Even its miracles (great works) have been so excluded from scientific research that they have become invested with a supernaturalism which forever separates them from the possibility of human understanding and rational interpretation, unless man returns to the original concepts and obedience of the very simple rules laid down by Melchizedek, King or Priest of Salem.

In the midst of this new age and revolution of thought and rebellion against creeds lacking spiritual interpretation, it is not strange that theology and institutional Christianity, i.e., Churchism, should feel the foundations of their authority slipping from beneath them; while a new, broader and more spiritual thought relative to man and God taking their place. All this is a part of the general awakening of mankind.

It is the beginning of a *return to the original spiritual teachings and obedience to simple laws*. This concept, which is consistently growing, has its basis in *manhood* and *personal responsibility*, and a *search for the individual light*.

The Soul is eternal and will not forever permit itself to be hidden and dominated by other than the Laws which have Godhood in view, and which seek to justify or vindicate its own unfoldment.

Many, all too many, see in this *Rebirth* of world-old concepts the annihilation of church and state. Those who have found the Light see more clearly. They realize that the “chaff and dross,” that part of mankind which refuses to seek the Light and assume responsibility for its every action, are being gradually, but surely,

1. The term “Priesthood of Melchizedek” has not been in general use by the Fraternity, except among the Initiate Brethren. Instead, an Arcane designation has been used, VIZ: the Priesthood of Æth, i.e., Priesthood of Light (“Let there be Light,”) or “Let thy Light descend upon men.” In the outer Church or Church of Illumination, men properly prepared, are ordained to the Church as Priests of Melchizedek; Philosophic Initiates alone being admissible into the Æth Priesthood. A Monograph PRIESTHOOD OF ÆTH, PHILOSOPHICAL PUBLISHING COMPANY, QUAKERTOWN, PENNA., gratis on request.

separated from the “wheat and gold,” those who sincerely seek for truth (actual fact), and that finally only the best; the select; “God chosen” will remain.²

It is a great pity that the church as a whole should gradually weaken in its influence for good. If only the churches would see the Light of the Divine Truth and revise their creeds, theologies and rituals to meet the present and progressive needs of the human Soul, then would they come into a full understanding of the one all-important fact; that *religion does not depend for its existence upon the church; the church depends upon religion.*

The moral and spiritual teachings of the Bible are revelations only because they are based on unrecognized truth. *Truth that applies to the activities of life* alone determines the spiritual substance of revelation, and such revelations must find an echo in the human heart.

All that is known historically of Melchizedek is contained in the Bible in Genesis 14:18, Psalms 110 and Hebrews 5,6 and 7. The incident which connects him with Biblical and man’s history is the story of how Abraham, returning to his own country with the spoils captured from Chedorlaomer, who was battling Lot, his sons and his tribe, and whom Abraham sought to rescue, gave tithes to this superior functionary, Melchizedek, High Priest of righteousness (not of any mere human institution), and king of Salem; Salem meaning the city or abode of peace (heaven), or of righteousness.

It relates how this God-selected and anointed priest of the Most High God refreshed Abraham with bread and wine (the

substance of body and Soul), and then bestowed upon him his blessing, making him also a priest of his own order.

The Biblical phraseology which invests Melchizedek with historical authenticity disguises his real self or Divinity in order to make his reality understandable. Melchizedek, symbolically and in the Arcane, typifies the personification as well as impersonation of the Holy Ghost.

This is in reality the “Light descending from heaven” upon the Soul coming into Consciousness. It is the Holy Grail for which all men should search.

In Genesis Melchizedek was mentioned for the first time in human history and was made the representative emblem of man’s Divine heredity and Providence. Thus, in the Arcane sense, the order of Melchizedek was formed as an Hierarchy supreme and irrevocable in the Spiritual Spheres, and then transformed to the sublime consciousness of awakened man, who was first enlightened as God, father of Abraham, who, after Melchizedek, became the first entirely human Priest or Hierarch of the spiritual Order of Melchizedek within the Priesthood.

The sense of exalted, dignified exclusiveness, separateness and august Divinity which clothed that personality of the ancient prophets, was founded upon the spiritual relationship which Arcanely connected Abraham with Melchizedek. Worthy in body and mind, heroic and true in their consecration to truth, they became high priests of the Order of Melchizedek, and through them was preserved not only the letter, but the spirit of the human vision and the spiritual Ideal of the possibility of divine perfection, which in the process of time, came among men as the Christos, or self-Revelator.

2. Here in this paragraph is a great mystery. The sincere seeker for truth should not only read it time and again, but study it until he comes into full comprehension of its mighty import.

It is no longer denied by scholars and sincere investigators that there is a “Secret Doctrine,” or more correctly, an Arcanum which was known to the schools of the Greater Mysteries.

This Arcanum has been ignored in the modern world by all but the comparatively few, and glimpsed only by certain God-conscious, Illuminated Souls. It is this doctrine or Arcanum which was hinted at by Paul in his reference in Hebrews to the Order or Priests of Melchizedek.

In the metaphysical analysis of “Ehye Asher Ehyse,” that is, I am that I am, spoken by the Voice that was hidden in the Light, the hidden source of the (a) self consciousness is contrasted with the (b) consciousness (Illumination) of the Divinity or Christos within.

The former is conditioned and free. In the one, the Divinity, its Christos hidden within; in the other it is awakened and conscious of the Christos.

In the *arcanum* of the Bible it is taught that there are four elements and four principles, as well as four manifestations and expressions of life.

These four elements, and this is in accord with the teachings of the Initiate Alchemists, are: (1) fire (oxygen); (2) water (hydrogen); (3) air (nitrogen); (4) earth (carbon), all necessary to the organism or manifestation. The four principles are (1) divine or spiritual, (2) mental, (3) physical, and (4) Soul; all necessary to expression.

Mind, body, spirit and Divinity of Soul constitute the four corner stones of a full life and have reference to the North, East, West and South, on which, broadly speaking, the foundation of Solomon’s Temple is built or becomes established.

This was implied in the plan itself of Solomon’s Temple; the outer court for the profane, the inner court for the Initiates, and the Holy of Holies for the Initiate High Priests or Hierarchies, where the fourth, or Divinity, is realized.

Fire among the Initiate Alchemists and all Philosophic Initiates was symbolized by the sun (prototypic of the Light of the Soul), as water by the moon, i.e., the emotions; the one masculine (having the rose for its floral emblem), and the other feminine (the lily being its symbolization).

Fire is positive, while water is negative or receptive. Fire has its metaphysical correspondence and symbolization in the active mind, the senses, the objective, active life, while water symbolizes the passive, receptive mind, the affections, the subjective life.

The sun germinates and generates life in the seed by transforming the life cell into its living potential form. In that sense it is an Alchemist, but the seed does not germinate until moistened by water.

Manifestation is outer and physical (Phenomena), while expression is inner; first mental, and then spiritual (neumonon); hence it can be truthfully said that the expression of the Soul is to the sphere (the Winged Globe), what manifestation is to the plane of life. This must continually be kept in mind if the seeker for spiritual truth, as contained in the teachings of Melchizedek, is to master the Arcanum in the Bible.

For how will he otherwise understand the occult sayings of the one known as Hermes Trismegistus? “As it is above, so is it below; as it is within, so it is without,” and “whatever exists upon the earth in an earthly form, exists in the heavens in a spiritual form.”

Also the profound saying of Iamblichus: “The day time of the body is the night time of the Soul; the night time of the body is the day time of the soul.” Spheres thus reflect their contents and substances on corresponding and kindred planes, according to the law of expression and manifestation.

The Soul, in fact, all life, essentially spirit, functions on the four planes and in the four spheres, designated by the terms: physical, mental, spiritual and Soulual. The Soul is of the one essence in all forms of expression and manifestation; forms differ, principles do not.

The Soul and spirit do not create matter. *They use it.* They vitalize cells, attract and arrange atoms, determine and dispose of the quality of the physical substance, and by thought, feeling and *desire*, and by type or character, build or destroy forms and transform them into the images (or desires) they love. Thus the physical body and the human personality are related integrally to the Soul and Divine Entity.

It is a well-known teaching of the Arcane Science of the Bible, that the ladder on which Jacob (the Soul in its expression of manifestation) saw angels ascending and descending, applies to the Soul’s own powers or spiritual faculties.

The Soul powers transcend the sphere and limitations of the senses and faculties of the natural man, and afford a means of delivery from time and space and the obsessions of the human brain, to bask in the infinitude of eternity, where time is not, and where the Soul itself is free to live untrammled for the time being.

On the plains of Mamre, Abraham realized that the soul is never born (in the ordinary sense) and never dies. This

knowledge came to him following his Initiation, or as a result of his Initiation as Priest of the order of Melchizedek, who honored him by placing upon his shoulders the mantle of authority like his own, the symbolization of his Illuminated Soul Consciousness and so made him a High Priest of spiritual revelation.³

Jacob symbolizes the Soul in the act of expressing as well as unfolding itself, while Isaac is the symbol of all personal and physical sacrifices which each must and will make who aspires to become one of “God’s chosen people,” a high priest after the Order of Melchizedek, or, who having obtained membership, now serves as a Prince or Princess at the altar of truth, to help others toward the same goal.

To the knowing ones, it is strange that the meaning of the word “miracle” should have been confused or associated with the word “supernatural,” for the two words become meaningless in human psychology (*Soul Science*).

What the Soul cannot do, but which God can do, makes the Soul’s efforts seem helpless and hopeless. When the Soul’s Divinity is recognized as a part of God, both being of one essence, Will, intelligence and life, the words miracle and supernatural become intelligible. Supreme divine results are attained by supreme divine efforts.

The divinity of the Soul can and does express its divine attributes; omnipresence, omnipotence and perfect love. These are attributes which are potential qualities of the Soul and demonstrable on the four planes of expression.

3. In this Spiritual temple of Melchizedek there are three courts: the first court is for the profane; the second court is for the Princes and Princesses of Melchizedek, and the third court is for the Initiate Priests of Melchizedek.

If supernaturalism suggest the idea of deus ex machina (a deity outside the machine). and the word miracle, an act of such a deity, then the idea is unnatural and erroneous. If the Soul can and does express its divinity, so that it sees, hears and feels beyond the powers, law and limitation of the physical senses, these results are not to be accepted as miracles or supernatural, even if they are classified as supernormal (above, or higher than the normal), because they occur under Divine Law.

The Arcane Science in the Bible assures us that the inner sense, the esoteric of the Scriptures depends upon the use we make of our Soulual and spiritual powers. Only the Initiate, who realizes that his Soul's divinity and its powers alone are a lamp (Light) to his feet and to his intelligence, has a right to use his powers and personality in this divine activity.

If the Arcanum of the Bible makes demands upon us, and if these demands when obeyed, bring about desirable results, he would be foolish who expected to stand in the outer court of the temple, and receive the blessings which belong only to those who have prepared themselves to be worthy to enter the inner, or Holy of Holies - the Sanctum Sanctorum.

Even those who are admitted to the inner courts see the vision of truth and hear the inner voice only according to the degree of their spiritual attainment, but no matter what degree of spiritual attainment has been developed, they must also prepare themselves for the still greater things yet to come.

Mere intellectuality, culture and refinement, desirable as they are; or self-love, egotism and ambition, lead to a fool's paradise; and yet, without intellectuality, culture and refinement, the Neophyte cannot attain or master the Arcane Science.⁴

Truth is not simple, but becomes so to those who are Gnostics - who *know* everything; and this is the attainment for which men should seek. The more we know, the more we are forced to confess how little we know. How silly to think that truth can be known in one short span of life!

The truth of Sir Isaac Newton's statement is recognized by all learned men: "I seem to have picked up but a few shells along the seashore - the great ocean of truth still lies infinitely before me." As we overcome human nature on the physical plane, learn the folly or evils of self-indulgences, achieve self-mastery and the enlightenment of our senses, we pass from the outer court (earth plane) of the *un*Initiated, to the inner court of those who have gained wisdom.

It is necessary for some to study the connection, relation and correspondence between the Soulual and mental planes for a long time, before they actually realize, that to make supernormalism a beneficent power, *each supernormal faculty as well as the will, must be consciously under the control of our divinity.*

To indulge in supernormalism (generally known as psychicism) for itself alone is as dangerous and reactionary as to indulge the senses.

Obsession must yield to self-possession; out-ward attractions to personal choice of divine freedom and sovereignty. No one can be a Master who allows self-interest, curiosity or self-indulgence to control his thoughts or actions.

4. For this reason the Arcane fraternities must forever be opposed to every form of Totalitarianism. Man is created to become a God; a Gnostic; ALLKNOWING; hence must aspire to all culture. He is not a mere cog in a machine unless he himself permits himself to become so. Man is a unit, and as a unit he becomes God-like; the ultimate of all that is or is yet to be. Not a slave, but a Master. Not a groveling serf at the command of egomaniacs, but "standing upright," his feet on the ground; his vision in heaven.

The impersonal enjoyment of the spiritual life will guard and protect one from the blind alleys and temptations which lead to darkness and misery. Among those who have been delegated and called, only a few are “chosen” to become the disciples, to say naught of becoming perpetual High Priests after the Order of Melchizedek. If the Soul must be *Reborn* of water (the *awakened* mind), and Fire (Light), the physical man (Vitality) becomes transmuted into the divine man. The active physical, when passive, becomes the passive spiritual, so that the physical is transformed by the spiritual becoming active.

This is the Arcanum of the Three Degrees of development: (1) the finding of the Center from whence cometh the Light; (2) the spiritual baptism, and (3) finally the Gnosis of the Æth (Melchizedek) Priesthood.

This is the Arcane Science hidden in the Biblical narrative concerning the spiritual, or “*Re-borning*,” which Nicodemus, as a materialist, could not grasp. John, the simple or singled-minded beloved disciple, readily grasped the meaning, because in his gospel he taught this Arcanum of the *Rebirth*, announcing it to the Initiates in the very first chapter. This is the logos, which when received as a result of the Illumination, qualifies one as a Prince, or Priest after the Order of Melchizedek.

The profane ask: What was and is the purpose of the Arcane Science, a secret teaching of a spiritual nature which has endured throughout the ages, stood firm against all manner of persecution; perpetuated by the prophets, is communicated only in silence and is the foundation of the spiritual Order after the Priesthood of Melchizedek?

The Holy Spirit, Ghost or Grail undefinable to profane

(uninitiated) intelligence, is the ever-present spirit of truth, indwelling in *all* spiritually minded and Illuminated Souls by which the truth is revealed concerning spiritual realities. The august presence of God could not approach nearer to man than does this Holy Spirit.

There is concealed and revealed a divine Technique in the Bible, called the Gnosis or mystery of the Christos, which the Nazarene tried so ardently to teach by means of the parables of the Five Talents and the Five Wise Virgins, and which Paul hinted at in II Corinthians 11: 15. Obscure and veiled as their textural meanings are, the Arcanum explains their hidden meaning in unmistakable clearness.

Divinity, the Christos, central in the Soul, can illuminate the mind and life, enlighten the senses, add a divine range to sight and hearing and so permeate the Soul itself, with its radiant and pure Light, to transform *ecce homo* (Lo, the human!) into *ecce deus* (Lo, the God!).

This is to be accepted, not theoretically, but practically as a principle to be spiritually demonstrated. This possibility was voiced in the time of the Nazarene when God Himself spoke: “Lo, this is my beloved Son,” and again when it was pronounced: “Lo, man has become as one of the gods.” This is, in truth, the process of “Mortality having taken on Immortality.” Who can deny this statement?

The Arcanum of religion articulates one central fact: that life is essentially spiritual and divine. It is not born of matter, although associated with it. It is eternal, and therefore, the Soul is Immortal; “Mortality in a sense having taken on Immortality.” This is the ever-recurring theme of: “I am the resurrection and

the life,” “I am the Christos awakened and brought to life.”

To prove our Divinity and make of it a conscious, helpful principle in life, is the supreme end of true religion. All of its prophets declared this message. The martyrs died for it; the believers gave freely of what they had to keep it alive.

Despite this fact, today a false metaphysics and theology advocated by creeds, has made the spiritual fact of the survival of the personality after death a basis of belief, and the innate potential divinity of the Soul a gift from God to the few, a miracle of salvation, and *not the greater fact of universal, human, divine possibility for all.*

In metaphysics and psychology (mental science falsely so named) “God has been hitched to business,” as though any kind of ill-begotten prosperity is of his Will and Providence; despite the fact that the Nazarene chose to be poor (in worldly goods) that he might the better devote his entire time to divine service and be rich in his Godliness and toward his God; in short, that he might the better avoid being influenced or obsessed by riches or the power riches can direct.

Any sophist who makes God (who is no respecter of persons) favor one class has an effete, tribal conception of God. Money, prosperity, wealth and their opposites, are largely matters of desire and effort, labor and ingenuity, knowledge and wise direction. This interpretation is endorsed by the Nazarene. He gave us a luminous exposition of it in the parable of the five talents, emphasizing the law of thrift and effort (work) in the accumulation of money or material means.

The five talents wisely used resulted in an increase of talents, but he actually condemned the man who hid his one talent

(made no effort) in a napkin in the earth and as a result of his indolence (inertia, laziness), and stupidity, had even that taken from him.

There is no denial of the fact that justice, kindness, fair dealing and right thinking are a part of the business of becoming prosperous. We may be all of this, but if we only trust in God (faith without works) and seldom or never work to become prosperous, expecting prosperity to come miraculously as a result of our (unreasonable) trust, we will remain where we are the rest of our natural lives, representing the Biblical parable of the unfruitful fig tree, accursed by the Nazarene as having no right to existence.

Not a few foolishly imagine that righteousness is in itself a sort of hocus-pocus or magic lamp by which one is favored and blessed and another dishonored and afflicted.

As it is with a seed before and after it is put into the soil, so is it with our ideals, desires and thoughts. *God helps us through conditions; He helps those who seek* (make every effort) *to help themselves.*

No sophistry is more heretical of truth, more insidious and deadly in man’s life than the assumption that God is a respecter of persons and not a respecter of his own Divine Law; that he can and does favor one class which disobeys the law in practice, while disfavoring another class obeying it in theory only, and, more especially, that he is partial to the lazy, inert, shiftless - the drones - who are to be supported by the hard-working, frugal and thrifty.

Mere affirmations, vain repetitions, ecstatic phrasing of texts which are repeated but the intent thereof not practiced, count

for naught. These are just so much faith or prayer *without the commanded works or efforts*.

The Arcanum in the Scriptures first of all established a reign of Law *on all planes of life*, and our attainments and obtaining result from strict compliance with spiritual and scientific conditions, established by the Law itself.

“The natural man receiveth not the things which are of the spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned.” - I Cor. 2:14.

Could this not be well paraphrased: “Unto Caesar is rendered (by the Law) that which belongs to Caesar; and unto God that which belongs to God.” Indeed, such is the relationship between cause and effect and their resultant causes and effects, that the Law of Justice or Retribution is not mocked, each Soul reaping whatever it sows, not in the sense of reward or punishment, but in the deeper sense of spiritual and natural consequence, or sequence.

The Christic Arcanum begins with the divine and ends with the human order of Will, intelligence, feeling and living. God’s Will is expressed in the Universe as *law*, not caprice; Order, not chaos; intelligence, not chance or accident; love, not hate; life, not death.

The result of our Willing, thinking and feeling (as each one Wills, thinks and feels), is registered in the character of our life, The Law not only governs and finds its supreme justification in man’s possibility of divinity, whence he originated, but in humanity; not only in the spiritual, but the natural world as well. Our divinity is in our humanity. The character of humanity is a negative or positive expression of divinity.

The same Law governs the divine and natural man in the spiritual and natural world. The Christic Arcanum pledges Divinity as the fundamental key to the solution of the problems of life. It builds its technique on spiritual facts and knowledge. It proves its propositions by supersensuous or spiritual evidence.

These evidences to the natural man, the “profane” man, who has not yet become Enlightened or Initiated into the Arcane, are so much foolishness; but facts are stubborn things and persist until properly tabulated in the category of spiritual realities.

The Arcane and scientific connection between humanity and Divinity is established by the awakened Christos. This is a process of becoming; a process which ultimately proves the Soul’s Immortality.

Supernormalism signifies the scientific, spiritual (Soulual) operations, faculties and results, when man functions on the subjective or spiritual side of his nature; but only when such functioning is dedicated to divine and unselfish (benefiting the many) ends can it be qualified as the application of the philosophy of the Christic Arcanum; dealing as it does, with the method and process of awakening the Christos *within*.

While these facts can be detached from physical causes and laws, they are none-the-less closely associated with them by causes which govern and interpenetrate them, as the ether and Æth Fires interpenetrate matter in time and space.

What is needed by the Soul is the Spiritual vision, which, centralized within the Soul’s Central sphere, becomes, as it were, fused into one and the same life and Consciousness, revealing the unmistakable difference between the objective power and life of man and the same power and life when governed by and

proceeding from his divinity.

The Arcane Science affords a near vision and realization of the essential self, man's divinity, mystically uniting the Soul with God - "This is my beloved Son." The supreme and Absolute Intelligence is lawfully fixed (as matter) in time and space, but lawfully free in spirit. It can be transformed and made manifest to the higher, more sublime uses of the divine in Will and power, coordinating with the lower mental faculties and powers, revealing the occult and divine ends, which the physical and chemical laws of matter observe.

This explains how the seeming miracles and supernaturalism of the Bible, as displayed by the Master Initiate at times, are *not* suspensions of natural law, nor violations of Divine principles, but the clear and undeniable evidence of the law in operation under the Conscious Soul's own divine sovereignty.

This Arcane communion between our higher self or Divinity and God concerns the ego or self-self in the divine life; in the super-consciousness, rather than in our use of supernormal powers on the normal or supernormal plane. Occult experiences must be and are universal and unique. Many have enjoyed them, such as the prophets, philosophers, poets, avatars and Philosophical Initiates. These experiences are called "religious," because they concern the divine *within* and God. *they are of the soul.*

They must not be confused with merely supernormal experiences. While they are most useful and inevitable in the attainment of spiritual realization, they are not directly and integrally of the impersonal spirit or of God consciousness. Such experiences are individual, and concrete.

They relate both to the Divine Guidance and human needs.

They are distinctly of the Soul, as was the vision of the Christos to Paul while he was on the road to Damascus.

Singular as such experiences are, they are of the universal Spirit, and whether in the form of vision or voice, they enter the Soul only when the Soul is either ecstatically in communion with God, or, as in the case of Paul, when the time has come for the Soul to end its futile search after what it has conceived as truth and, instead, reshape life to harmonize with the divine conviction, while an Illumination permits it to enter joyfully and freely into the larger, Christic and Apostolic service.

The meteor, as well as the sun, rolls on orbits concentric with the ellipse, where the light and darkness separate forever. He who would find *himself* must move toward the *center within himself* where God is and where the two Wills, human and divine, unite and become as one, and where the Soul at last feels: "Not my Will, but thine be done."

It is supremely important that if one is to Become a Prince or Priest after the Order of Melchizedek, or the Æth, that he *think, love and work* in the outer Court first, that later he may enter and serve first, in the inner Court, and then in the Holy of Holies. One Light, that of the Divinity or Christos, must be made to burn in singular purity in whatever he does or wherever he is.

It is not at all strange that the words mystery and mysticism, in common use, should have been derived from the same root. He who incredulously and blindly permits the ego to function on only the sensuous, objective plane of consciousness, ignorantly repressing the Soul's inner, larger and deeper expression of life and power in the sphere of its supersensuous, transcendent, subjective and subliminal consciousness, will naturally deny the

reality of spiritual and occult experiences.

The moment the ego is disenthralled from the senses and liberated from the self-imposed obsessions of its desires, and these desires transmuted, then the ego is free, as was Paul, to enjoy consciously the reveries, ecstasies, visions and voices of the Soul and of the Hierarchies as permitted by God - a part of his divinity and destiny.

To seal the lips (of gossip and small talk), close the eyes to evil, and the ears to what is not elevating - this is the first need in concentration or centralization. This process concerns the center of being and divinity, and not any one particular subject or object of consciousness and life.

Such centralization of thought, first, and then of desire, helps to release the soul from its bondage of purely sense attractions and attachments, mental habits and reactions of undesirable types, and fortifies it against similar, sensuous temptations.

A divine feeling (love) and thinking (feeling) and being (as from God) transforms the nature of the Soul and, by its divinity, "it is on the earth, but not of (the nature of) it." Man lives a normal life as an Initiate, under the Christic principle, and no longer as the obsessed, controlled slave of the carnal life and those stronger than himself. To this end the Arcanum of the Soul Science (not psycho-ology) leads, and as it does, the Soul awakens and establishes a union between man (itself) and God. The practice of the Arcanum leads to final divine realization and Illumination, the becoming of a Philosophic Initiate or Prince of Melchizedek. Its supreme purpose is to clear the consciousness of all veils, shadows, mists, obsessions, inhibitions, habits, prejudices, objective and subjective obstructions, which deflect,

but do not reflect, Divinity. A realization of our own Divinity is tantamount to the attainment of God Consciousness, frequently called super-consciousness, because it is paramount to all other forms of consciousness.

The Arcane Science, often called the Secret Doctrine, would not be either secret or sacred, were it to be divulged, and this could only avail the charlatan in his schemes of selfishness. Herein lie its safeguards and peculiarity. The knowledge it reveals is supernormalism, plus occultism. A free use of supernormal powers and forces employed for purely personal or selfish purposes is often possible, but it leads to the blind alleys of spiritual occultation. This is discouraged, if for no other reason than that it frequently leads to some form of acute negativism or dementia. Whether Neophytes or not, those who ignore or defy scientific and divine warnings of seers, Soul Science (even psychological) experts, and teachers of occultism, and refuse to obey conditions imposed, "rushing in where angels fear to tread," have no one to blame but themselves if disaster overtakes them.

Arcane Science is both exact and severe in its demands that the spiritual life is of paramount importance among students seeking the Soul's attainment. This life is impersonal, *though thoroughly practical*, universal and Cosmic. It is the foundation on which man must build the Conscious perception of spiritual revelation, divine realization and final Illumination.

Supernormalism is the opposite of mediumship. It affirms positivism, self-possession, freedom and conscious sovereignty against all forms of obsession, control and every form of unconscious dependency.

The phrase "spiritual gifts," employed by Paul in I

Corinthians 14:1, refers to supernormalism, *not* to mediumship or supernaturalism, and *not* the supernaturalism as used by theologians, implying an accidental or sporadic happening impossible under natural and spiritual law, traceable to an alleged fiat of God, to whom spontaneity of action is a privilege inexplicable to human reason, even in the absolute perfection of the Divine Will.

Evolution, in a divine sense, implies involution, but does not deny the innate, potential, ultimate perfection of the Soul. Creation suggests *recreation*; generation, *regeneration*.

Supernormalism signifies no accidental fiat of God, because His eternal plan failed or because the Soul from birth in matter could, but would not, save itself from ignorance, weakness, sin and sickness, as does the word “supernaturalism,” but affirms the unfolded, involved potentialities of divine being, which, when expressed, prove one’s divinity and Arcanely associate man with God.

The impersonal, divine use of powers, whether normal or supernormal, makes the degree of difference between the meaning of words, which the word “supernaturalism” does not convey except to make confusion more confounded.

Supernaturalism implies miracle, while supernormalism implies the generally unknown, but which Arcane Science can explain. To see, hear and feel spiritually so that we may function on a higher plane, receive inspiration and revelations consciously, heal, interpret visions and the Law, and know the deeper things of God; to do these things will appear mysterious to those who do not understand, but they are not miraculous, as a knowledge of supernormalism will readily explain; hence it is ignorance

which makes supernormal attainments appear as miracles, but it is knowledge which quickly dissolves the mystery.

The connecting link between man and God, morals and revelation, the lost key, the stone which the builders rejected, metaphysically conceived, the Arcane Science which was the lost word and discovered cabalistically mixed with chimera, fantasy, parable, myths, symbols, conceits of all kinds, in supernormalism, which furnishes the true foundation on which divine realization is founded. This the Arcanum hidden in the Bible recovers for the sincere seeker and restates it in intelligible language so that no one need grope in darkness or ignorance.

Melchizedek, so long mysteriously and remotely connected with man’s earliest life, thought to be the first to glimpse the Light and destiny, is no longer to be esteemed as merely an historical personage, without birth and lineage.

He is also to be recognized as one who attained Divinity; who is personated as the Holy Spirit, or the spirit of Truth, which is indwelling *within* every human Soul and awaiting *awakening*, and preparing humanity for its highest orders, *To become a prince or prepared priest at the divine altar* where, as in the Holy of Holies, in the innermost Sanctum Sactorum, the pure white Light burns with an Ineffable and inextinguishable glory. The lamp may become useless, the oil be burned up, the wick die down to a mere bit of carbon, but the Soul with its radiant, eternal Light will shine on and on forever.

Arcane Science is a lamp to man’s feet. It directs his mind to the Cosmic scheme, and attunes his heart to the celestial rhythm or vibration. It reveals to him his eternal infinity in his Divinity. It explains the reason of Law and the Law or reason. It proves

ADDENDUM

the Bible to be as the fig tree, concealing the fruit under the shadow of its literature, or as the cocoanut, containing the water of life within its historical shell.

This is the science of eternal life. Mere existence as lived by the mass is not really life. Divine realization is everything. The Conscious knowledge that in the sovereign power of Divine Love the Soul discovers God, as in the passion of selfish love it loses God, is the sublime and perpetual revelation of creedless religion.

The occult explains this as the maculate and immaculate conception of the incarnation of God in the human race, and reveals it as the inhibition and exhibition of the super, or Soul Consciousness, the Christic life wherein our own Divinity must bear witness unto God.

Man in the microcosm and God in the macrocosm are of one Divine being. The Soul's awakening the triumph over the carnal of the flesh and the carnality of the mind demonstrates its celestial origin and destiny.

Melchizedek, without birth or death, Abraham (historical man) with the mantle of his majestic and sovereign Divinity, typifies that our Divinity, the Divinity of man, the Christos *within*, like the lily bulb buried in the mud, may rise to express the Christic being, affirming: "*This is (I Am) the resurrection (the Christ) and the life.*" *not by words, but by deeds; by living the life and obeying the law, does man achieve his destiny.*

The purpose of the text presented has in view the inculcation of the Laws which govern the welfare of man and is positive in the assertion that every dormant faculty, both physical and spiritual, may be developed to the fullest extent by any one truly interested; by all willing to live within the Law.

The various terms used throughout the text, such as the Arcane Science, Soul Science, Philosophic Initiation, are used interchangeable and have reference to the means, the way, to the attainment of Soul Consciousness, Illumination and Mastership. Those sincerely interested may obtain gratis the Monographs, The Secret Schools which has as its subject the Rosicrucians and their work of instructions and guidance, and The confederation of Initiates, devoted to the Æth Priesthood and Priests of Melchizedek. Each of these monographs provides a means of contact for the sincere seeker with those capable of directing him along the Path of attainment.

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