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BY

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THE MIND OF ANIMALS

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FOREWORD.

This is the era of a new revelation. New religions, new systems of thought, new systems of philosophy are turning the tide of spiritual interest from the orthodoxy of past ages. The profound discoveries of modern science are forming into a basis for the authority of spiritual truth.

Faith is giving way to knowledge. Faith often sinks into superstition. From being the forerunner of knowledge it is often debased into dangerous and soul-suicidal man-made dogmas. Faith should herald the dawn of Truth. When it fails to serve this purpose, it perishes.

The scriptures of the world ask us to "see, hear, perceive and know the Truth"; they say: "ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." It is the direct perception of Truth that the soul demands. Belief has not the motive power for conduct that knowledge possesses.

The cry of orthodoxy has been, "believe, and ye shall be saved." The new theology says, "by knowledge man is saved, alone by knowledge." The surest method of realizing Truth is to understand ourselves. If a man possesses a soul, he must become conscious of it. Consciousness is most concerned with the body. To center consciousness upon the soul is the aim of

religion. By "soul" is meant the changeless and permanent reality of which the changing and impermanent personality is the fleeting shadow.

In this volume the author has endeavored to present a clear and practical conception of the soul. It is understood that by "soul" he means neither mind nor body, but the living essence of which these are the mental and material manifestations. The unity of life presupposes the omnipresence of that unity and its everlastingness. That unity is the One Spiritual Self residing in all. The goal of spiritual effort is the realization of the Spirit within. Psychic or spiritual control is the direct way of reaching the goal. The great principle which has been emphasized is: that morality is the medium through which the deepest psychic and spiritual consciousness is obtained. Morality, together with a consciousness of what, in essence, is the Self of all beings, is the thread connecting the various subjects.

THE AUTHOR.

STEPS TO SELF KNOWLEDGE.

CHAPTER I.

STEPS TO SELF-KNOWLEDGE.

In presenting a system of thought and a method for the development of spiritual faculties and consciousness the mandate of the Delphic Oracle: "Know Thyself" is of first consideration. A conception of what is meant by Self is of primary importance. The abiding principle, persistence and reality of Self, must be comprehended. What is that Self? Is it the body? Is it the mind? Is it what is understood as soul? Is it a synthesis of these?

The mind peers into the world of phenomena weaving the warp and woof of sense experience. Busied with the outward order of things, it fails to realize that it is the manifesting principle of phenomena, for it is through the mind alone that they exist. Thus the mind accustoms itself to accord reality to its experiences. Consciousness deals with symbols, whereas it should seek the meaning of the external in the study and realization of the internal. The mind is generally absorbed in external phenomena, ever in quest of values associated with this external knowledge. It identifies itself with phantasmagoria, and in this identification submerges its own identity.

Philosophical reasoning is the process through which the mind reacts upon itself. It leads to self-

introspection, to mysticism and to the comprehension of consciousness. Philosophy reaches to the primitiveness of thought in the attempt to answer the query, what is Self? History is more a veil than a light. It only faintly suggests the tremendous evolution of ideas. It reviews several thousand centuries, but the Aryan race, mother of races, reached high flights of speculative thought before the building of the Pyramids, and long before the reign of those Egyptian and Assyrian kings whose painted mummy cases and sarcophagi intimate high culture and civilization ere the first ray of historic truth illumined the darkness of the past. Dissatisfied with the convictions of logic in the solution of the Eternal Question, the Aryan philosophers developed that psychological system of introspective thought which centers consciousness on the innermost nature of man, wresting from the Unknown the secret of Self, and bringing spiritual knowledge within range of conscious experience. Conscious knowledge is true knowledge. Mysticism is deeper than philosophy. Theories are indefinite. Practical experience is the criterion of truth. Self-knowledge must be established in consciousness. It is vain to thread the labyrinth of argument. Realization is the aim and end. The Vedas teach: "That Self must be seen, heard, perceived and known." The highest truth must become a living fact in conscious perception.

Need for a satisfactory solution of the great problem of life is vital. The problem is before each soul. Each has it to solve. That solution involves the en-

tirety of Self-knowledge, the development and perfection of spiritual consciousness.

There is an exhaustless reservoir back of manifested nature from which new forms and new creative and vital forces proceed; a reservoir of latent energy in which all the future manifestation of the cosmos exists. Manifested nature is limited. Its vastness and seeming illimitableness is conditioned, compared with the infinite potentiality of the unmanifested. The unmanifested is infinite in possibilities of expression; infinite in effort to reach higher culminations of natural perfection.

Man is a universe in himself. In the abyss of the racial Past slumbers the entire cosmic past, vibrant with the possibilities of the cosmic future. The heart of Man throbs in perfect unison with the pulsations of nature in the great evolutionary urge. Within his racial subconsciousness is the vast stretch of instinct and feeling which conditioned expression from primitive forms to highly evolved existence. He is part and parcel of universal development. His nature is composed of the same soul, mental, physical and life forces animating all beneath or above the rational, all above or below the human. The past of the universe is the past of every individual soul. The sum is no greater than any of its constituent units. Remove a unifying factor and the sum is incomplete.

We are the victims of Appearance. We are deceived by the magnitude of the sun. The material superiority of the sun over lesser bodies has source in the misconceptions of sense experience. We conceive

distance in the form of a break, when there is no break in the universe. The entire solar system is interrelated and bound to the earth in an infinite ocean of ether. The human body and the sun are only wave-forms of that ether, only points of condensation. Both are of the same material substance which composes all forms. The synthesized force which controls the movements of the planetary course is the same that controls the human body. The principle of life and consciousness manifest in Being is the same, the difference of expression one of degree. The principle which threads the evolutionary course throughout time and space is equally inscrutible, equally marvelous—equally spiritual, whether the threading be of the inorganic, of primitive and instinctive, or of hyper-physical and spiritual life. In the fact that all substance, all force and all life is one, Man should see and grow conscious of his greatness in the universe. Once this fact is recognized as a living truth the oneness and sacredness of life and the Brotherhood of Man will be established. The Spirit of the Race will manifest in coherent collectiveness of effort, greater expression of social virtue and greater control over social inharmonies. Man is as necessary a factor in the development of universal order as is the mightiest of the central suns.

The all-encompassing motive in cosmic evolution is the complete integration of consciousness. Succeeding the first development of conscious life on any plane, the next and continuously next step of nature is to perfect it, to specialize and consolidate it and

ever broaden its field of expression. This is what the earth has been doing for millions of years, and the same process is going on in universal evolution. The purpose of this motion and growth of suns from vast spheres of fire into habitable planets is to formulate conditions to render possible the manifestation of consciousness. Consciousness being the goal of all physical motion, its most perfect, active and developed expression is the climax of cosmic perfection.

Consciousness is infinite. It does not grow or evolve, nor is it brought about by any physical relation. It is pre-existent. It could not develop from nature unless it existed anterior to nature. Life and consciousness cannot proceed from nature unless they potentially exist before nature manifests them. *Manifestation* is the word. Western thought holds that evolutionary factors developed consciousness, that there was a time when consciousness did not exist. Evolution cannot be denied. The theory was advanced by the sage Kapila thousands of years before the Christian era. Nothing is to be said against the theory of evolution, but a central truth, as yet not well defined in western philosophy, is involution, which evolution necessarily presupposes. All these forms and forces, this life and consciousness, this universe of phenomena, did not come from the non-existent. There is a theory which relegates all to the iniatory movement of the cosmos, but this infers that the movement must have been eternally possible. Thus it is with consciousness. Manifested or unmanifested, consciousness always *is*. Existence is man's birth-

right. It is not a quality of the soul, but its essence. All that nature does is to condition forms and forces for the manifestation of consciousness. From incipient to higher forms, consciousness is specialized. Future humanity is latent in the animal soul. The potential god resides in the human soul, and within the higher consciousness of the god is universal consciousness of infinite existence and realization of Self. This does away with the idea of creation or development from the non-existent, taking that word in its surface meaning.

Infinite is consciousness, because pre-existent to any manifestation introduced by nature for the evolution of life. Infinite, because it is eternally existent. It witnessed the dawn of this universe of time, space and causation. It will witness the cosmic disintegration. Being eternally anterior to these conditions, it is eternally free from their limiting tendencies and bondage. That is the great truth, the saving idea and logical outgrowth. It is the saving idea, because it reveals to man the truth that consciousness is before and throughout all time:

"Never the spirit was born, the spirit will cease to be
never,
Never was time it was not, end and beginning are
dreams;
Birthless and deathless and changeless remaineth the
spirit forever,
Death has not touched it at all, dead though the
house of it seems."

The consciousness of man is an expression of the infinite, supercosmical, ever-free, ever-absolute and unconditioned consciousness. The term expression must be philosophically understood. It means that finite expression is an emptiness, a shadowy unreality, an illusion. The infinite cannot be partialized, therefore we are infinite; therefore free from bondage; therefore omniscient and omniexistent. Dare to take that position. Then neither fear nor weakness nor ignorance have dominion.

These truths reveal the essential nature of man, They assert his power, his inherent divinity, omniscience and bliss. What then causes all this suffering, this self-belittleing which, to all appearance we are forced to undergo? Why are we burdened with this terrible nightmare of limited consciousness if we are the absolute and all-inclusive existence? Why this manifestation, far from divine, far from infinite, far from perfect. For ages upon ages man has been taught to consider himself a worm in the dust, and has done so. An extra-personal god has been thrust upon him before whom he must cringe. For ages upon ages men have been like whipped dogs, prostrate at the feet of tyrannous divinity. Some have had not only one autocratic god to fear, but an entire polytheistic system. It was hard for man to shoulder spiritual responsibility conducive to moral and intellectual independence. There is no spiritual progress without independence. There is no growth without freedom, and this is especially true in the evolution of the soul. Fear must be eradicated before the

soul can truly advance. Political slavery is terrible, but it is not to be compared with religious slavery. Social caste is dreadful, but far more dreadful is religious caste. Absolute tyranny is dangerous, but more dangerous the unscrupulous and grasping spirit of priestcraft. Ancient governmental policies were superimposed upon the ignorance of the masses. It is the same to-day. Ignorance makes men grovel before thrones of state and thrones of dogma. The absolute despotisms of the Orient furnish example. With knowledge comes power, self-confidence, assertion and realization of strength, and conquest over tyrannous conditions.

Religious reformation is the purging process which removes superstition and ignorance. It does away with soul-binding powers working inestimable havoc in the social body. The Buddhist reformation and that of Protestantism did not harm Brahmanic and Christian truths. It only converted the minds of men to moral and intellectual self-confidence. Ignorance and fear blind the vision, but men are to blame. They shut their eyes and cry out: "There is no light; there is no light." They attribute weakness and ignorance to the soul, when it is the essence of light, truth, knowledge and power. Remove the veil which blinds the spiritual vision. Know that you are not bound, and you are not; believe yourself in bondage and you are in bondage.

The evolutionary course is infinite in circuitous windings; the goal far in the cosmic distance. Evolution is the result of desire, and desire is but a dim

perception of the desired perfection, a vague, though real knowledge of the power to realize desire. The culmination is realized in the divine event when desire attains its highest ideal, Self-realization. Desire to be conditions the future. It strikes a deeper and truer chord in the harmonies of progress. High ideals render this exalted service to desire.

All systems, having Self as their ideal, that attempt to realize Self-knowledge through enlarging the area of conscious perception apply the primary rule of establishing bodily health. Mind, however, is of more importance, because the mind exercises greater influence and power of control. The essential requirement, therefore, is the perfect appreciation of mental values in their relation to spiritual development. All ideas interfering with perfect self-mastery must be discarded. Better a belief in annihilation than the bondage of superstition. Evolution depends on the summary of thought, and if this consists of vacillating, indefinite and uncertain units, development is retarded. "All that we are is the result of what we have thought. It is founded on our thoughts. It is made up of our thoughts," says the Buddha.

The soul possesses as great a future as there is opportunity to realize evolutionary desire, and evolution is relatively indefinite. Until the soul realizes Self as infinite consciousness there is further progress. The thought of infinite development is a spur to the Ever Onward. We are gods in embyro. We are divinity. Then why the apparently endless and futile struggle? In the absolute this struggle is the lie the

soul constantlv voices. It is abomination to speak of the soul as progressing, the soul bevond everything, with divinity as birthright. As long as we are involved in the dream of progress, however, evolution continues and there is reality in the phenomenal. This idea of becoming rivets bond after bond in the chain of ignorance. In the highest sense we *are.*

Self is blasphemed in identification with finite conditions. Mental cobwebs should be brushed aside. The soul should assert day and night that it is free, bound by nothing and slave to no condition. The Soul is omnipotent when it has realized that its innermost essence is unconditioned. The Soul is the source of understanding and spiritual unfoldment, and is ever free. A Teacher explains this limitation of soul, and points the way out in a striking illustration: A lion stunned by the falling of a rock was found by hunters. Knowing that the lion could not regain consciousness for some time they built a bullrush cage around him to see if he would imagine himself captive. They then repaired to a safe distance. On awakening, the lion found himself surrounded by bars. He began to roar, thinking himself captive. The suggestion of the hunters had taken root. In his restless pacings the lion stumbled against the bars. They gave way instantly. With a bound, the lion gained freedom. The lion of the soul is caged in ignorance, constantly asserting misery, weakness and slavery to this and that condition. The riddance of this ignorance enables it to express divinity. If sin exist it is only in the form of weakness.

Very true, this world is a stage and we are actors. We are acting our parts well or ill, but we are only acting. Just as a man representing an historic character is not that character, so man portrays various parts and characters when Self is the only character.

What gives meaning to nature and lends it color and form is the light of the soul. The only power, the only beauty, only adorableness and reality are of the soul. Being possessions of the soul, the soul shining everything else shines. These possessions are not to be found in nature. Confusion lies in the understanding as to what is soul, mind and matter. Omnipotence, the essence of Self, means that aside from it nothing exists. Aside from It there is no power. Omnipresence, the essence of the Self, means that It is the only presence in the universe.

Highest moral relations are involved in the individualization of these truths. Their translation into values of character present the only logical reason for utilitarianism. Apart from the perception of the unity and sacredness of life there is little motive for the practice of ethical principles. Why should individual tastes, appetites and instincts be inhibited and control exercised over desire unless there is a spiritual motive? Consistent reason for morality develops when knowledge emerges from narrow into extensive conclusions regarding social relationship. When the attitude of men toward their fellows is governed by the highest understanding of Self, then will they love their neighbor as themselves. The Christ placed the wholeness of spiritual effort and realization in love.

Man's love for his neighbor comes with the recognition of the spiritual unity and identity permeating all life. Men love as they project their ideal. Ideals live in the realm of the soul. Manifestations of ideals are loved because the mind cannot worship ideals in themselves. The imagination depends on symbols. Until we learn to worship ideals as ideals we have to worship the outer manifestation. The human race has been doing this from immemorial time. Externalizing the ideal of Self it has created an extra-cosmic divinity and credited it with the attributes of Self. Everyone is projecting his highest ideal in varied idealization, and this is Self-worship. Ideals are consciously or unconsciously treasured for the sake of Self, dwelling in the largest and the smallest. This is true of every circumstance, object or personality which awakens love. The wife or husband is loved because both find the expression of their ideals in each other. It is the same with all loves. If they cease to interpret the ideal, they gradually pass from our lives and there remains nothing but the memory of the expression of the ideal.

Self is enchanted with Self in all love. Love never really finds itself until the ideal is cherished for its own sake. We are charmed with scenic beauty or the rhapsodies of harmony. We want nothing from the scene, nothing from the music, loving them for their own sake. We revel in the glory of the ideal. Our hearts soar and become one with it. The highest ideal is that of universal oneness. This ideal should be realized, not only in the partial, but in the infinite

sense. Man's ideal can be projected upon the universe as a whole. The supreme ideal is not local or temporal, it is universal and eternal. When man realizes that the principle of consciousness is beyond finiteness, he understands the truth that the "I" of every being is the same as his own, for there cannot be two infinite "I's". There is but One. All beauty, royalty and praiseworthiness are His. The causal principle of love is character. It is character that is loved for the sake of character. When a man is spoken of as good, the meaning is that goodness exists in him. Goodness is worshipped in the personalization. Goodness and other lovable qualities are abstract. They live in the ideal. They are superpersonal and thus are inclusive of the personal. All finite ideals merge into the impersonal ideal of oneness. He who has realized Self sees the omnipresent ideal pregnant with manifestation, even in the most abject, and worships it. He sees it in its advanced stages and prostrates himself before it. He sees it in highest manifestation, and its transcendant beauty and glory overwhelm him. This exalted state of the soul has led many of a mystical mind into practical effort and enthusiasm.

Every idea is confirmed by an emotion. The end of evolution is refinement of sensibilities, and spiritual knowledge specializes highest emotionalism. When we know, we feel. Knowledge and feeling are conterminous and inseparable. Feeling is the heart's approbation of the findings of reason. Truth-penetrating as statements may be, they never have the con-

vincing reality of emotions. Realization is not a climax of thought. It is the feeling of oneness and identity with the worm, with the ant, the flowers and trees, the mountains and seas and all universal beauty and revelation. Realization is the divine state of the soul when it is all in all and above all in all. Traherne, the mystic, saw the same life existing in him as in other beings. He saw his soul in the soul of every man and woman, and in the natural entirety. He saw Man as God. He exclaims; "All, all are Deities." Men who feel these thoughts are the true poets of life.

In giving up this finite self we realize the One Infinite Self. The highest effort of man is in dispelling ignorance which, like a great pall, darkens spiritual perception. In getting away from ignorance and relating itself to conscious truth, the soul approaches the otherwise unapproachable and unknowable. This involves the great renunciation, when earthly values are lost sight of and everything which might be a drawback to Self-realization is discarded.

Philosophical wrangling over the Eternal Question has little vital bearing. The Buddha benefitted mankind because he taught an ethical system which does for the heart what concentration and introspective philosophy do for the mind. He inculcated a system in which truth has practical application. He silenced the insistent questionings of reason and taught his followers that truth is infused into the soul when the heart is pure and character blameless. Other teachers pursued the same course. The Christ said:

"Blessed are the pure in heart, for they shall see God." Mere reasoning is circular. It has small part in the transformation of character. It does not eradicate selfishness nor extinguish the fever of passion. The entire message of the Christ found expression in: "Love one another." He who throws himself into the water to rescue his fellowman is a knower of Self. He who raises his hand in protection of the weak is a knower of Self. The poet or the teacher from whose lips flow words of wisdom and spiritual appeal is a knower of Self. Whosoever subordinates personal wishes for the welfare of others is a knower of Self.

The true definition of Self-knowledge is distinct from intellectual knowledge. A man may never have acquired academic knowledge, yet, if he is a sage, he has immediate perception of truth. Introspection answers the mental need. Transcendental love is not different from transcendental knowledge. Knowledge leads to love, and love leads to knoweldge. The great Knowers of mankind are inner flames of love; while the great Lovers of mankind are repositories of greatest wisdom. The Buddha was as great a lover of mankind as a knower, and the Christ as great a knower as a lover. He who initiates himself into universal kindness and brotherly love is on the way to enlightenment. The man who in any way assists his fellow-man possesses that quality which, in time, leads him to the feet of Self.

The end of all effort is calm; the end of all struggle is peace. The warfare between the spiritual and the material ends in the victory of the former. Philo-

sophical and religious enthusiasts, whole-souled in aspiration for Self-realization, consider nothing too great or precious to sacrifice in the interest of realization, should necessity for sacrifice arise. They know that if a man gain the whole world and miss the Goal, his career is utterly useless. It is not in possessing, but in becoming, that life has value. Seclusion is one of the many methods adopted by those seeking spiritual development. They remove themselves from the disturbing influences of market traffic and market life, which are serious impediments in the way of peace. Retreat into mountain fastnesses, however, is not essential. Great kings have realized Self amid the burdens and duties of royal life, and the world's greatest teachers elevated the ideals of civilization in the midst of worldly activity. The mind can be led into the inner abode of silence, where peace reigns eternal. Real seclusion is of the mind. It is not physical remoteness from ordinary surroundings of life, but non-attachment to objects and circumstances which causes difficulties in the path of spiritual effort. It is in seclusion of the mind into inner retreats of the soul. Morality has value in this seclusion, for it builds impassible walls rendering the soul free from contaminating influences. As an instance, the practice of kindness forms the habit of kindness, and in the strength of this habit unkindness does not exist.

In spiritual development there are often moments of weakness, but they are to be expected. Human nature is liable to lapses, for the bonds of ignorance and selfishness are many. It is natural that now and

then there is a giving way. That is no reason, however, why gloom should cloud the mind. Truth is one and, though her modes of manifestation be many, they all converge to the same center. Every system implies effort. The Vedas command: "Arise, awake, and stop not until the goal is reached." Great things are not to be achieved by the weak. Courage, fearlessness, and cheerfulness are characteristic of those who know Self. Patience and perseverance will overcome everything.

Selfishness is the cause of this wrong understanding of the real Self. The more this selfishness is expressed, the greater is the bondage of the soul in this world of death and ignorance; the farther removed it is from the illumination, bliss and omniscience of spirit. This is the logic of utilitarianism. This also is the answer which spiritual philosophy makes with regard to phenomenal reality. If this finite order is an illusion, the soul is free and divine, deathless and eternal. It is only the self-induced hypnotism of the soul which credits reality to the phenomenal and causes the round of birth and death and the manifestation of manifoldness. This is the position taken by spiritual teachers. He who knows Self and has realized his inner nature, and before whose vision both the phenomenal reality and cosmic illusion have vanished, says: "Of this universe it cannot be said that it exists, neither that it does not exist." The free soul knows Self alone. For him philosophy has vanished, for philosophy implies relative knowledge, something as yet unknown, but he who has realized

Self has realized all. He is the essence of that transcendant knowledge of which it is said: "It is not this, it is not that." This knowledge is one with the ature and essence of consciousness. He who has passed into the omnipresence and omniscience of Self is spoken of in negative terms. Likewise must his conception of the universe be considered, for, the state of realization is incomprehensible. It has passed beyond both "yes" and "no."

Seated on thrones of porphyry and clad with the radiant splendor of suns, the high gods rule the destinies of the universe. These gods are highly evolved human sages who have not as yet attained the Goal, who must again be incarnated to continue the toilsome ascent on the Path winding from the unknowable Past, and whose end is beyond the understanding of super-Olympian thought. Yet are the thrones of these gods built on the sands of Impermanency, for all-devouring Time hastens the moment when the merit of their good deeds and super-human efforts determines their long-abiding bliss. The philosopher who wanders over the face of the earth in the mendicant's garb, who, attaining the highest knowledge, has revealed Self unto Self, has greater majesty than all the gods. Birth continues again and again until truth is known and realized; but there is peace unto those who strive, and peace unto those who love.

SELF AND THE COSMOS.

CHAPTER II.

SELF AND THE COSMOS.

Out of silence came sound; out of darkness, light, and from formlessness arose the beauty of form. Before the temporal reigned the Eternal; but the reality of the Eternal is clouded by the illusory qualities of nature, transposing, with the deceptivity of magic, ignorance into seeming intelligence, and darkness into seeming light. The entire universe was primarily obscured, its forms and forces slumbering in the Potential. Flowers and stars, mountains, forests and seas, suns and their light, and breathing creatures were not. The gods were not, nor the heavenly spheres, nor those of the underworld. Differentiation did not exist, for oneness and sameness prevailed throughout. The manifesting principle, from which everything proceeds, self-contained within its vastness, enwrapt the worlds in infinite brooding darkness,—darkness shrouded in darkness. Yet it was not activeless, but astir with life to be. The Infinite included the Infinite. Finiteness was not, nor its action, nor its law. No light shone forth, no voice, nor intelligence. A Nothingness existed, a vast reservoir of Non-Being wherein all manifestation was included, a Non-Being wherein all was Life harboring the germ of a myriad-fold universe.

From this condition nature arose by gradual processes, evolving the things we see and the things we know, and much that we neither see nor know; bringing into expression all forms, and conditioning "lower selves" which view the phenomenal as the real, themselves as possessed of form, limited intelligence and liable to birth and death. Out of the whole came the part, out of the great, the small.

Man's relation to the cosmos, and his idea of cosmic evolution, determines his conception of Self. If he believes Self existent through the movements of the cosmic mechanism, a condensation of atomic dust, or an expression of universal intelligence, he is wrong. If he believes Self and the universe existent through the personal will of an extra-cosmic divinity, he is wrong. The question, "what is the origin of the soul," is self-contradictory. Origin implies that time was when the soul did not exist, and that, through some unknowable pressure, it was conditioned into relative existence with a finite destiny. Origin, too, implies end. Something which has beginning and continues forever cannot be imagined. An infinitely straight line is a mathematical impossibility. The thought that the soul had a beginning has value in relation to morals. Paradoxical as it may seem, religious systems have made men irreligious in teaching dogmas, such as original sin and eternal damnation, causing weakness and self-belittlement.

There is no greater deity than Man. He is the only deity in the universe. Not the personal man, however, but the Impersonal, which is the essence of the

personal. In the innermost sanctuary of every life is this Impersonal principle, from which all personality, distinction and separation have come. The Impersonal is the spirit of the unmanifested and the unchangeable. It is the Over-Soul, the World-Soul. The World-Soul is not different from the individual soul, nor is It greater. Neither the Soul nor Supreme have origin or destiny. Ancient, unborn and everlasting, they cannot be spoken of as finite, as beginning, or as subject to birth and death; for that would imply imperfection and change. It is the body which is born and dies. It is the mind which fluctuates. Both mind and the body are changeable, imperfect, conditioned and finite.

All reasoning is limited. A particle of intelligence implies infinite intelligence, just as a point or form contrasts with unlimited space. This is the basic recognition of the infinite, both in a mental and physical sense. Vision is conditioned by the infinitely non-seeable. Assist sight with the most perfect mechanical instruments and the vision is still limited, for there is ever the non-seeable. This also applies to the conception of life. Manifestations of life we call souls; infinite life we call God. But the Infinite and the finite cannot co-exist. Infiinity alone is, and man's existence must be identified therewith. There cannot be as many infinities as there are individual creatures. There is but One All-inclusive Infinity. That is the Self, and the Vedas say: "Thou are That."

This is the synthetic conclusion of philosophy. Be-

yond it reason cannot go. All other systems are limited and limited ideas lead to limited moral and emotional results. Highest truth leads to highest moral and spiritual education. The monistic conception of the origin of the soul must be entertained. It is the one rational and irrefutable argument supporting spiritual philosophy. If the mind is imperfectly educated, expression of character and emotion is imperfect; if our thoughts are elevated, our lives will be likewise. Menta-psychical cults are not far from the truth. The mind is the determining factor in sense perception, mental vision, discrimination and, in a relative sense, in spiritual conditions, aspirations and progress. If truth is to be perceived and practically related, a revaluation of much, accepted as truth concerning the origin of the soul, is necessary. The Mosaic record is too primitive to carry conviction in this age of biological and psychological discovery.

Vivified by the glory of Its existence and light the Infinite is cognizant of the Infinite, and this is creation. The Infinite, is perceiving the Infinite, and this is creation. Filled with life eternal, the Infinite is manifesting Its infinity, and this is creation. In the beginning It was One without a second. It is no less so now. Yet in Its inscrutibleness the Infinite, containing all manifoldness, covers Itself with this quality, and this is creation. The Infinite is the Eternal Subject. It knows Self as Self, and this is creation. In Its manifoldness we call It the finite. Never was it, nor can it be the finite. A distinction of finiteness arises through witnessing the One as the witnesser

and Self as the witnessed. But it is all a vast dream. The Infinite is asleep, forgetful of divinity, omnipotence, transcendency and infinite qualities. Nature is only manifestation caused by the Self-reflection of the Infinite. The Infinite peered into the crystal depths of Its essence and in this crystal depth It saw Self. The Infinite, being all life, imparted life to Its Image, and in this was the origin of Man and life. All is the image of the Infinite, mirrored in depth of Its own perfection. The image asks: "Who am I?" and in this cry was voiced the destiny of the First Born, the principle of creation, the evolution and the dissolution of form and force. The Infinite calls the image the lower self, and exclaims, "Mine image! Mine image! Thou are I and I am Thou!" This is the perpetual relation of the Infinite to Its image, and the image, unmindful of this relation, wanders through cycles of existence, all unconscious of its origin. To appreciate the relation is realization; it is Nirvana.

Infinite in beauty, radiance and glory is the Self-vision of the Infinite. In its cyclings the image comes into relation with these shining qualities. It adores and offers sacrifices to them, and in this worship the image expands, embracing more and more of the essence of the Reflector. In this way the image is reunited to the Infinite, even as lover and beloved are one. Radiant is life by reason of the Infinite One, radiant in possibilities, radiant in unfoldment. Glad is the image of its origin. It peers into the radiance and glory of the Infinite, even as the Infinite Nar-

cissus peers into the adorable qualities of Its Reflection. The Infinite, pleased with Its image, bestows providential love and tenderness upon it. The idealist is ever aiming at union with the ideal. The Infinite ever reaches to clasp Its Reflection to Its universal heart. What words can describe that state when the image is conscious of the identity of Self and the Infinite. The image realizes that it never knew fear, nor change, nor sorrow, nor the limitations of the finite. The image realizes that it was always the Infinite, and that through the Infinite was life, expression and all and all.

This is realization; this is Nirvana.

Stand up and declare your divinity. Declare that you are the image of the Eternal Spirit. Through this assertion comes realization of the Ideal; through this realization comes psychic control. When Self is realized, all power and knowledge is not a part of the soul, but its whole nature.

Psychic control and Self-knowledge do not belong in the realm of commercial values. Money has nothing to do with the acquirement of spiritual truths; and the true Teacher does not make traffic of his knowledge. His teachings are not for sale, but for realization and application. Could Self-knowledge and psychic control be purchased with money, it would be a very easy and for many a very comfortable manner of obtaining priceless possessions. The truth is, it requires much vital effort and the upbuilding of high moral and mental standards. It is not work for the weak; it tasks the strength of the strong,

but in the effort man becomes a god. Desire to realize is the supreme necessity. When desire is vital, nothing can come between the object and the soul which desires. The desire overcomes all obstruction, and the end is one. Without fixed desire spiritual knowledge cannot be attained. The initial effort must come from the individual soul. No other can light the way. When desire for truth becomes a haunting idea, unintermittingly persisting in consciousness, it is sincere and fruit-bearing. The drowning man wants to be saved. That is true desire. The hungry and thirsty are truly desirous of food and drink, and, somehow, manage to get it. In relative matters the seeker is only satisfied in accomplishing his purpose. Let him spiritualize desire and exalt it into higher modes of expression, and peace and exaltation will crown his efforts. The joy of succeeding in relative quest is transient compared with the joy of success in spiritual quest. As the hungry find food and the thirsty drink, so the spiritual seeker finds the Teaching and is led into the presence of the Teacher. Where there is a want there is a condition to satisfy that want. This is true of physical and mental desires; it is particularly true of desires connected with the development of the soul.

It is often said that this view of life, of Self and the cosmos, is impractical, bears no relation to the ordinary course of life, and in no way assists the man of the world. This is the accusation brought against every system of thought final in its conclusions, but there is no half-way philosophy. Truth does not con-

form to any condition of life not in relation to truth, and cannot be lowered to make its teachings comfortable. If there is one direct way for men to travel, it is the only road to take. If there is only one choice to make, men must abide by that choice. The suggestion, that the impractical renders man unfit for social obligations and the condition in which he finds himself, is untrue. Such accusation demands imperative answer. Does an ideal philosophy render its adherents impractical? At present there are numerous sects whose creed is manifestly impractical. Their ideals are at variance with every-day experience, yet they are successful, some of them succeeding enormously. This is because man is always looking forward to the ideal. He cannot live without ideals, and that is why he desperately clings to systems of thought and creed which express the idealistic. He distrusts agnosticism, and attempts to render the ideal in practical terms, and succeeds in so doing. Many a prosperous man owes his wealth through practice of principles of New Thought. In this manner he has aroused that stored-up energy behind the human soul, that magazine of omnipotence back of all nature, and brought it to bear upon the practical issues of life. He has, perhaps, unconsciously done so, but the value is equal. The knowledge that he can rely upon infinite strength as a never-failing source of inspiration is of practical benefit to the believer. Coneentration, and the power which it arouses, has value in all concerns of life. In the criticism of idealistic philosophy, the objection may again be met by asking,

"What is practical? What is meant?" Practicality, in its commonly accepted meaning, is associated with self-interest, the pursuit of happiness and self-advancement. Therein lies the value of being practical in the worldly point of view, but when the soul has realized its existence, what higher practicality can there be than pursuit of its welfare? If you are practical, the sage assures you that he also is practical. You find practicality where he cannot find it. You place emphasis on what he mercilessly discards. He finds value where you see vanity of effort. You set importance where he underestimates. The highest practicality attends to Self, and the highest interest of Self are spiritual.

Sincere desire and its practical attitude are often confused. Spasmodic desire manifests in a haphazard and short-lived manner. In illustration, when one is bereft of material advantages, or when the hand of death touches his life, he considers the things of earth unimportant, and turns his attention to religion in the hope of finding consolation. For a time he holds fast to the spiritual; then temporal joys and cares again absorb the mind and the material attitude prevails. This is not spiritual aspiration. "Conversion" is another mistaken aspiration. True, conversion may occur. The soul, overcome by a ray of light from the divine Self, may be spontaneously illumined. The ray pierces the darkness of ignorance and sense bondage, and the soul ascends to higher planes where the spirit is freer and its progress quickens. But such instances are rare. The average con-

version is psychological rather than religious. Symbolism, oratory, music and impressive ceremony influence the mind until it reaches a susceptible point and falls in with the idea of conversion. Powerful oratory and transmitted vibratory influences have hypnotic value, many times leading the convert to prostrate himself at the feet of the minister, to declare that he is a "miserable sinner." Neither is this true conversion. It is psychopathic. It may have relative influence in exalting the mind for a time, but this state does not last. From within, alone from within, comes true conversion. It has no relation to externals. It is the conversion of the lower self into higher expression and nobler ambition. It is a conversion of values, a transposition of ethical principles, a conversion of the essential man, not of the outward shadow. True conversion distracts the mind from the momentary and ephemeral. It is the realization of what is true and real; it is the perception of the soul as the soul.

Instead of making love the factor in conversion, the average revivalist makes fear the compelling force; instead of showing the ignorant the way of Self, revivalism frequently casts them into deeper abysses of superstition. Instead of the soul being called by its true name, the name implying the free, the holy and the divine, it is cursed with the epithet of "sinner." Instead of being the conversion it is the perversion of the soul.

The inner perception is truth-illuminating. The sense and the object come out of a single order. The

soul and the cosmos come out of the same order. Being and Non-Being are the same principle dually considered. Life and death are but different names for the same reality; it is the soul which is the experiencer of life and death. Cause and effect are one; Self and the cosmos are one. The cause is one; the effect may be manifold, but as the cause is the effect manifested, there is no essential distinction between the two. The cause has only clothed itself in form. The principle of universal life that evolved the cosmos does not exist as separate from the cosmos. It is the cosmos. Life and intelligence are but the conditions of a higher order of existence in which they are included. This unknowable existence in evolving the universe materializes its nature, law and essence. It alone is the existent. It is the cause of this universe; likewise, the differentiated effect. In expression, it appears as many; in the dissolution and the absorption of the effect, it returns to its causal state, the synthetic unity of the undifferentiated.

Self is the cause of the universe, and Self is the effect. Self is the cosmos; Self is the reality beyond the cosmos.

When reason is spiritualized, it possesses discriminating wisdom. It perceives that, in the phenomenal, all is motion and change. Wearied of complexities that only darken the mental vision, the soul relies upon spiritual elements to assist it in reaching purer regions of conscious discernment. This is the higher mental unfoldment; through it comes right understanding of Self.

Science recognizes two underlying strata of all forms and forces. The first of these is universal substance, the other universal force. All phenomena are reducible to these. It was a long and toilsome way ere this truth was discerned. Belief in the solidity of objects had to be eradicated. The reality of color, form, and innumerable objective qualities had to be viewed in different light. Their reality is now recognized to be purely mental. We are only conscious of sensations, such as color, form, heat, cold, solidity, fluidity, and so forth. All that is known of the outer world is what is transmitted to the mind through external impression. Sensation is the only criterion of sense reality. "Matter is the permanent possibility of sensation," says John Stuart Mill. That is, matter is a condition of sensation existing through mental response to external impression. In this light, heat is a mental state. An impression passes along different nerve conduits of the body, reaches the brain and is there transmitted as the sensation of heat. It is the same with all sensations. They exist only as qualities of mind. Instead of realizing that nature is the product of sensation, conditioned by mental processes, men transpose sensations upon external impressions and accord reality to phenomena, when it exists solely in the relations of the mind.

As long as we call this world of change and manifoldness of itself real, so long will we be subject to its laws. The recognition of reality solely in the external is the attitude taken by the lower self, which sees the effect alone and cannot distingiush the cause be-

yond the effect. It sees reality only in the dispensation of the temporal and seemingly concrete. Before it can make any real progress it must discard this superstition. The highest knowledge is the greatest power. Learn to realize the external in the internal, for there alone it has existence. Man is susceptible to error. About him he sees visible realities, tangible and concrete. The mind has habituated itself to view its relations with phenomena as the only and final evidence. Even the greatest thinkers, who know that the body is only an apparition, that it comes and goes, are influenced by it. The mind, after having lent meaning, color, form and light to outer impressions, after having clothed them with seeming reality by imparting its light upon their dark nature, forgets the task it has performed and falls before its mind-made idols. It worships and serves what should worship and serve it. The created rises above the creator.

The soul cannot govern conditions until it realizes that it is above conditions, until it knows that nothing can bind it, that nothing can limit its activity, nor hinder the greater expression of its divine nature. Practical application manifests in daily assertion that the reality behind the soul and the reality behind nature is identical, not something different, as the senses imply. Unassisted sense experience is deceptive; but, when educated in the knowledge of scientific laws, it assists mental discrimination. The soul should realize that each object of the senses is an image of the mind. It should meditate on that inner subjective

reality, in which both the perceiver and the perceived lose their separate reality and merge into all-permeating and unqualified existence. There is a condition in which all substance and force find synthetic unity, and manifoldness disappears. The state is the static state, when nature is at a standstill. Nature rises in cycles, completes and draws them to a close. The time is when there is no manifestation; time is when manifestation is; again manifestation is not. Potential existence is as real as manifested existence. Every thing is subject to change. The philosopher finds that his mind is a reflection of this outward order, where all is passing. He also discovers that the mind is the source and sustaining principle of all this activity.

In sense perception the thing perceived and the perceiver are separate and distinct. The one is the knower, the other the known. One is life, the other is that upon which life is acting. The knower takes hold, so to speak, of an outer impression, covering it with its own essence, and identifying itself with the mind-covered impression. When a person is angry he identifies himself with the state called anger. Anger and he were at first different. Then a wave-form, conditioned by outer impress, crossed the mind. Through the reaction of the mind upon the impression, anger arose. Something is brought to the attention of consciousness; consciousness considers it, and then passes judgment in the form of reaction. A stone thrown into the water disturbs it. The mind is like a clear lake. Outer impressions are like stones

which are being thrown into it. Wave-ripples follow. The ripples subside, but come again whenever the surface of the mind is disturbed. The mind is the receptacle into which sense impressions unceasingly flow. Whenever an impression is brought to the mind it pauses to understand the new condition. When it is acquainted with the nature of the impression it reacts, either in the form of a mental attitude, or physical motion. This is continuously repeated and, finally, this process becomes automatic. Each separate activity of life was developed in this manner, but through repetition the triple process of receiving, contemplating and reacting upon an impression has become indistinguishable. They are never conterminous, however; they follow in consecutive progress. It is similar to the disturbance of water caused by throwing stones. First, is the disturbance of the water. Then, lapsing seconds occur during which the water seeks equilibrium. The result is wave-ripples. The water, so to speak, has received an impression, meditated upon it, and flashed the reaction across its surface. This metaphor illustrates the condition of the mind in relation to nature. In the beginning the mind was a clear crystal. Then arose innumerable impressions which registered themselves on its surface. The mind reacted. These reactions subsided, forming the basis of memory and the formation of character. No motion is lost. These reactions become fine, potential, and always have present value in influencing expression in ratio to their past number and force. Within the depths

of the mind are the reactions of innumerable lives. Science calls this heredity; spiritual philosophy says this embodies the principle of reincarnation. Reflex and automatic movements of the body, over which consciousness has lost control, were once in the conscious spectrum, in lives long past, when consciousness manifested in other lives.

These thoughts show the connection between the external and the internal; between the soul and nature. In reality unconditioned, the soul has woven the veil of ignorance through constant identification with phenomena. The soul alone is real, but its existence is that of Self. It is the light of Self which illumines nature.

It is Thou, O Self, shining in the land. Thou shinest in the stars. Thou art present in the lightning, Thou in the flame. "Through Thy control the sky expands, through Thy control the air breathes, through Thy control the sun shines, all lives are." All this manifestation is worship to Thee; evolution and dissolution but human terms for the absorption of Thyself within Thyself, and for the manifestation of Thyself in Thine image. This apparent manifoldness of life and form is the myriad-fold vision of Thyself in the mirror of nature. Reach Thine image through and through its limited consciousness, and in Thy all-consciousness absorb it.

The dream of the practical and of sense and separate existence vanishes when the shrine of the heart is opened to spiritual perception. There the Self is enthroned in garments of universal light and

life. In illumination the soul sits at the shore of infinite bliss content with the murmurs of its music. The dream is the dreamer, and the dreamer the dream. All is a vast illusion. Self alone is the life of dream and dreamer. The waves are only on the surface. The sigh of the restless sea of Being, and the sweeping of its endless tides are only on the surface. The value in the effort of realization is the consciousness that each struggle is a nearer approach to the totality of existence embodied in Self. It is not in announcing the little that the great is achieved, but in emphasizing the great and discarding the little. The whole universe throbs for man, not alone in the picturesqueness of symbology, but in the all-reality of fact.

Philosophy begins with search after truth; it ends in absolute union with truth. The inquirer, perturbed in the beginning, reaches the heights where desire is spiritualized and philosophical conclusions become conscious facts. The sage, one with Self, sees no difference; he is the declarer of infinite unity. Instead of the cycle of rebirth, he witnesses only one absorbing principle of life, the source and the outlet of Being.

The motion of the universe is a series of infinite rhythms. Confusion arises in man thinking of nature as self-illumined, when its qualities, apart from the vivifying principle of Spirit, are dark and insensate. Spirit alone possesses knowledge; there are no knowing qualities in nature. Spirit alone is the creator and preserver; nature is chaos. The vari-

ableness and manifoldness of the external is the symbolism, the expression of the soul.

To learn the meaning of its evolution is the education of the soul. The soul is conditioned in manifestation, but, awakened to spiritual perception, it is assisted by nature in its effort at freedom and the realization of knowledge. The soul, enshrouded in limitation, forgets its omniscience and omnipotence, its birthright of divinity. Through the dual process of life and death, pleasure and pain, nature is teaching the soul that its yearning cannot be satisfied by the temporal and ephemeral. Nature is a judicious mother. When there is need for chastisement she administers it, inflicting pain upon the soul enslaved to sense-pleasures. This continues through lives and lives. Little by little the veil of ignorance is removed, and little by little the great light and glory of Self manifest. In the end the soul realizes that it is existence, knowledge and bliss absolute. Experience is the greatest teacher. We are children, and experience the mother who gently takes us through this dark universe. If we stumble on the path she admonishes us to pay closer attention, for the path is narrow.

"Long is the way, but the end is sure."

RELATIVE TRUTHS.

CHAPTER III.

RELATIVE TRUTHS.

The Infinite thought: "I AM," and the physical moved in the night of primeval darkness. The Infinite thought: "Let there be Light," and light flooded the cosmos. When light was, the magic wand of renewed life touched the souls who breathed and moved in the spheres of the Past. Time dawned. The morning stars sang, and the souls of the morning stars are the archangels of the universe.

The golden sun is the principle of physical expression, the aeon-revolving orb whose light permeates all manifestation, whose life is boundless energy.

There is another Sun, however, illimitably more glorious, the source, not only of the radiance of the Star guiding our solar system, but of the splendor of all the stars. Orion and Arcturus are its servants; Aldebardn and Sirius, dispensers of its magnitudinous force, inheritors of its infinite life.

This is the Spiritual Sun from which originated the pristine meaning of form and the pristine symbol of life. The ancient Aryan, regarding the physical sun as its image, saluted Surya, the Sun God, each yellow morn with the solemn invocation: "We meditate on the glory of that Divine Being who has produced this universe; may He enlighten our minds." The phy-

sical is symbolic of the soul of the physical. The sun is the symbol of the spiritual essence of self-illuminating and all-present Light.

All breathing beings and moving bodies rank in the cyclings of spheres, and this cycling is more enduring than time and more inclusive than space. The cosmos is a sum-total in which rhythm and harmony develop from the seemingly discordant and contravibrant. Science teaches that manifested nature, suns, moons and stars spring from homogeneous matter, developing form, size and orbit, and disintegrating into the primal undifferentiated state, when universal dissolution sounds the death-knell of the cosmos. The source of differentiation is spiritual and intelligent. Minutest and largest combinations of matter are outer manifestations of souls. Undifferentiated matter is one in essence with undifferentiated intelligence. From the latter all finite minds develop, thus establishing the identity of origin and essence of mind in all creatures. Infinite Mind, soul of all intelligence, cognizes no distinctions; neither does it think. Some philosophies doubt this on the grounds that, where there is no manifestation of thought, there can be no intelligence.

Men are anthropomorphic even in so-called unbiased reasoning. They would measure Infinite Mind by the psychometric standards of the brain. Self does not think, for nothing exists concerning which it should think. There is nothing unknown to Self. It does not think, for It manifests as thought. It does not think, for Its essence is eternal knowledge. The

stone neither thinks nor reasons; neither does Infinite Mind. There is a profound difference, however, between the inability of a stone to think and the thoughtlessness of the Omniscient One. Thinking is a mode of activity, and all modes of activity suggest imperfection. Why should the Perfect One act? Activity presupposes desire. Self desires nothing, for Its existence includes all. Thinking is, again, in the highest sense imperfect, because what is thought has not been absolutely translated into consciousness. Consciousness must supersede thought, consciousness includes all that the mind can entertain, ere the state of unqualified perfection is reached. So long as the unknown exists, the mind manifests. In the realm of the knowable thought is; in the realm of the Unknowable, or rather, in the realm of All-Knowledge, thought is extinguished by Supreme Wisdom.

Reason is labyrinthian. Unsatisfied with immediate truth and the revelations of relative knowledge, the mind asks the Why of things. The world has ever been asking, "Why?" In the persistence of this question, philosophy had birth. The Whence of things, science has imperfectly answered in biology, geology and other departments. Science has guessed at the Whither of life and intelligence. Whence and Whither are less difficult than the Why. The Why includes the Whence and Whither. But the Why is above the cosmos, which is controlled by the Whence and the Whither. These questions, however, as the Buddha has told his followers, "belong to the desert of mere opinion." Arguments after arguments have

been proposed. Systems after systems of philosophy have swayed the minds of men, and have lost their sway. Philosophy, as all other things, changes with the changing experience of Man. It is more pertinent to know the meaning of Self. "When that Self is known, all esle is known." The cause of the universe and of the soul are both past analysis. The Self of creatures and the Self of the cosmos are beyond time, space and causation. Man can never know the Why of these, for the mind, conditioned by nature, cannot rise above it, nor form any thesis concerning the ultimate of things. Self can only be discerned by Self-realization. The Self of the universe and the inner Self of soul must become one.

Knowing the source of intelligence as infinite intelligence manifest in all beings, the mind must identify itself with it. It must realize reality in the source of intelligence. The central truth concerning the mind is: that within its depths exists the mine of all knowledge. The mind is a conduit into which omniscience flows. When it passes into and from the conduit it is finite intelligence. But the source is the eternal essence. Realized in consciousness, this truth is Self-knowledge. Conditioned existence, that is, the individual soul, is the conduit. When it has expressed the entire range of possibilities latent within its re-birth-compelling abyss, the conduit is closed, and the finite condition which was expressed through it is absorbed by the infilling of infinite existence and knowledge. As it is, the soul, outwardly related to the source of its expression, occupied with

the outflow of intelligence, fails to recognize that it is omniscience and omniexistence which give manifestation to the soul. When certain progress is attained, however, the soul begins to understand that the inflow of intelligence, the principle of manifestation is the important factor, without which the phenomena of life in the strictest sense, are non-existent. Less value is accorded the external; value and reality are viewed solely as internal.

In the pursuit and realization of Self, the soul views its existence in the mirror of divine knowledge; instead of seeing finiteness, it perceives a shadow filling all space and time, the shadow of the infinite. It becomes passive to outward circumstance and hears the inner voice, which speaks in the language of symbol, of faith, of intuition and inspiration. In following that voice, the soul explores its profoundest depth. Realization comes when it emerges from the mazes of limitation and ignorance, perfected in spiritual discrimination and power. The sage controls personality, employing it in the service of those who need his assistance. Realization is control of the mind and heart, is in passing the line of demarcation between conditioned and unconditioned intelligence.

The methods of generalization in philosophy are products of the Orient. Western thought deals with particulars and specifications. The religious outlook of both the Orient and the Occident has been in keeping with their philosophies. The former, in contemplating existence, has made it universal, and brought

its manifold expression into one synthesizing unit; the latter, occupied with immediate truth, reasoning from the visible and concrete, little given to mysticism and speculation, has emphasized the inclusiveness of existence in its visible manifestations. For this reason we find scarcely any practical relation of Western peoples, as a whole, to the invisible existence which mysticism and esotericism imply. Oriental philosophy has bequeathed to the Western intellect its conception of "planes or spheres of Being." Christianity and other religions which have found expression in Europe and America adhere to the truth of the immortality of the soul, but the practical bearing of Oriental philosophy explains the character and the abode of the existence of those who have gone before; not alone that, it broadens its scope of thought and spiritual vision to the recognition of endless existence and planes of experience, both below and above the plane of human expression. The difference between these views manifests in differences of religious belief. Christianity teaches that animals, and forms of life beneath the animal, are soulless, that they are of no greater consequence in the general scheme of life than the dust under our feet. The Vedantism of East India and Buddhism distinguish not only the evolution of humanity, but of all life and form. The minutest microscopic life is the expression of unmanifested divinity and, as such, its evolutionary aim is identical with that of the most exalted being,—the realization of the perfection within, the realization of the God within. Omnipresence ex-

cludes the reality of the minutest life save through the Infinite. The God must manifest, whether potential in the lowest or highest form. "There is but one Self which must be perceived and known." The philosophers of the Platonic and Socratic schools were pantheists in their conception of the cosmos, holding to the belief that, if an atom of life is sacred, all life is sacred. They not only accorded divinity to the human soul, but to each individual soul, irrespective of the form it inhabited, whether it was vegetal, mineral, animal, or otherwise. They recognized but one absolute, universally-immanent divine presence.

Had Christianity paused to reflect upon the absolute significance of its dogma of omnipresence, the dogma of the redemption would never have been formulated. Where only one identity exists, there is no degree of highness or lowness. It is one presence. The divine within cannot sin. Conditioned soul, of course, errs; it is clothed with ignorance, but the redemption of soul is realized through individual effort, never through the gratuitous sacrifice of a savior. There is but one "Son of God." He is resident in every soul. He alone can redeem the sin and falseness of fleeting personality by reincarnating the immortal principle of personality. Through endless experience between the dualities of relative knowledge and ignorance, misery and joy, pleasure and pain, the individual grows into self-redeeming wisdom and discrimination between the real and the unreal. This is the cross which individualized exist-

ence must bear, the cross of repeated lives and innumerable experiences. These thoughts suggest others. If all life is sacred and of divine origin, all life is immortal. From the animal expression the human developed. Animal life, likewise subject to evolution, equally progresses. Dreaming humanity sleeps within the animal soul. Man, too, progresses. Infinite distinction of life and fitness exists in the human order. The potential god seeks expression in the evolution of man. The tide of life is unthinkable.

Philosophers at variance with these truths present the argument that animals have no souls, because they do not possess the rational instinct; in this, they say, lies the difference between the human and animal species. If intelligence is present in the universe it is present everywhere. The only difference is in the degree of expression. Human beings partake of this intelligence in a degree; but they by no means absorb all degrees. The human race expresses but a very small part of universal intelligence. What is reason? What does rational instinct mean?

Instinctive life has much greater influence and area of expression in human life than is imagined. The human body has developed through instinctive life and expression. Every motion of the body is directly or indirectly instinctive. Part of mental life is also instinctive. Instinct is only involved reason, or reason automatically expressed. When the mind is brought in relation to new experience, new grooves are made in the brain. The mind recognizes, studies and, finally, understands it. The next occasion, the

mind readily classifies the fact. As this knowledge is repeated, it is better established. Finally, what, in the beginning, required time and thought, is instantaneously, automatically performed. Conscious mentality is no longer associated with the performance. It is now under the action of the subconscious mind. In the first fingering of keys and readıng of notes, the pianist has considerable trouble. When he has become perfect he may converse while playing difficult selections. This is because the playing, in greater part, has become automatized. Attentive states of consciousness, employed in the study of fingering and reading of notes, have been translated into subconsciousness. In other words, previous rational acts have become instinctive. Thus instinct is reason inverted. The difference between human and animal intelligence is alone in the fact that animals and lower forms of existence apply reason to physical requirements and contingencies, while man applies reason to broader circumstances of life and thought. The difference in expression is appreciable, drawing a distinct line of demarcation between human and animal life, but it is only a difference in degree, not difference in essence.

Philology often assists philosophy. In a word lies the distinction between the human and animal mind. The word "man" is derived from the Sanscrit root-verb "man," meaning "to think." Animals follow the reflex line of conscious activity. They apply thought without any causal connection between themselves and the condition perceived. Man is the con-

scious thinker. He discriminates between given circumstances and objects; he chooses, judges, compares; he determines, considers, and, particularly, he is self-conscious. The animal is entirely reflex, passive, receptive; the reason of man is positive, active, anticipant. He is possessed of rational memory; the animal, of instinctive memory. The animal is generic in consciousness; man, individual.

Man is an undetached spark of that Spiritual Sun whose action sustains the life and motion of the universe. To the limited vision of man the lower orders are engulfed in darkness, but the nether is the other pole of conscious perception. He fails to see the light shining at one extremity, because of the exceeding brilliance of the light at another extremity. Localized perception must extend beyond the local. When it considers and embraces all, it is universal. True perception can be obtained when the soul is aware of the universality of That Presence which sustains all within Its intelligence-fraught life.

Conceive one vast ocean of light. Wherever the vision is directed, there is light. Above, below, and on all sides, there is light, endless in shade and brilliance. Consider mind, heart, consciousness, personality as formed from and existing through that light. Let even the idea of light be merged into the sea of light. The soul then realizes nothing but light. In that moment of spiritual illumination, the universe has vanished. The visible and numberless objects of manifestation lose life and form, merging in the omnipresence where form is unknown; where reigns

the Unthinkable Mind. This concentration leads to purity and truth of vision. It is symbolic of the mystic union of the finite with the Infinite Self.

In the development of universal concepts and corresponding mystic and emotional states, no psychological suicide is committed, in which personality is martyred in the cause of superconscious perception. The meaning of the personal is in the superpersonal. Omnipresent divinity is the essence of the soul. In realizing its essence the soul realizes the true Self, of which personality is an ephemeral shadow.

Union with universal intelligence is often construed as the death of individual intelligence; but religion says that the original state from which man evolved was perfect. It teaches that the aim of life is to return to that initial state. Spiritual intelligence is the background and working force of all knowledge. Instead of tediously laboring to acquire relative knowledge, religion admonishes the soul to seek that spiritual intelligence which is infused into the soul by the Infinite Mind, the Self, Dispenser of all wisdom and power.

The origin of things is superior to their highest evolutionary development; the latter cannot last, for, by disintegration and involution, it returns to the causal, original state. Man has developed from a condition greater than the present. The unmanifested includes both the potential and manifested. The unmanifested stands in relation to the manifested as the definite to the indefinite. The causal state of man is definite. The manifested state,

subject to change and disintegration, is indefinite. In the unmanifested there is infinite potentiality which the manifested can never express. The essence of the soul is greater than its expression. Expression can never be absolute; the inner essence of the soul is absolute. States of expression are always relatively imperfect. Man is a counterfeit of his divinity. No matter how complete expression is, it is bound by time and form, and the essence of the soul is formless and eternal.

There can only be a constant amelioration of the radically imperfect. Man, identified with this imperfect existence, can never realize the essence of his nature within its limitation. He must consider Self as the sole truth and deny the bondage of imperfect existence. However alluring and seemingly real, there is no truth, nor reality apart from the indwelling Spirit. The sage, truly appreciating the evanescence of all things, exclaims with Solomon: "Vanity of vanities. All is vanity and vexation of Spirit."

Man meets with varied emotional experiences, but emotional fervor passes. The thirsty traveller on the desert sees sparkling streams and wooded lands. It is a mirage. He must have the water of life for which he is famishing. Man wanders through the desert of life, deluded with mirages. He colors them with the magic of a great desire, but the mirages of life are as evanescent as desert mirages. They further sorrow and renew the fever of desire. Life is a protracted dream in which we imagine ourselves now possessed of wealth, power, fame and numerous sense

enjoyments, then afflicted with want, poverty, misery and physical discomfort. When the day of spiritual discrimination dawns, and the morning sun of spiritual intelligence rises, this dreaming will cease. The soul will awaken with knowledge of its true nature, which is eternal, unconditioned Godhead.

Human nature is childlike, ever in a state of want. To keep the child from crying, its parents give it what it wishes. After a short time the ardently desired object lies in some corner, mutilated and unrecognizable. Often the child wants something dangerous to handle, gets it, and is hurt. The soul is like a child. It desires object after object. Many of the things the soul desired in the past are now cast aside and forgotten. Men constantly consign the realizations of desire into the garret of life. They continue and continue to desire and the curse of desire is the necessity for its realization. Life after life we reap the fruits of desire, and as long as desire continues life also continues. Often we wish for things which we think will please us, but we mistake the nature of the thing desired, and the fruit is pain. To rid himself of the tyranny of desire over reason, Socrates was wont to pass the shops in Athens and say to his followers: "Behold! how many things there are of which man has no need." He spoke thus, not alone of physical good, but of the objects of emotion and passion.

All conditions of life are born of desire. Desire, charmed with the things it observes, clasps them to its heart. In that embrace the mind is born a slave.

This birth is endlessly recurrent so that the mind is slave to innumerable conditions. Through uncontrolled desire the soul is shorn of its inner greatness and power. Desire is often palliated through the idealization of its object. It is criticized in its purposes. When it has possession as its end it is unworthy. Self-knowledge and the perfection which it involves is alone worthy. There are desires "to be," and they are the desires of the gods. Where material desire manifests, there is little room for spiritual evolution. "Where desire is, there is no room for Rama." One cannot serve both God and Mammon. Desire reaches perfection when it ceases its material direction and purpose and centres on the development of mind, heart, and soul. This desire perfects character. It is desire without its scarlet color; desire clad in the purity of truth. It is the inversion of desire which is alone criticizable. Man must have desires. Desire is growth, but only desires having the realization of the best within as their goal.

The body is the principle of which the soul seems most cognizant, yet it is not the body but the "desire self" which conditions the wants of the body. The body is only an instrument. Desire is an enlivening force, propelling the body, a principle through which consciousness manifests on the physical plane. All physical sensation as hunger, thirst, and other physical needs belong to this principle; also all forms of emotions as hatred, love, and the many manifold feelings, which sway the soul. Sensations and emotions do not, in strictest reality, belong to the mental

realm. The mind is a principle through which consciousness manifests on the plane of thought. These fine distinctions between planes of thought and sensation and emotion must be made. Esotericism insists on them, and teaches that both the principle of desire and that of mind are possessed of instruments and bodies. Desire and its instrument must not be confused with consciousness. Desire is only a force possessed of a desire body. The mind is only a principle possessed of force and a mental body. The physical body is only a form developed from the principle of physical force. It is consciousness alone which exists, manifesting through the principles of mind and desire, and reaches the planes of expression of mind and desire through the instrumentality of respective bodies.

The desire body is composed of finer particles of matter than the physical body, and the mental body of still rarer matter. This desire body is subject to change and disintegration, just as the physical instrument. In each incarnation, the desire body is reformed, even as the general status of personality is changed. The reason is that desire changes in degree of expression. It is subject to growth. As the individual clothes himself in different garments as he passes through infancy, youth and manhood, so, in the evolutionary course, the individual clothes himself in various bodies accordingly as consciousness has manifested in the life past. The principle of desire, purified and directed to higher ideals, expresses itself in a higher form. And the converse is

true. The soul may lapse into previous conditions, and find itself in a coarser physical body, the result of the coarsening the desire body has undergone. Each of the bodies is influenced by the condition of the others. If the mentality is imperfectly educated, desire has greater scope. If the mind is perfectly balanced, desire has less influence. If the health of the body is maintained, both the desire and mental bodies are unobstructed in relation to physical expression. The influence of desire in changing physical vibrations is noticed in life. If one who has lived the spiritual or philosophical life falls prey to sense seductions, his facial expression will change. That limpidness of eye, grace of carriage, and loftiness of countenance vanishes; in its place are coarseness of features and expression. The body is under the immediate formative influence of the desire-body. In this sense, too much stress cannot be placed on the purification of desire, its refinement and relation to high ideals. When desire has become artistic in manifestation, its coarseness and putrescence vanishes and, instead of coarseness, it will give the body artistic polish, refinement of lineament and bodily deportment. True refinement of desire expresses itself when the mind sheds its discriminating influence over ideals of desire. Then passion is transposed into artistic and higher emotional feeling. In coarser phases of manifestation, feeling is ephemeral and purely instinctive. It is the sudden effervescence and alienation of feeling. This is the action of mere physical desires. In the development and the special-

ization of its activity, feeling is more continuous and differs widely from mere sensuousness. Love and passion arouse distinct sets of emotion. In love, refinement and high ideals translate animal tendencies into lofty emotional and spiritual tendencies. Passion has no stable qualities, and is short-lived. The principle of desire is working on a low basis of expression. The evolution of feeling brings desire into purer realms; it is the basis of conjugal love.

The real seat of all sensation is the desire body. Psychology says the same thing. In spiritual philosophy, psychology has greater importance than physiology, because the principles of the former determine the qualities and activities of the physical body.

Desire changes and passes. Firmly established is the mind which correlates the experiences of desire into the appreciation of right and wrong. Mind and desire compose personality. The spiritual principle has relation, but only through the purification of both mind and desire. Personality is the synthesis of sensations, emotions and thoughts. It is the temporal manifestation of individuality. Personality is made of the conscious activities of earth life. Individuality, the individualized undetached spark of spiritual intelligence, is the absorbing essence of personality. As the personality is the same, though undergoing the innumerable experiences of life, as it is the same, though in different places and under different surroundings, so the individual, author of personality, is the same, though experiencing repeated births and various evolutionary stages.

It is written in "The Voice of the Silence": "Have perseverance as one who doth for evermore endure. Thy shadows (personalities) live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the hour shall never strike." Personality is a myth, a fleeting shadow, an unreality, a thing which passes. Individuality never passes, is free from limitations. The growth and expansion of individuality is the aim of evolutionary progress. Certainly, nature, with all the indefinite development of the past, all the evolving influences of the present, is not busied with transiency, and personality is transient. The source of personality is individuality. Through the experiences of numberless personalities this individuality progresses in manifestation. Evolution has importance and significance in this light. The end of nature is to reveal the nature of the soul, which is "the secret of all wisdom and the soul of all knowledge." This assurance is personalized in the wonderful characters, whose will and command have steered the course of civilization into progressive channels. These characters have realized Self. They are the radiant sons of light who come as Sri Krishna says: "when viciousness is prevalent and good principles need invigoration."

The individual is the eternal thinker, apart from the physical, uncontrolled by any force, free, ever blissful, and all perfect. Though pure and free, the individual is not at oneness with the Infinite of

which it is a ray. The object of evolution is the union of the individual ray with the ocean of endless light. At each incarnation, the individual radiates a portion of its substance which becomes a separate being, a personality. The personality finds itself within the possibilities of a respective epoch, and has the responsibility of reaping experience conducive to its education. The goal of human birth is enrichment of personality, the broadening of vision and activity of the lower, so that the higher may manifest.

Man is like a traveller in a new land. Unacquainted with the topography of the country, the explorer often experiences sad mishaps. Frequently he meets with dire misfortune. But with hardship and struggle the land is explored, and through this advantages are open to newcomers. The difficulty and the mistakes have been a part of the final triumph, for experience and knowledge developed with trial and failing. Where one would have avoided mistake, another would have failed. Some one must err, and others profit by the experience. In the great wilderness of human life, the soul is ever confronted with the unknown. Mistakes are largely the result of inexperience, of weakness and of difficulty of progress. Most of the infringements of moral law are not through viciousness, and, therefore, retribution is rather in ratio to knowledge of right and wrong, than to the fulness of the error.

Man is on the ascending path to the realization of his nature. The individual can accelerate natural

evolution by directing consciousness to high purpose. He is not bound to follow in the wake of the average. Filled with the burning desire to sound the depths of the soul, filled with the desire to break the barriers of material imperfection and of ignorance, the soul progresses by leaps and bounds.

In the fulness of desire is the perfection of knowledge, for desire related to the ideal of Self-knowledge opens the doorway to spiritual truth and consciousness.

MAN AND HIS SHADOW.

CHAPTER IV.

MAN AND HIS SHADOW.

Who is the real man? It is he who feels through the senses, perceives through the mind, and discriminates through the intellect. The real man is the experiencer, developing in knowledge and expression through changing states of existence. The real man is neither the body, nor mind, but the soul, utilizing these only as instruments to relate it to spheres of mental and physical experience.

Man is the creator, the sustaining force, and the dissolver of his own world, and the world of each is widely different form the world of another. Each individual is isolated from the rest of life, for each life has its separate course, its own path to make, its individual destiny, and its particular mode of expression. Though divergent in manifestation, every being has the same origin and ultimate unity as all others.

Truly, each man is a vessel, self-manned and self-propelled, afloat on the shoreless ocean of existence. Each soul is the pilot of its own expression; each individual fate the pathway of a single vessel. Men are "ships that pass in the night." They meet; their destinies may cross; their interests blend, but each person is to himself. None can help; none can save.

The individual is his own helper and his own savior. Now and then the path of two seem to blend into a single way. The line of distinction, however, is dreadfully separate.

What appears as external is really internal. What appears as without is the circling of the vibrations within. Each person is a potential god. The Self of each individual is the Self of all men, gods and breathing beings. Each is the teacher and student of his individual existence. Each soul is its problem-maker and problem-solver. The thought of this separateness is awesome. Great teachers, emphasizing this separateness, have said: "The wise are only great preachers. You yourselves must make an effort." Saviors incarnate give spiritual motive-force, but the individual soul must keep the divine spark alive with the breath of spiritual resolution. The soul must save and redeem itself from the curse of superstition and the thralldom of ignorance. Each is free to pursue whatever course is desired. It is the privilege of the soul to express freedom of thought and expression. The Law, however, is a part of the soul's nature, and follows every expression, whether high or low, good or evil. The sages who have transmitted their knowledge to the race climbed the upward path in the solitude of individual effort. The struggle for, and the experience of realization is individual.

Alien in nature, man traverses the cycle of time with the veil of illusion covering true perception. In his spiritual unfoldment man passes through stages of doubt. Materialism points bodyward, idealism,

mindward. Moments come when both materialism and idealism prove insufficient, and the soul merges into agnosticism. Every soul of spiritual development has passed through these stages into a broader outlook on life where differences consistently meet and their divergent qualities unite through the discrimination of spirit. Much depends on the truth that there is no limit to perception and understanding; that each effort to perceive substantial values of life is followed by gain. No one can knock at the door of life without being answered. The answer may come as a mystical assurance that the soul is at union with the life and reality behind universal expression. It may come as intuitive solutions in the philosophical field.

An emotion presupposes the existence of its object. It is unreasonable that the soul could relate its desire and effort to the non-existent. The soul could not conceive Self unless It were. Reason is conditioned by sense experience. Religion, Self-knowledge and spiritual consciousness are beyond the senses and the mind. The highest truth could not be, were it comprehensible to sense-nourished reason. When the soul comes face to face with the essence of its nature, it does not reason, for it directly perceives. There is never argument concerning the existence and reality of visible and tangible objects. The sage is cognizant of spiritual facts even more than men are of their bodily surroundings. Realization has little to do with the intellectual perception of truth. The soul can never be satisfied until, as the Vedas say, it

"sees, hears, perceives and knows that Self." Those who arrive at this vision of truth are of few words. They do not convince by argument, but impart their knowledge as a friend imparts a flower. Religion is a live force. A great teacher, who aroused Europe and America with his masterly eloquence, said that if he had religion, spiritual insight and knowledge, it was due to one, so inspired with spiritual vision and truth, that his very presence radiated divine insight.

Everything has its aura. Everything is permeated with its life-force. This life-force has influence and color. Clairvoyantly it can be seen. The existence and condition of auras explain sudden and peculiar attachments and aversions. The aura of a god-like character vibrates with tremendous influence, for his personality is illuminated with greatest spiritual knowledge and feeling. Contact with such a character inspires spirituality. The truth of his words is self-evident. His enthusiasm is contagious. This explains the authoritive influence of religious teachers. Their personality is so rich that all who come into their presence are devoted to them. The reason is that they touch the soul. They awaken deepest impulses and purest emotions. As the sensuous emotions cannot be compared with the dull motions of material forces, so spiritual emotions are not comparable with the insentience of sensuous emotions. "In this world of insentience he who sees that One Who is the vivifying light of all, unto him comes eternal peace, unto none else, unto none else." That One is the Soul of all souls. That One is the Self,

the truly Immortal, Whom the gods worship and Whom all knowers of Self adore.

One of the fruits of spiritual worthiness is that through the Law the soul is granted the realization of desires consistent with true welfare. All things are added to those who strive. The important attitude in the materialization of desire is patience. Nothing can be accomplished by impatience and worry. Nervousness is the result of fretfulness and is, in turn, the origin of functional disorders. Nervousness is destructive to the realization of any purpose, for it disturbs harmony of mind, a necessary condition for concentration. Mental activity is directly or indirectly associated with the action of the nerve system. If the nerve be disturbed, the consequence is mental indecision and emotional uncertainty. No person can think or work to the best advantage under nerve pressure. Best results are forthcoming only when the physical is in proper vibration. The seeker after truth must have perfect control over the physical, avoiding anything conducive to nervousness. He should abstain from associations causing mental or spiritual inharmony, nervous irritation, or morbidness. Associations have great influence through their vibrations. Suggestion through expression and conduct awakens the imitative impulse.

There is nothing more efficacious in the riddance of nervousness than concentration. Apart from intricate psychological definitions, concentration is placidity of temper, harmony of thought, patience in circumstances, spiritual-mindedness and other qualities

which allow even expression of the mind in its service to the soul. The mind depends on the body; the body, on the mind. Nervous prostration is largely due to inharmonious thought and inverted emotions. Worry is the disease of the age. If the soul is in true relation to Self, nothing can harm the body. The bird of the air is supported by the providence of Self. It is the duty of a father to provide for his children. It is the nature of Self to meet the needs of those who are mindful of Self. The most beautiful feature in spiritual knowledge is the confidence it gives and encourages. Trust, implicit and never-failing, is characteristic of the spiritually awakened. Things come to them because of their unquestioning trust. The sage experiences the beneficent results of such trust in its psychic connection. Trust is passive desire, most potent of all desires.

The spiritually informed appreciate the usefulness of non-resistance. Struggling with conditions is often a waste of energy. Resistance frequently increases unpleasantness. Discrimination imparts that spirit of resignation which is not self-pity in disguise, but stalwart resignation. Many allege that non-resistance to evil and resignation weaken the soul, unfiting it in the battle of life, but history attests the contrary. The greatest persons of all times possess these qualities. The practical application of non-resistance is exemplified in the jiu-jitsu of the Japanese. The antagonist wastes his strength in futile effort, while his opponent is passive, interested only in warding off blows. The psychological moment arrives when the

antagonist, weakened by his own effort, is overcome. Resignation becomes the mightiest of men. If great generals were despondant over losses, their successes would be few. They are resigned to the tide of fortune and await the odds of opportunity. The business man has no time for useless worry; he is too busy ameliorating conditions. These qualities, spiritually translated, have deeper meaning and character. They render the soul passive to harmful material conditions and give it stamina in the hour of great struggle. Non-resistance and resignation are positive factors in the realization of moral and spiritual values..

Realization is for the strong in character, the courageous of heart; it is for those who will and do. A cheerful mind is necessary in the struggle, for the mind, fortified with cheerfulness, does not lose the vision of its purpose, whenever obstruction intervenes. There is a common sense point of view in every affair, whether it be religious, philosophical, commercial, or domestic. Sane attitudes must be had with regard to religion. Religion must change its commonly accepted understanding and come into the daylight of intelligence. It must rid itself of the dogmatic idea of punishment, and teach that all punishment is from within. It must change the attitude in prayer. There is no god who will stop the wheel of the Law in answer to prayer. Prayers are generally selfish. Prayer should have no other motive nor aim than knowledge, light, sympathy and strength. Those prayers are alone worthy prayers; others are the cries of children

who do not know what is best to desire. Men are not the impartial judges of their needs. Selfishness blinds the vision. The Spirit provides for Its devotees. The sage understands the principle of the command: "Seek ye first the kingdom of God, and all things shall be added unto you." First seek the higher, and the lower will naturally and plentifully follow.

The cause of selfishness is a false view of the essential reality of the individual soul. The fleeting personality receives undivided attention; reality is accredited to it, when that quality is only identified with the Self within. In this misconception misery and ignorance develop. In this misconception sense attachment and its bondage control the mind. The only error is the wrong view of Self, but the error includes all others; it is primary and capital. The soul wanders through re-birth until it discovers its nature.

Expression is more than thought. It is the description and manifestation of thought. The meaning of thought is realized through its manifestation, and its manifestation is conduct. Religious teachers are practitioners of belief, rather than verbal exponents. Argument obtains in the first stages of spiritual development. The intellect must be satisfied, and has a right to be convinced. The way which has been travelled should be clear and unbroken. The mists of doubt should have been dispersed. Let any one principle be incompletely developed and other principles are one-sided. As far as the soul has perfected its unfoldment, the whole man must be educated, con-

trolled, purged of inverted beliefs and desires. The machine of principles through which man manifests must be delicately balanced, else disturbance sets in. The decay of religions is through the maladjustment between the intellect and the soul. A religion is the outward presentation of inner mental and emotional relations of the individual soul to the Supreme. Efficient religions respond to both the intellectual and emotional need. These religions have outlived the centuries. They are rich in symbolism and color, but the ceremonial is in keeping with developed theological eclecticism. The mind is dependent on the imagination. The imagination is supported by reason and, in turn, supports reason. All knowledge is symbolic and can never be ultimately real, for no system of thought, however inclusive, can ever fully answer the query of the soul with regard to its nature. "Self is perceived alone by Self."

Music is never fully comprehended. There is so much beyond external concordances of sound, so much beyond harmony which is of the soul. The relation between sound and hearing is psychological. The vibrations of the soul and of music are coextensive in influence. Everything is vibration; when vibrations between the soul and on what it is centered are equal, the soul understands. If the vibrations differ in character and modification from those of the soul, it does not understand. Understanding is a matter of vibration; vibration, another word for feeling, and feeling expresses the activity of consciousness.

Soul alone can impress conscious values on the

many dualities of emotion, attachment, aversion and so on. It is rather advanced to state that music has soul, that each expression of sound is soul. If it were not true, however, how could the inert call forth the activity of sensitive and specialized consciousness? Nothing can arouse the soul save what possesses the essence of soul. Music is symbolic; knowledge is symbolic. They have power in stimulating the spiritual essence of man. In every religion music is embodied in liturgy, and knowledge in theology and esoteric philosophy. Through their activity the vibrations of spiritual truth affect the soul.

One-sixteenth portion of effort widens the avenues of spiritual understanding, accelerates the manifestation of the intuitive, increases mental possibilities, strengthens the physical and develops spiritual power and control. The mind must affiliate itself with the necessary surroundings. It must develop the staying support of the imaginative. It must bring itself into harmony with the richness of symbolism. It must increase the emotional susceptibilities through the contemplation of sorrow, through the contemplation of joy, through passiveness to musical harmonies of sacred character. It must learn to sense the divine in all things. It must discover the methods of proper relation to the source of all perception and power, the infinite energy behind nature and consciousness. It must consciously perceive through the soul the essential illuminating Spirit. It must repeat the assertion: "Self is not mind, nor anything identified with mind. Self is not body, nor

anything identified with body." In the ultimate, Spirit alone exists and, if reality and existence are to be accorded to aught else, it can only be through the everlasting Spirit. All these visions, fleeting and characterless, except through the understanding of soul, must be transposed. The mind must review itself, not through a process of logical analysis, but through direct sight and discrimination of soul. It must realize that this manifold universe is a figment of the mind, that mind and matter have, by some unknowable process, become intermingled, and that through this mixture all these phantasms of relative existence and relative truth have meaning and character. This line of thought is, to all appearances, outclassed by the question: "How did mind become mixed with nature? How did the ever perfect soul become imperfect?" The only and final answer which can be given is the answer of unanswerable logic. A proposition beyond time, space and causation cannot be formulated. Soul cannot deny the existence of soul. It asserts: "I am." Consciousness cannot analize consciousness because it is consciousness which is analyizing itself and subjective consciousness is eternally unanalizable. The unanalizable is one with the unanswerable question: "How did the universe originate? How did mind become mixed with matter?" The proper question to ask is: "What is the soul?" That, too, is unknowable, because the finite expression of the soul is within the laws of space, time and causation. "How should this finite self know the Infinite Knower?" How,

too, should the Infinite Knower, know the finite self? Busied with the endless procession of temporal wants and fleeting satisfactions, this lower self, caught within the cyclings of life and death, is too imperfect to comprehend the essence of the soul. The Infinite, the Holy and Perfect One is conscious only of Himself, and in that consciousness is: "Existence Absolute, Knowledge Absolute, Bliss Absolute." He is the Blissful One, the Omniscient One, He the Ancient, Unborn, Everlasting. This body comes, this mind goes, this personality changes, this individuality, to become perfect, must also go. All must be merged within the infinite ocean of pure existence and pure knowledge. All other aspiration is of the false ego, all other desire, the desire of selfishness, all other activity, the activity of the unworthy. The highest psychic power is passiveness to all power; the highest knowledge, the passive knowledge of everlasting consciousness; the highest joy, the bliss of the eternal.

How weak is reason! Kant has told us that there is a wall which conditions the ultimate activity of reason, preventing it from ever reaching beyond the perception and inference of the sensuous. Kant has told of transcendental values; of values beyond the senses; yea, even beyond the mind. In his exalted philosophy he has reunited reason and truth; reason and the meaning of the ethical; reason and the usefulness and gain of self-contemplation; reason and the religious instinct; reason and the reality of the divine. But that fundamental system of thought which developed into the Vedas, which developed into

the Zarathustrian Gathas, that system of thought which traversed the Orient into Greece and Rome, went farther even than Kant, for it developed the system of introspection to which Kant referred. If there are things beyond reason they must be sought out; if there are truths beyond sensuous perception, those truths must be learned; if there is the real man above this limited manifestaiion, then that man must be born to consciousness. If there is the divine, the depths of the soul must cry unto the depths of the divine for illumination and realization. How limited, how infantile, how utterly beneath are we! Our true nature is the cosmic divine, the transcendent divine, the eternal, the beginningless and endless. Whipped as a dog, treated with contempt, the slave has only the consciousness of the slave, of his miserable lot, of his limited condition, of his weakness and disgrace, of his low place in the vast order of life. But when the slave gains his freedom, when his shackles are removed, then he no longer obeys the whims of a master; the slave is transformed into a man, free to come and go as he will, free to do as he chooses. He may become successful in his business pursuit. He may acquire wealth. He may develop his intelligence through proper association and surrounding. In a short time what difference manifests in that man! All the difference in the world. That is just the case with each and every soul. Men are bound hand and foot, thrown, as it were, into this condition of imperfeet existence. They have lost sight of their true nature and grovel in the dust of desires incomparably

beneath the nature of the pure and divine. Limitation upon limitation! This entire universe is a limitation which has been superimposed upon the soul. In what respect is the soul free? Only as it associates the activity of the lower self with the activity of the law.

In the law there is illimitable freedom. Without the pale of the law is bondage, slavery, pain. The nature of the soul is law. The essence of the soul is law. When men blaspheme their natures they bear the curse, and that curse is the sad and miserable side of life. Nature leads us through this indefiniteness of phenomenal life, showing us the unworthiness, the nothingness, the emptiness of everything. She forms the material environment and circumstances so the soul can transcend these shadows and falseness. She unfastens the chain of material bondage. When the soul has become worthy of such reward, she gives it command over the material and the lower phases of material life; she reveals the indescribable nature and power of the inner life, the life which is the true support of material life. From control of the material, she leads the soul to the understanding and control of the inner life. She shows the soul of what substance the mind is composed. She leads it to the understanding of the existential conditions of thought. She tells it the nature of thought, the conditions of its activity, its influence and its power. When the mind becomes acquainted with anything it controls it. After having come to a complete understanding of limited manifes-

tation, after having gained control over it, after having absorbed that knowledge so that it is ever at our disposal, the soul attains to that superior understanding absorbed that knowledge so that it is ever at its glimpse of the beyond. The material sciences gain control over material energy by the force of persistent investigation.

Persistent investigation and the discovery of transcendent life are not external, but introspective. All the knowledge of existence outside of the mind is of no avail. It may lead to some important inference, but it cannot explain the entire truth. For illumination is not a matter of rational perception, but of intuitive discrimination. The mind must see itself, the mind must explain itself. The Law takes the soul into familiar relationship, explaining all things and introducing its perception in all the avenues of life and death. The Law is one; the Law is truth; the Law is life; the Law is Alpha and Omega. Within the boundaries of its activity all relative existence is controlled. Beyond the Law is the Unconditioned, the Perfect. Only those within the wheel are bound. Taking the axe of spiritual understanding, split the pole which holds and conditions the activity of the two wheels of duality. When the pole is split, the wheels circle a moment or so longer, and finally both cease. Then the soul has passed into that indiscernible of states, which cannot be described either by "Yes" or "No."

In the realm of the finite everything is conditioned. Name is conditioned, form is conditioned, life is con-

ditioned. Names are deceptive, in so far as they never fully convey the meaning of thought. There are thoughts which no words can adequately express. They are beyond the conscious mind, but the conscious mind has a premonition of their character and import. Just as in certain efforts at memory the mind must become silent before it can remember, so many thoughts must be allowed to form in the subconscious mind. Trying to develop their character is equal to destroying them. Many take life in its surface appearance. But the surface appearance is conditioned through the subconscious element. All discovery, all invention, all genius, all revelation comes through the avenue of the subconscious and intuitive. Thoughts form beneath the surface of consciousness and then flash across the mind as a new truth, or as some material discovery. The intuitive or supernormal mind is the storehouse of all knowledge. When the soul enters into the superconscious realm, it is in relationship with the origin and formation of objective knowledge. All knowledge has its source in the intuitive. Intuitive knowledge is potential. It is now involved. The aim is to get that knowledge evolved into personal perception, and into conscious understanding. This storehouse of endless knowledge must be opened. Consciousness must enter and discern truth. The mind proceeds to conquer the external by knowledge. With every acquisition, consciousness grows larger and the external smaller. After a great part of the way has been travelled, consciousness is the central fact, while the phenomenal

constantly loses reality. Consciousness has absorbed the phenomenal, proving that all things proceed from consciousness, that all things have significance only as interpreted through consciousness. If a man is physically separated from a portion of his property he would not, under any circumstance, claim that the property was not his. A portion of infinite consciousness is separated from the central consciousness, and regarded as individual. The severed portion is called the world of phenomena. As it grows in knowledge the soul discovers that the universe is within itself. The greatness of the lower self is in the existence of the higher Self, and that Self is beyond duality. Through the manifestation of that Self Its images are reckoned as many, when Self alone is.

The mind, in its normal phases, is conditioned under the laws of time, space and causation as they affect this plane of life. But the mind is not exclusively conditioned by the activity of these laws. It can rise above them by concentration. In ordinary concentration when the mind pays attention to the things in which it is interested, time quickly flies. Surroundings are forgotten. The mind, absorbed, is unaware of other things. Conditioned into one wave-form, the mind suppresses the many other wave forms which flood it, when it is not strictly concentrated upon one given strain of thought. Time is conditioned through the meaning given it by consciousness. Its phases of duration and conscious value entirely depend on the significance which consciousness attaches. In the dream state a series of experiences may occur

within the shortest space of time. Men have dreamed that they were soldiers on battlefields of long-protracted wars. Men have dreamed they rose from obscurity to fame in time which would in reality require years, the dream occupying only a few seconds. This illustrates that for consciousness to appreciate realities needs but a flash of time. It explains how consciousness, independent of body, can travel to the most distant places, and become aware of experiences remote in time and distance. Thought is not bound by obstructions of the physical. Thought, composed of rarer material particles, is unmixed with the variations of the physical, surpasses them, controls and determines their activity. The thinker is the real man. Because of the desire of the real man to experience the sensuous existence of physical environment and relationship, he is placed in causal connection with the material plane through the instrumentality of physical and ethereal vibrations. But when the thinker grows into the knowledge that, in reality, he is free from the thraldom of the physical, when he realizes that he is above it, if he so wishes to be, when he understands that all material vibrations are created by his wishes, that the thinker can regulate and distribute them to the best advantage, he can go beyond this particular plane of time, space and causation. He can divert consciousness to any condition desired. A person thinks of childhood days, of his home, and so on. Where is his consciousness? It is where his memory is. Memory is not something separate from consciousness. It is

an adaptation of consciousness to the past. In ratio to the quality and area of embraciveness of the memory is consciousness enabled to transpose itself in the degree. Supposing that memory is perfect, then the entire consciousness can be relegated to the past. Distinctions between memory and consciousness are made, because as yet man is not conscious of the methods for perfecting the qualities of memory. Everything is consciousness, only there are different modes of its expression. When consciousness is in activity, it manifests as will. But the will is in no wise separate from consciousness.

As all variations of consciousness are the same in essence, the development of any separate activity such as memory or intellect will have its general influence. Consciousness is developed in its area of perception and in its expression. Through the unintermittent association of mind with body, consciousness is almost entirely concerned with physical life and expression. When the mind appreciates the body in its proper relation to consciousness it transcends the limitations of the body and perceives facts and truths beyond the isolated physical. It will perceive the all-important existence of the soul. The thinker will discover himself. He will come to appreciate that time, space and causation are conditioned by the largeness of perception of the ever sentient ego, that the ever sentient ego is alone the criterion of reality.

In the struggle for those things which count in the summing up of perfection of character and the

development of consciousness, the soul ever has superabundant help. The feet of the traveller are not likely to stray into the pathway of the erroneous, for his hands are held by the Lords of Being and his staying support is the all-containing energy and fulness of intelligence behind nature which also form the essential and everlasting background of the soul. Though no one lent the soul support in the individual search after truth, there is always the Teacher within, ever ready to assist it in the hour of need. In its effort, the soul must be sincere, worthy in aspiration, determined in purpose, ever mindful of the larger truth. It must accentuate the higher, curb the lower, ultimately transforming it into the higher through proper association and environment. No man is alone in the highest sense. It is wicked to speak of weakness when infinite strength is our inheritance. The soul relates itself to the highest, and the highest, in turn, reacts on the soul. When the emotions of man cry out, their objects are attracted and manifest. This is particularly true concerning the highest ideals, the soul and Spirit. It is all in ratio to the depth of desire and the development of consciousness, also to the depth of character and to the quality and activity of character. Man should be taught and know that he is superior to these many limitations. He must know that, instead of being slave to nature, he is lord and master. Consciousness cannot be limited. That is sufficient knowledge and truth. With the unfoldment of that knowledge and truth, man grows out of the man into the super-

man; from the superman he progresses into the nature of the godlike and the divine, and beyond that, beyond and beyond into that glory and sublimity which more and more brings into light the true nature and essence of man, and that is "Existence Absolute, Knowledge Absolute, Bliss Absolute."

STAGES OF PSYCHIC PROGRESS.

CHAPTER V.

STAGES OF PSYCHIC PROGRESS.

Form of itself is nothing. Character, mind, soul, mental tendencies and inequalities are of sole importance. All that survives bodily disintegration is character; and the sum-total of any character is the sum-total of the consciousness which has given it expression. The mental element alone endures. All the lower principles of man disintegrate. The body decays after the accomplishment of the purpose of its manifestation. The desire element, together with the lower mind, are subject to change. The life of man is formed of mental conditions, and all mental conditions are equal to so many states of consciousness. Mental states and state of consciousness being equal their claim to immortality are equal. At death the mental status passes into the psychic plane. The prevalent idea is that death makes an important change in personality. That idea comes through wrong interpretation of after-death states. Orthodox religions have for centuries encouraged the idea of heaven and hell. Expressed in other words, they say that death takes changing personality and forever determines its after-death expression. Anything that continually changes in expression cannot become changeless. This idea is as erroneous as the accepted

idea of the origin of the soul. According to the orthodox conception, each soul has been specially created, that is, it had a beginning in time. It follows that each soul will have an end. But if the soul is above beginning and end, then only is it absolutely immortal; it is eternal. Similarly, if the usually interpreted idea of heaven and hell is illusionary, death finds the soul just as it was previous to death. Character is the same immediately after death as before.

It is in the persistence of consciousness that similarity and identity continue after death. There are no abrupt dividing lines in nature. Everything proceeds in natural order. The transition of physical into subjective life is not a sudden break. It is consistent with the laws of nature. Death is as natural as birth. Man comes into this world unconscious, he leaves it unconscious. When the final lease on life has expired, the soul passes beyond in a comatose state. It awakens, sometimes aware of its condition and surroundings, sometimes not. If the spiritual faculties and intuitions are developed, the soul finds itself in the daylight of perception. If not, it is surrounded with the night of undeveloped perception. On the psychic plane consciousness manifests in the psychic order. The psychic order is more extensive than the physical, for it includes the latter. Those who have passed beyond still perceive the phenomena on the earth plane, just as the psychically evolved of the earth plane perceive conditions and phases of life on the psychic plane. The aim of psychic unfoldment is direct vision of truth. Spiritual unfoldment is the

evolution of consciousness from the plane of belief to the plane of knowledge. It is a state every soul must realize before it can truly say: "I have perceived the truth. I am one with the truth." As long as this unfoldment is potential, so long is truth only potential, and so long is the open vision closed. The soul must learn that the secret of knowledge is in the superior elements of its nature. The greatest service the soul can render itself is the transmission of spiritual knowledge in which the mystic name is communicated, in which the potential is manifested. This service was accorded the neophytes of old in sacred rites. It was the symbolism of Mithraic worship, the symbolism of the Samothracian, Elusinian and Dodonian mysteries. This service is the full accomplishment of finite life, because it points to and finally reaches the goal of infinite life. It is the key to the mystic door of life and death, the significance and the explanation of the apparent perpetuity of the round of existences. It embodies severest discipline, deepest investigation, the most exalted of purposes, the finale of all effort. This service is work for the work's own sake. Passionless, patient, divine work is true work. When persons are enthusiatic and overwhelmed with emotion, much energy is misdirected and lost. The highest enthusiasm is loftiness and determination of purpose and is born of exalted ideas and sympathies. The motive principle of all work is sincerity of ideas and feelings. The highest ideal is knowingly or unknowingly the ideal of each and every soul. Self is the embodiment of all idealism. The

sensitive soul is fully aware, however, that the ideal is far above rational consciousness. The mind, burdened with coarser material, cannot soar into the empyrean of ideals.

All ideals, converge to one point. Unity is the soul of variety. From unity all things proceed; into unity all things ultimately merge. The background of all separate ideals is the supreme ideal, and that supreme ideal is Self. This means that the ideal of all is one, having the same origin and the same goal of realization. When work is performed through desire to benefit, the benefit will come. If the soul relates itself to higher lives, it partakes of such union. If one worships, the True, the Good and the Beautiful, he gains in ratio to the strength and the lasting qualities of the motive principles which inspire worship. But all this worship and effort of realizing lower ideals is vain in the light of the supreme ideal which can alone inspire the soul with true bliss. Philosophy, in its continuing development, has risen from primitive conceptions of many and varied ideals to the all-embraciveness of one ideal. That ideal has been variously named and variously appropriated. Different values have been placed on ideals as different phases of philosophy drew different ideals from the spiritual storehouse. Now this value has been superposed, now that. The ideal formerly cherished gives way to better and later conception. In its highest flights the mind discovers that all ideals are only variations of one ideal; that one ideal embraces and explains all others.

The lower mind can never express the higher mind because, if such could be, the higher would come to the level of the lower, for things of equal character and import are expressed on the same plane of manifestation. The supreme ideal can never be brought to the plane of the merely rational. Reason has its value, but not in proportion to the spiritual object of reason. Before the mind can reach within its depths and perceive truth it must be inspired by the highest of ideals, otherwise its work is relative and its gain will be relative. The idea is to transcend this relatively, to go direct to the meaning and light and life of all relativity, and that life and light and meaning can be had only by converting lower principles into their co-ordinating position so that their relative value is estimated. Separately taken, lower ideals can realize only the lower, and the lower shifts from the lower to the lower. It is a circle, and the circle is continuously expressing the nature of the circle and of the phenomenal. The inner value must be sought and adjusted to the intellect and consciousness. That is the real, passionless, pure, work which leads the soul to Self.

The mind, to be single and simple, must become adjusted to the highest wave-form. It must think of one idea and desire the attainment of one specific ideal. The surface expression of the mind is indefinite in variety, complex in nature, uneven in character, uncontrolled in disposition, and influenced by fluctuations of desire. Thus the voice of the passionless, supereminent Self is not quickly heard. To

center the mind and bring it under control of the soul, the latter must be inspired by spiritual insight and intelligence. Variety and unevenness of the mind is the source of unevenness of impulse and conduct. Everything is the result of mind, everything the result of what we have thought, and what we will be is determined by the result of what we shall in the future think. Over the future we have perfect control, apart from the momentum of past influences. But will is superior to the binding force of all influence. Indeed, it is the will which controls the binding force of past deeds. Just as the will has imparted its strength to past acts, thus giving them form and character , so the will can dispose of that strength by changing its current of expression. The will has made the soul what it is. The will is the condensation and the specialization of the activity of consciousness into a given direction and area of prupose.

There are various stages in the evolution of the will and in the attainment of singleness and simplicity of mind. There are various stages in the accomplishment of harmonious activity of the mind. The loftiest height cannot be climbed in a single effort. It takes many efforts, but each ascent affords a new and more general view. Each effort enlarges the perspective of the soul. The first of these developing stages is the satisfaction with regard to the existence of truth and the reality of the soul. Much is gained when the questionings of the mind have been silenced, when all doubts have vanished and the soul is established in its own light. Those things which come

under immediate sense perception we choose to call real. In the first stage of psychic unfoldment there is the actual sight, the actual hearing and actual feeling of supersensuous and superconscious realities. Peace, too, has taken its abode within the soul. The argumentative stage has vanished and spiritual quiescense possesses the soul. No more reasoning now. The time has come for knowledge beyond reason. The soul has passed beyond the surface truth into full consciousness of realities that make belief worthy. When this first stage is reached the soul knows that the spiritual sun has risen and that the horizon of vision shall be increased by its gradual course. The second of these transcendent stages is that anything of a painful nature has lost its influence. Pain comes through the association and identification of the mind with the body. When the mind is abstracted from the body, by reason of intense interest or concentration, the body may be pricked with a needle and no sensation of pain follows. In concentration on higher orders of thought, expressing control and adjustment of physical and mental inharmonies, the mind becomes indifferent to what may befall the physical. Truth has taken its abode in the body, and the vibrations of the physical harmonize with the vibrations of the spiritual. Spiritual vibrations have sanative values. Being in accordance with the highest interpretation of universal law their influence is highly beneficial. The superior influence and conditions of the spiritual control the inequalities of bodily motions. This is manifest in Christian

Science, New Thought and in the Emanuel Movement. The psychological character of this influence is shown in the case of hypnotized persons diagnosing their diseases, and prescribing remedies. In hypnosis, the patient is brought to a consciousness of inner mental and bodily states through external suggestion. In spiritual unfoldment this introspection comes with advanced stages of individual control.

The third stage in rendering the mind simple and single exists when it has recourse to the infinite energy and knowledge at its disposal, and is thus exalted above ordinary human nature. Ordinarily, man receives knowledge through external investigation. In the stages of psychic control, there is no longer need for external investigation. There is but one fact necessary to investigate, the mind itself.

In the lowest physical arrangement the instinctive, the conscious, the self-conscious, the mentality are only potential, but they are nevertheless existential. The divine is within everything. Omniscience resides in everything. These manifest, but the manifestation is gradual in development. The spiritually developed have a mental consciousness of objects, whereas the average person has only a physical consciousness of them. As the soul grows apart from the physical it perceives the mental element of phenomena. I know a thing only when I have certain mental states concerning it. I know its qualities, and knowledge of qualities is purely mental. What, in fact, does the soul know of nature, as such? Only its own mental consciousness. Instead of allowing an object

to stimulate mental consciouness through the medium of the physical, consciousness may approach its mental phases. Instead of being passive to the influence of external vibrations, the mind may become positive, and in this positiveness the consciousness of the object, its mental meaning and symbolism are perceived without the medium of the physical. The mind knows a thing only when it has consciousness of its qualities. This consciousness is alone true. It is alone the meaning, the existence of the object, so far as the soul is concerned. Consciousness is informed of the qualities of an object through the activity of the nerve system. But the soul, above this universe of time, space and causation, is not limited to any separate portion of it or to only one medium of experience. The plane of the physical is not the boundary of the activity of the soul. The soul has no boundary. Why should it be limited to but one mode of perception? Why should this soul, which has manufactured this body and nerve system, be solely dependent on them for its relation to physical vibrations? All physical vibrations have their ethereal, astral and mental counterparts. Why confine the attention of the mind to but one phase of this quadruple character of objective existence? Psychic unfoldment brings the mind into cognizance of many things to which ordinary vision is blind. It teaches that this immense universe is only mental. For, outside of the reflex activity of the mind to outer impulse, nothing concerning the universe is known. Something arouses the activity of the mind and

in this activity the mental consciousness of objective life is born. Busied with this reflex activity of the mind, the soul forgets its many other potential phases of activity. Men constantly limit their vision. It is we who have builded these bodies. How could it be otherwise? We control the voluntary muscles of the body. The mind has influence not only over the voluntary muscles and vibrations, but also over the involuntary muscles. The involuntary muscles and vibrations were previously under conscious direction; through habit they have become self-active and self-regulative. Nature is wasteful of no activity and therefore does not associate conscious activity over muscles and vibrations self-regulated, self-moving and self-controlled. Phases of consciousness, previously adapted to the control of involuntary muscles, now control voluntary muscles.

With the evolution of psychic faculties, the scope of perception will be immeasurably increased. The psychic sight can be used, and its vision is penetrating, and true. But as long as man is on the earth plane he must follow the law of the earth plane. It does not, however, hinder development of psychic sight, for psychic sight is not distinct from normal sight; it is simply the evolution and perfection of normal sight. The adept can, whenever he chooses, employ the psychic senses in better discrimination of physical relationships. The interests of the adept are purely spiritual, and his mental and psychical activities in keeping with the exalted character of his purpose. That purpose is not the display of power or

the working of miracles, but realization of Self-knowledge and Self-consciousness. Psychic activity is of no more miraculous an order, or of mysterious origin than the activity of the physical. The onlv marvelousness is the marvelousness of soul. The second stage is the education of the lower principles, for then they are controlled, perfectly developed, and perfectly expressed. The third is the ultimate perfection of this advanced evolution. Physical control is achieved; the mentality is passive to the whisperings of the intuitive and is spiritually related to omniscience. Intellectual assent and dissent are substituted by perfect perception. Objects are no longer investigated. Their mental and psychic essences are understood by the mind, now resident and active on the higher planes. . The soul approximates the plane of true individuality. This is the natural state of the truly spiritually evolved.

Whatever the mind approaches, with that it becomes identified. The mind penetrates its surface and beneath the surface into its very depths, and therein finds its universe. It discovers that all mental conditions are variations of the same mental substance, that manifoldness has orgin in the motions of one ultimate force. Through this discrimination the perception of ultimate mental unity develops. Even as varied states of mind are controlled, so the motions of the mental substance itself can be controlled. The soul commences to realize that the mental substance is the foundation of the activity of the mind, that all perception has its expression in and

through the motions of one condition. Explicitly stated, all phenomena have their origin in the mind, for perception is existentially an expression of consciousness. Clothed with mind, consciousness identifies itself with mind. It considers mind substance its essence when the mind is far from so being. Through this mode of investigation, the soul comes to the knowledge that it is free from the bondage of the mind; that it is self expressive; that consciousness is its essence and not the essence of the mind; for all mental states are of the primal substance. The mind, in seeking to control this substance, becomes the lord of its desires and their expression. Desires are normally formed through instinctive activity and are tributary to the mind. The mind, slave to desires, is incapable of formulating them for its best welfare, because past conditions and impressions cause it to flow into one specific mode. When the soul learns that all variations are in themselves nothing, and that the true binding force is existential bondage of mind, it will place value and character only on the fundamental substance of the mind. The control of this substance will come; when that comes all relativity vanishes. The soul comes into its own. It realizes Self. It understands that it alone is the true, it alone the beautiful, it alone the good. It will know that all else is falseness, that all else is illusion, that all else is ignorance. This state is the fourth state of spiritual attainment and is the supreme result of spiritual effort. Beyond this it is impossible to go. Infinity is beyond and

through all things, and this infinity of consciousness and of knowledge is reached when the soul throws off all mental shackles, when it unearths and destroys the very foundation of the mind.

The mind is the sustaining element in all this illusion and indefinite series of birth and death. To it all the convolutions of relativity are to be ascribed. To it are tributary all conditioned existence, all imperfection of manifestation, all exteriorisation of the soul, all apparent manifoldness, all lowness and all highness, all good and all evil, all light and all darkness. Beyond the mind is the eternal, unchanging and unchangeable essence of the soul. Beyond all this is the ever free, the everlasting, unqualified and unqualifying Self. It is the reality, the ever-knowing, the essence of bliss, the essence of truth, the essence of life and light.

Perception of unassisted reason is confined within the limitations of sensuous existence. Mind, of itself, cannot even explain mind. Its lower phases are warped in the shadows of material density. They act on planes of inferior expression, conditioning inferior expression of character. Their power of resistance to lower vibrations is weak. That is why the mental is largely expressed through physical interrelations. That is why the mind is related with the coarse movements of physical influences. There is no hope for the mind but in introspection. Introspection is the secret of this profound control of mind and body advancement, enlightment, inspiration, nameless width of consciousness and height of

Self-realization. By giving up phenomenal reality of mind, the soul is omniscient. By giving up finite existence, it becomes omniexistent. By relinquishing the things which seem, it realizes the things which are, and these things confirm the soul in that inconceivable peace of which it is written: "Beyond name and beyond form, beyond conception and beyond life and death am I. For I am Memnon. For I am Memnon. I am He that calleth upon the Dawn. Peace. Peace. Peace."

From the fourth the soul proceeds to the fifth stage of spiritual progress. The fifth stage is freedom from all impediments, all vacillations of the mind, all mental struggles and difficulties. As the mental is in final control of physical expression this stage also implies that the soul is free from physical inequalities. It is above pain and danger. Mental and physical vibrations now move in rhythm; there is nothing discordant, nothing eccentric, nothing contravibrant. All the motions of the mind and of the body labor for the best possible expression of the entire personality. When such personalities come into the world, they embody the perfection of psychic control and spiritual harmony.

The soul is limited only as its understanding is limited. It falls prey to various influences only as its imperfect development renders it inappreciative of the working factors of different inharmonies, only as it is incapable of regulating itself to the currents of respective vibrations. When it comes into knowledge of truth, it is free; when it appreciates things

at their true value, it can regulate their course of expression. That gives freedom from harmful influences and changes the useless into the serviceable. That is the aim of psychic control, the perfect adaptation of influences to individual need. Pain can only come through ignorance, for they are co-existent. Ignorance is the mother of all the shadows of life, all its vagaries and sorrows. Ignorance is the curse which can alone affect the soul, because the soul draws the veil of material darkness before Self. With the development of knowledge and its practical relation to exigencies of the soul, all ignorance disappears. Experience is for the aggrandizement of knowledge. Knowledge is serviceable only as it widens the emotional and sympathetic area. There is no better way of gaining health than in wishing health to others. There is no better way of becoming quiet than in wishing peace to others. What we give, we keep. What we hold fast, we lose. This paradox finds its truth in the fact that all things move in circles. What has a beginning returns to that beginning. It radiates its influence and then returns to the source. The source is the mind. The mind radiates peace, strength, joy to all life, and the response is according. The calm with which the mind sends the thought of calm into the universe, returns with added force and influence. This is the manner of harmonizing personal vibrations. The effort proceeds from the personality; the result of the effort returns to the personality. For this reason many of the world's sages have daily repeated:

"Peace be unto all things. Let all beings be happy; let all beings be peacful; let all beings be blissful." In saying this they turn to the four quarters of space. The influence of their holy desire is sent forth to all the planes of being and into all the different phases of life.

The sixth accomplishment of psychic effort is deepest penetration into the nature of the mind. All other accomplishments are less and have served only as leading to this supreme attainment. The mind is solvable into its casual elements; the instrument through which consciousness expresses itself is capable of a disintegration. The mind has been the lamp apportioning the light of consciousness and reflecting its rays in the world of phenomena. The mind has been the conditioning factor through which objective life manifested. When the mind returns to its causal nature, all manifested life vanishes. The mind is the highest conduit for the manifestation of the soul. Yet the mind is formed out of the universal material constituting the background of all phenomena. The only difference is that the mind, composed of rarest conceivable material particles, is more durable than mightiest physical aggregations. The body is subject to destruction at each passing of the soul from life to life, but the mind is not. It changes and changes, and the various changes which it experiences rehabilitates its essence and activity so that it is not destroyed when the body is destroyed. The same mind substance accompanies the soul through its many lives. The truth concerning the mind is easily

perceived when the soul realizes that the mind is not consciousness. That is the elementary fact in the education of psychic consciousness. Without it no great achievement is possible. Consciousness has rid itself of the notion that it is the body; it has also rid itself of the idea that it is the desire element. It is more difficult for consciousness to rid itself of the notion that it is not the mind, for consciousness is absorbed in mental activity. It requires deep philosophical concentration, deep psychic introspection, to arrive at a contrary understanding. Consciousness, in its final meaning, cannot be identified with the states of relative existence. The nature of consciousness is immeasurably superior to the nature of the mind. Just as the Infinite Being is none of the single states of relative mind, so no indefinite aggregation of such states could complete His infinite consciousness. The purpose of psychic effort is to know that the soul has nothing to do with these little claims of relative life. It is above them. To identify consciousness with separate mental states would mean that consciousness is on their level, that it is existentially imperfect and that is the greatest of untruths. At the bottom of this relative life stands the mind. By the mind is meant not only that relative mind which constitutes the working factor of normal brain consciousness, but also that indefiniteness of mental existence beyond and beneath normal brain consciousness. There are also those numberless phases of mind which give the necessary stimulus to the totality of potential existence reaching beyond this present mani-

festation into other manifestations beneath the surface and beyond any memory of the present. Even as the individual is working through the body, even as he digests his food, pumps the blood through the circulatory system and works the respiratory and other functional systems, even as he controls all the voluntary movements of the body, so the individual is also the author and dispenser of his mental expression. Some speak of nature, but nature is a far-fetched word. One thing is certain; the mind has an all-potent influence on the body; consciousness influences the body. The mind may disturb the digestive system; it may even shatter the brain and kill the body. Mind-power is the radiation of the most forcibly expressive substance in the universe and mind is the instrument of consciousness. It is consciousness which, through aeons of evolutionary progression, has built up this body and this bundle of nerves. It is consciousness which has built up this mind, allowing it fulness and variety of expression. In the beginning the mental substance existed in an homogenous manner. Each individual soul has absorbed its respective portion of this substance, and in this absorption the homogenous mental substance became heterogenous. The mind is of itself non-existent. Its phenomenal existence is due to the conditioning of consciousness. Consciousness, as it were, externalizes itself. Through this externalisation the phenomenal world is born. As consciousness is ever free and unconditioned, so the separate expressions of consciousness enjoy a nominal independence from

other portions of consciousness and from the entirety of consciousness as such. But this independence is only seeming. When the mind finally understands that there is something superior to mind to which it is tributary, all these separate states lose their apparent individuality, fading into the unencompassable and all-containing fulness of everlasting consciousness.

The mind is the instrument of all mental expression. It is the source of language and of thought. Yet each and every object, each and every thought, each and every mental expression, besides its mental meaning possesses a value in consciousness. This is what is meant in the statement that the soul is the essence of knowledge. The soul does not think. When it has attained to realization, it knows that it is the essence of thought. Being the essence of thought, it is equally the undivided essence of all things which come under the investigation of thought, and that is this entire universe. This thought leads to seventh and final and highest phase of psychic effort.

Glory and power to him who is master of his nature, who is master of his mind, who is the master of the Law. Peace to him who has come out of the nature of man and in and out of the nature of the god into the consciousness of universal life and light. Such is the inconceivable state of the world-honored ones. They who have passed into and beyond Self are in essence nameless, blessed and formless. All this psychic effort has been for the purpose of show-

ing the soul its true nature. Nature has taught that body is not soul, that mind is not soul and that alone is soul which gives character and life and meaning to relative life. Nature has taught that thought is matter, that everything from thought down is conditioned. He who has seen the truth is free. He who has realized truth, is blessed. He who merges his nature into the nature of truth, is the truth, the way and the life. The goal of life is eternal life; the result of all effort, the fruition of eternal peace and bliss. Beyond all relativity, beyond the largest and the smallest, consciousness is transcendent. It no longer identifies itself with mind or body. It is alone concerned with the enjoyment of eternal beatitude. But this beatitude must not be construed as being the reward of finite effort. That is impossible. There is no eternal heaven for temporal effort. The soul is only relatively free, even in the abodes of merit whither the disincarnate go. The heavens of merit are passing. The Christ said: "Heaven and earth shall pass away, but my words shall not pass away." Truth is unchangeable and everlasting. Truth must flood the soul with its all-saving power before the soul can call itself divine. Science and reason have corrected endless errors in sense perception. Unassisted by the light of science, men would still be calling the earth flat, the moon self-luminating, the sky a solid vault, the stars, small points of light. The mind, to accomplish the best results and to understand the nature of the senses, should concentrate upon these errors, for thereby a

proper value of sense life is had. "A wise man sees so many false things in those which are called true; so many disgusting things in those which are called pleasant; and so much misery in what is called happiness, that he turns away with disgust." In the highest of positions, in the most exalted phases of being, the soul sees nothing but transiency and misery. Misery is the shadow which pursues pleasure. Pleasure is ephemeral and desire is ever born anew. Nothing , indeed, can satisfy the everlasting soul but the revelation of its own nature. The soul goes through all the infinite variations of relative life in its search after happiness and realizes that happiness is not to be found anywhere save in its innermost nature. Desire is expressed in, "May this be mine" in, "May I not be this." In this expression the mind is enslaved. The soul is essentially above all wants. It is self-sufficient because it is all-pervading and all- containing. The soul does not cry for anything. Being all in all it wishes nothing of separate character or condition. To rid itself of these vagaries, these airy nothings of the senses, the soul must apply the method of discrimination. Then it knows that it is existentially different from the objects of the senses and that it is their conditioning factor. In all the categories of sensuous existence the soul realizes that Spirit, the soul of the soul, is not to be classified. The soul, entranced by the vision of Self, can say, "This is Spirit." Otherwise it cannot say that anything is Spirit, for Spirit is above all finite things. In realization the soul knows: "I am that which manifests the

operations of the understanding. I am the eye-witness of the understanding. Yet am I different from the understanding. I am the all-pervading. I am the unchangeable. I am the ever-living."

There are many ways of conceiving the conditions of the finite in its relations to the Infinite and the relations of the Infinite to the finite. One of the most lucid interpretations is the symbolism of the jar. The jar of the soul has form through Spirit which faces to all the quarters of space. The vacuum in the jar is the vacuum of Spirit. Truly the relations between Spirit and the universe are subtile. The source and the sustaining element of the jar is Spirit. At dissolution the jar resolves into its causal elements. Thus the abiding and ultimate reality of substance is Spirit. As the spider weaves its web from the very substance of its body, so Spirit, from Its own substance, has spun this universe. "In Him we live and move and have our being." Spirit of itself neither moves nor changes. All these external motions, so seemingly real, come under the heading of the operations of the understanding. Reality implies unchangeableness. This cannot be said of the world of phenomena. Consequently the soul alone is to be meditated upon, its realization to be desired, its light alone to shine forth. "He shining, everything else shines."

In separation is misery; in separation, separate existence. The identification of soul with the various adjectives of relative manifestation is the cause of bondage. Such adjectives are expressive of joy, grief,

anger, desire, infatuation, inebriation, envy, self-importance, covetousness, sleep, indolence, lust and other passions. As stated in the Sankhya Sara, Sec. 9, soul must affirm: "I am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure vacuum, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable, the mirror in which all is seen, and through my union to all souls, the displayer of all things. Not being different in nature, I am every living creature, from Brahma, Vishnu, and Maheswara, down to inanimate matter. I and all living creatures are one (in essence); like the vacuum we are life; therefore we are taught to meditate on spirit as one." All these qualities of Spirit have each a boundless significance. The qualities in the operations of the understanding also have their appropriate significance, for herein are expressed the wide latitudes extant between the man of attainment and the man of illusion. Equality, misapplied in the realm of politics and philosophy, has meaning when ascribed to the essence of Spirit, one and all-uniting. In the recognition of spiritual inequality a large per cent. of the mind's vain operations are to be classified. It is the nature of the mind to struggle to reach a level beyond it and this is the origin of ambition. Spirit is neither high nor low. There is but One Who is high. In ambition discord is born and discord breeds eccentricity of emotions constituting the immoral. The thought of spiritual unity and equality instils a transcendent love for all manifestations of Spirit, for the entire universe. The

most miserable and the seemingly most unworthy are folded close beneath the soft wings of the divine motherhood of Spirit. The innumerable variations of social life are nothingnesses in the supreme vision of Spirit. They are vacuum-formed and vacuum-lived. They are like shadows on the crystal sea of existence, which does not in essence change, though the shadows are numberless and prodigious. The understanding, with its operations, is as a dancer changing her appearance, costume and pantomime with each shade of technique. The understanding, simple in essence and activity, loses its simplicity, becoming complex through association and identification with physical, mental and psychic life. To return to that pristine simplicity to and the pure existence of Spirit is the task which lies before each soul. The mighty, unbroken flow of consciousness must stream through all the obstacles of material and mental existence into the depths of universal knowledge, existence and beatitude. The actor assumes various animal skins, impersonating the habits and instincts of different animals. It is an impersonation. The understanding adopts all these various impersonations, and it is these impersonations which qualify the soul in the belief of manifold existence.

The existential features of Spirit are eternality, intelligence and happiness. These are the characteristics of truth and reality. They are expressive of the unconditioned, of the absolute, of the free and of the infinite. The soul has been proceeding forward and forward into manifestation. It is time to recede.

Before it is nothing but the desert of opinion, the desert of change, the desert of desire, the desert of sorrow. Before it is the wilderness of complexity, of quality, of mirages. Falsehood and hypocrisy have lighted their lamps and claim self-illumination. They are the ignis fatuus which lights the way of the foolish and ignorant. The source of true light is the source of truth itself, the essence of truth, the glory of truth, the all-encompassing beauty, sublimity, omniscience and omnipotence of truth.

That which in its very nature is illusory, cannot be called real. It cannot be said that illusion is either real or unreal. Real it is in a phenomenal sense. Beyond phenomena, it is essentially unreal. Therefore we can say neither aye nor nay. When one comes into the light and into the truth, the darkness of ignorance is scattered, the radiant sun of truth shines, the day of understanding and of direct perception has dawned. He no longer is bound. He is free. Freedom is now his nature. He is all-knowing. Omniscience is now his nature. He is perfect. Perfection is the essence of divinity, and the soul is divine. When truth shines forth, error has taken flight. Relative truth is to ignorance as a brilliant light is to a waste of darkness. But all-containing truth is like a sea of light, and beyond that sea is nothing, for the sea is present in every shade and phase,—an ocean of universal light. The mental spectrum is a bright and clear mirror on which all knowledge is reflected according to the will and the disposition of the soul. Illusion and wisdom may be compared to the

blindness of some animals. Take, for exampıe, the owl. In the glory of the sunlight the owl is blind. To the owl, the light of day is darkness. The night, the darkness, is its condition of sight. Similarly many see only in the night of ignorance and superstition and are blind in the very presence of all radiant light. Our birth-right is the upper world, the world which is the reality of all worlds, the world of the day, the world of intelligence. As long as men sojourn in the midst of darkness and in this vale of tears they cannot expect any glimpse of truth beyond the outermost phases of this condition. Selfishness and ignorance are co-existent. The one is complement to the other. Ignorance gives so much importance to this fleeting ego which constantly repeats: "I am small. I am sick. I am weak. I am conditioned. I am great. I am happy. I am this or I am that." The condition of this illusion is oneness. Differentiated and individualized it appears as many, resembling the one sun mirrored as many in various pools of water. Universalized, this illusion is the potential and active energy of the Supreme. Individualized, this illusion is the potential and active energy of the individual souls. The state of activity is ever the state of imperfection, finiteness, instability and unevenness. The state of potentiality, is the condition of the highest power, truth and intelligence. To bring this state of activity into a condition of silence, bring this ever-chagning state into a state of immutability, this discordance into a condition of perpetual harmony, is the business of life. No matter if we fail

in this particular life. The ideal may be realized in another life. Progression is in never looking too far ahead, nor behind.

The very end and aim of psychic effort is the placing of full importance where it is needed. The full importance of mental states must be realized. That is the secret of all this bodily and mental activity. It is not alone the secret of these things, but of all the phenomena in the universe. Knowing one piece of clay, the entire nature of clay is known. Acquainted with the qualities of the mind, we know the mind itself; in other words, we become knowers of this universe. All is the variation of one mind-substance. Gaining control of this is gaining control of the entire personality. In the midst of ignorance, the soul, blessed with realization, shines forth. Yet there are few who appreciate the light of the Perfect Ones. Clothed with physical vesture, men are incapable of discerning the hidden power and bliss, knowledge and divine essence of Him who has entered into the innermost sanctuary of his nature, who has reached through and through himself and found in the veriest depths of his own soul that light and life which he exteriorised and worshipped as God. There is no God but He Who is the real essence of man; no divine essence, but the divine essence of the soul of man. No worship is to be paid except to him who is the Self of the self of man. Disbelief in God is not so bad as disbelief in one's self. Man can believe in God only by first believing in himself. Belief in the sanctity, the divinity, the immortality of its

nature, will exalt the soul. Spirit becomes meaningful and transcendent in the light of true self-appreciation.

Without the complete renovation of antiquated ideas concerning the nature of mind, without giving up the old and inconsequential idea of the influence and form of thought, we can never hope to get much beyond the exterior perception with which the mind is normally concerned. It is well enough to adapt the mind to symbols, but deeper than symbolism and its effect on the imaginative and emotional faculties is the conscious perception of truth and its effect of calm and peace, self-conquest and control, psychic knowledge and power on the soul. The pathway to the Ideal leads beyond the Ideal into realism of marvelous unfoldment, and beyond this, into the very constituencies of soul, its mystery and the solution of its mystery.

PHYSICAL RELATIONS.

CHAPTER VI.

PHYSICAL RELATIONS.

In the contemplation of physical unfoldment, the mind is awe-struck with the solemnity of existence. There is nothing but life, life infinite and eternal, endless, nameless and unspeakable, and these innumerable lives are but variations of that infinite life which stands back of every separate life as its vivifying center and sustaining source. All are as wavelets in the vast, unindividualized, impersonal ocean of existence. The universal, all-pervading life has its first individualization in the manifestation of unthinkable numbers of individual particles, projections of its substance, the essence of light and heat. These partializations are the supplying source of atomic and molecular life. These are the real builders of the universe, supplying the composing substance through which form takes expression. All life, all manifestation, from the largest sun to the minutest atom, has its "soul" in the soul of all material substrate, the vivifying central life. In a physical sense, the great condensations of matter, as suns, are absorbing more of this central life than other bodies. Then, too, more of those "fiery" lives, the first differentiation of homogenous substance, are acting upon these vast bodies, giving them radiance, brilliance and stupen-

dousness of form. Each physical form or condition has its peculiar method of absorbing this central life. The vast bodies obtain their sustenance and abiding power from the "fiery" lives direct. The subordinate bodies, which these larger bodies rule, obtain their formation by severance from the larger bodies. Then these subordinate bodies exteriorize their potential vitality, and undifferentiated vitality commences differentiating itself, continues and continues. Again, the differentiated particles continue to distribute themselves becoming ancestors to other differentiated particles. This condition endures and endures until the vitality has spent its last manifesting force. There, then, commences the re-absorption of all this force, the disintegration of evolution. The differentiated becomes gradually less and less differentiated, continuing and continuing until the absolutely homogenous, from which all differentiation was specialized, is reached. It is the beginning, the drawing and the closing of the circle, composed of numberless smaller circles, all revolving within the major circle. This is the story of manifestation of terrestrial life. In this differentiation is included the manifestation of form, human, animal, vegetal, mineral, and chemical. All proceed from the evolution of a severed portion of a sun. This severance is brought about by the over-crowded activity of too many "fiery" lives. The heat they impart, by the centripetal and centrifugal process, reaches a definite point of condensation, when the aggregated mass can no longer hold together its constituent parts, and a portion or portions fall

asunder, giving birth to worlds which come under its province of heat, motion and light. That is the story of the solar system.

This departure from the study of sense perception is necessary, in order to show the freedom of soul from bondage of matter, and to show the non-existence of matter, a truth which bears direct and important relation to sense perception, because it tells what all this which the senses perceive is—nothing. If the senses perceive anything in the outer arrangement it can be life and life only. All individualizations of matter are projections of intelligence and life. What we believe to be the sun is the exteriorization of the substance of a supreme being, an archangel, one of the great Lords of Life. All these stars and suns, all these solar bodies are cosmic intelligences who have dominion over subordinate planets and impart life and light to them. The earth is a spirit from whose soul substance all the lives on earth proceed. But this is going beyond the immediate phase of this discussion.

All that the senses perceive is unreal. The question arises, what, then, is this which falls within the area of perception? It is a delusion. The question arises, how and why is this delusion? That question is unanswerable. It is as impossible of analysis as Self. The only solution is that in the essence of the soul all externality lies, as the self-generated cause and effect.

In all sense perception, there is an afferent and an efferent action. In this the nervous system is the

conditioning factor. I am looking at a painting. The outer stimuli are presented to the mind through the action of afferent nerves. The sensory nerves carry the image to the brain and in the reaction of the brain, it is held, the painting has origin. There is no painting on the wall. All that we know of the external condition is what our sensations tell us, and our sensations are internal and have a mental connection. In spiritual philosophy, this universe is in the mind. There are, of course, certain laws which cause the mind to receive any number of specialized sensations in a special order. Not alone that, but these specialized sensations are specialized and perceived by a number of intelligences in the same order. Now, how is this? This law which particularizes sensations so that they are carried to a number of minds in the same order is conditioned by what are called "planes of being." Planes of being are certain states of consciousness of a special variableness through which sensations are received in sameness and unity of order. Still there is a certain variableness which allows the conditioned in any special state to receive sensations in a particular degree of intensity, some feeling them more than others, some getting more out of sensations than others. All beings resident on the same plane have similar cognizance of sensation.

This order of sense perception is the dividing point between Self and the cosmos, Self and the physical. The mind, occupied with its own findings, pays attention to them, with the result that farther vision is

excluded and it centralizes, enlarges and determines only one aspect of this universal variableness, the outer physical. There are states beyond the physical of which the mind is unaware, because of its blindness to aught save its particular physical vision. The mind must loosen this pronouncement of effort and vision, and allow it to turn into other channels of discernment. The physical has its purpose and its value in the cosmic order, and in the relation of Self to the cosmic order. Yet it is not the all in all; it is not the only viewpoint of universal existence. The mind is always either undervaluing or overvaluing its relations to the external. The physical is indirectly bound to the soul; it has a religious importance outside of its own immediate sphere of activity, for body, mind, psychic nature and the soul are indistinguishably interrelated and co-operative in activity. They have an influence upon each other and, through each other, upon themselves. Everything in life is inseparably blended with everything. Everything is dependent upon everything. Everything is so constituted as to have a gravitative direction and influence on everything else. This is relevant to everything in the physical arrangement. It is relevant to everything appertaining to the psychic order and the psychic spheres. Nothing in nature stands by itself. It exists only through an infinite contrast with all other phenomena. So it is with the attraction of body, soul and mind. During the early stages of development, the soul progresses only as the body is regulated under certain prescriptions. The body is

highly organized and possesses great influence over man's nature because all the energies and activities of the mind have unintermittently had the body as their field. This control on the part of the physical has to be substituted by mental control and psychic control. The initial step is to bring the body under the sway of the mind by regulating its desires and so bring the physical under the dominion of natural law. The idea is to make the body relatively independent by narrowing the range of its wants and necessities. Many of the so-called necessities of life are no necessities whatever. Compare the physical requirements of the savage with the requirements of civilized man. The simple life can never be a success unless the mind becomes more primitive in want and desire. The great teachers of psychic control were adepts in this revaluation of physical need. They did not inhibit the functions of the body by inanition. They took no starvation course, but adapted themselves to the requirements of natural law as applied to the human body. They did not carry their obedience to natural harmony to the the point of indiscrimination or fanaticism. They were simply at oneness with nature. They knew the value of attending to bodily need. No true teacher will publicly teach the indiscriminate practice of celibacy or of long fasting or any of the many other forms of asceticism. These things are well enough for ascetics who have enough determination of will to overcome the body. To preach physical torture is to preach bodily and psychic insanity. Did the Christ preach and teach fanati-

cism to the public? He did preach what might be understood as fanaticism if applied to the public, but, happily, His ascetic preaching was solely directed to His apostles and disciples. True, one who wishes to outdistance the normal path of psychic progression and believes himself possessed of enough will-power to master ascetic practices can obtain perfect control of the body by limiting its wants to the outer order of life sustainment. But this should be done under the supervision of a living teacher, acquainted with physical qualities of endurance and the indrawing and outbreathing of the life-force. Much of this bodily control can be had through the Delsarte system of expression. This system is a very imperfect imitation of the grand Yoga systems of the Orient, particularly the Hatha Yoga, or the Yoga referring to the control of the body. This body yoga has nothing to do with religion. It simply paves the way to conscious control of the involuntary muscles of the body and the rebirth of atrophied parts. This signals the liberation of the body from disease, for the master in these psycho-physical practices can, by certain movements of the body, regulate the action of the gastric juices, the motion of the heart and the general function of the digestive and circulatory systems. Control of these centers of physical activity enables the practitioner to throw abnormal tendencies into the sphere of normality and, not only that, but to increase the abiding condition and qualities of these functions to a point where they become superlatively even in their regulation and movement. Sick-

ness is the result of the conflict of bodily motions; health, their perfect adjustment. In any effort to progress in a psychic manner, it is positively necessary to maintain an equilibrium of the forces working in the body. The seeker after truth cannot be hampered in his psychic unfoldment by any physical inharmony. Physical inharmony has a tendency to pull down the mind and to hinder it from proper coneentration. We have instances where men of great moral and mental stamina have achieved spiritual and psychic greatness while laboring under great physical stress, but the instances are rare. That is why, in all systems which have Self-knowledge for their central basis, there is, first of all, a physical method proposed by which the physical can become thoroughly self-established and self-active, regular in condition and motion. But the goal of all effort must not be confused with physical well-being. It has little, if anything, to do with it. If well-being and the regularity of motion of physical forces were the sum total of all effort, then the tree and the stone are religious.

Our day is a day of healers and healing. Religion is intimately related to mental therapeutics. Until the upholders of these religio-therapeutic cults turn their attention to religion and place sanatative values in their true meaning, they are not firmly established. The body is a mass of sentiency supervised by presiding consciousness. At death the consciousness recedes to the immediately subjective plane, the psychic plane, and the body appears to be activeless, lifeless and motionless. The very contrary is true. Never

is the body in such a high state of activity as at disintegration. Disintegration is as specialized a motion of life as the organic activities continuously carried on while the body is inhabited by consciousness. This disintegration is a whirl of manifestation. Consciousness is the controlling energy of life, drawing the internal and external activities of the body within the sphere of its conscious and sub-conscious desire. When consciousness is withdrawn all the cell-lives, all atomic and molecular lives lose their integrated character and become a seething vortex of uncontrolled lives. They no longer work in regular order. They have become segregated and the body which was formed through their co-ordinate activity, gradually dissolves as these minute lives associate themselves with the respective bodily, vegetal or mineral substance for which their activity calls. "Death is but another aspect of life, and the destruction of one material is but a prelude to the building up of another." Our bodies are a mass of life, appearing inorganic because of the limited sense of vision, which, unassisted by microscopic instruments, is unable to detect the aggregated infinitesimal lives which form separate cells. Men cannot readily understand how all that is presumed to be inorganic is, in reality, highly constituted life, imperceptible to normal vision. All that science can do is to approve the aeon-old theories of spiritual science. The theory of atomic life was once ridiculed as impossible. Now it is the very basis of bacteriology and that department of medicine which deals with parasitic and blood dis-

eases. Until recently it was thought that bacteria and other lives which were discovered in the body were "abnormal visitors" and the cause of disease. They were identified as disease germs. Now, however, more concerning them is known. Not only are there disease germs in the body, but armies and armies of health germs which labor for the upbuilding and providence of the body. Cicatrices on wounds, scars, callosities and kindred physical conditions are the work of these armies of life savers. There is always this duality, this struggle between health and disease microbes, and we can assist the former by adapting our bodily habits so that they can more readily and more effectively do the work of restoration and the fighting-off of disease. If we recover from serious illness, we have not only our physician to thank, but also these innumerable and infinitesimal workers who are always at work in our behalf. If we become masters in psychic control or if we become self-controlled through the concentrative method, we can immeasurably aid these little lives whose existence is occupied with the arrangement of our lives.

Esotericism, more alive to truth than the high material science, recognizes life in every form and condition of the universal order. It sees a life in the fire, in the water, in the earth, in the air, everywhere. It sees individualized lives in the numberless atoms which form these elements. Life is a marvel of marvels, an ever-recurring wonder, an everlasting procession of life eternal. Those who pride themselves on our modern-day sciences are as children in

comparison with those men who thought out these things ages before there was human habitation in the lands of Europe. There is nothing new under the sun. All acquired knoweldge is only a new presentation of truths older than time itself. For all truth, like all life, is eternal.

The physical control which the culture of Self-knowledge imposes is far beyond the classification of any health cult. It is more psychological than therapeutical. It is mental rather than physical. The aim of Self-knowledge is knowledge of every condition which bears any relation to the higher interests of the soul. Control must be exercised from the ground up, so to speak. Everything that pertains to the personality must be properly adjusted and balanced. The higher harmonies are always based on the lower, and the climax of attainment is the climax of all the harmonies which, in degree of growth and circumference, make the summit of harmony. The ultimum of attainment through Self-knowledge may be compared to a grand symphony, when every variation of sound is perfectly interblended, when every note is true and every modulation, the acme of technical perfection. The physical must not be underestimated. It, too, has its relation to the whole and, in the whole, even to the Self. The Self, as it were, reaches in and through all its outer garments of expression, reaches the physical and gives it the vivifying touch by which it throws off impurity, placing itself in accord with the Law and preparing the foundation, solid and well constructed, on which

the Self rears the marvelous structure of its power, and perfection. All preachers of truth, all interpreters of the higher teachings, had a worthy conception of the body, and of the interrelation of the Self and the physical. In speaking of the body, they call it "the temple" of the Self. They say that eating, drinking, sleeping and the many pursuits of physical necessities are not to be suppressed. Every motion, every act, if turned into the proper channel of expression and directed to the Self, becomes divine in meaning and in efficacy. Everything belongs to the all-containing Self. Nothing exists besides it. Therefore, in a relative sense, the physical and the body are to be considered as belongings of the Ideal. In that light their activity can never become misdirected. It can never manifest the low or inverted order. If the body is hungry or cold or suffering any discomfort the sage attends to the need, knowing that if the body is in any way discommoded it is no longer a perfect manifesting conduit for the physical and terrestrial expression of Self. The student of spiritual matters is anxious to give the body such food and such physical comfort as will enable it to do the greatest amount of service. Perfect service is the work of all conditions, the manifested action of inner harmony. In relation to purity of food, the scriptures of various nations differ as to the nature of pure food. The Bible, for example, particularly the Old Testament, denounces the use of swine's flesh. In this a wise physiological providence is discerned; it was hygienic advice. In a country like Judæa

pork is the last food permissible. Its indiscriminate use would result in digestive disorder and manifold trouble. The Mohammedans condemn pork for the same reason. They also condemn every kind of liquor because in that climate, liquors have harmful influence. With the spread of Christianity this rigid adherence of abstinence from pork relaxed. It goes to show that the New Testament preached to the inhabitants of colder lands, changed in this regard from the Old Testament, owing to the difference in climatic and temperamental surroundings. The Arabian and the German or the Norwegian live in separate spheres of physical relationship. What would be food for the one would be poison for the other. Meat is not a tropical food, but in cold regions it is a physical requirement. The fat substance and the animal stimulus of food are essential in the temperate zone, especially in its upper region. There is nothing sinful in the eating of meat. Meat is vitalized vegetal matter. In the end, all energy and life force, and matter which supplies physical vitality comes from the sun. The vegetal kingdom receives its life and life material from the sun in a direct manner. The herbivorous animals live upon the vegetal kingdom. The carnivorous animals live upon flesh, and all, directly or indirectly, get subsistence from the sun.

The East Indians have alone transposed a psycho-spiritual meaning in food regulation and prescription. They did not confine abstinence solely to pork, but to meat as such. The reason given was, that all life

being one, it is sacred, and inviolable irrespective of form. Another and still deeper significance attached itself. Animal foods, being the most indirect of all sun-produced foods, were purveyors of impurities. The idea is that the more the body obtains food and life supply direct from the sun, the more is it in natural harmony and the elements of the body are purer. Animal food is coarse and, therefore, little of it should be eaten. The religious teacher does not say: "Thou shalt not eat meat." He only advises that it is rather indiscriminate to indulge in it, to accustom the appetite to its taste, and make it a matter of habit. If there is the want for meat, if it is necessary for bodily sustenance, the thing to do is to eat meat. All this seems strange to those who do not understand the psychology of food. What we are is largely the result of food. Food produces various humors which affect the body, and from food temperament largely develops. The elephant is herbivorous; it is also gentle. Its size would apparently make it formidable, but size has nothing to do with temper. It is a matter of food. The lion lives on meat; it is dangerous. This is likewise true of all the cat and canine tribes. To bring this closer to mind, examine the processes of digestion. We eat bread and the digestive process takes the substances which compose bread and converts them into blood, muscle, bone, tissue and vitality. The same holds good of meat. The digestive processes take the substances of the meat—that is the vitality, the essence, the tissue, the bones, the muscle—and convert these

into bodily sustenance. This brings the idea clearly and forcibly to mind. There is nothing sentimental or emotional about dietetics. It is really sanative and hygienic It is psychological, and only the ignorant will cast any slur on the idea. All spiritual thought is based on careful empiricism, on minute study of physical details. It does not bind the will. It educates and allows the individual to determine and choose. It is not in compulsion that perfection is had, but in knowledge and discrimination between what is right and what is wrong. The Self is free, and if the lower self is to attain to oneness with the higher Self then it too must be free. If it goes astray, if it desires to tread the dubious path, well and good. It inevitably must turn back and know and do better. The soul must awaken to truth; otherwise there is little merit to right conduct performed because wrong conduct is unknown. It is easy enough to be moral when one is far removed from temptation and does not know its meaning. If one wishes to eat meat, he is at liberty to do so. He is at liberty to do whatsoever he pleases. Experience will be his teacher and in the end truth will prevail.

There is always danger that the mind, concentrated upon certain things, will fall short of others. There are those who believe spirituality to consist in adherence to outward form. These worship form, not for the meaning of the form, but because of the form itself. This is idolatry and is psychologically unwholesome. One side of such natures is distorted. We need only consider the Turk. The Turk is a prae-

tical prohibitionist, but he is a sexual esthete. Mohammed was farseeing. He told his followers they must not eat pork or drink stimulants, but wives they could have to the number of four. One does not have to look very far for the cause of this code. Polygamy is an essential element in rapid production. It formed one of the more radical methods for the propagation of the Mohammedan faith, more certain even than conversion by sword. The celestial habitations of the Mohammedan faith partook of the same sexual savor which spiced the earthly life of the follower, only the sense pleasures were vivified. This is the danger of specialization in the moral code, the overemphasis of one mandate to the exclusion of others. The practical consequences of this condition are enormous. It is witnessed in the decadence of the Mohammedan race and its backward position in the progress of civilization. Wrong stimulus may have its good effect in the beginning, but it is disastrous in the end. It is not enough that one element must be controlled and the rest allowed to run riot. All the physical elements must be mastered and their service directed to spiritual attainment. That is the secret, not only of religious and psychic progress, but also of social progress.

The physical, when controlled, allows a greater field for the action and control of mind. It shows the mind its self-sufficiency, that it is not bound by physical limitations. Mind is inclusive of body. Mind manufactures body. Out of thought-material the body becomes concretized. The necessity is to

concede intelligence to the sphere of intelligence, to the mind; to know that the body is only the body, only an instrument, and that the aim and purpose of bodily comfort is only to render it useful for the higher life. There is no intelligence in the body. Intelligence of the mind resident in the body lends seeming intelligence to the body. The body is not dull, lifeless and inert, but a mass of instinctive intelligence of myriad lives which co-ordinate into a cell; of unthinkable myriad lives which form the numberless cells of body, building up the organs, tissue, bone and muscular structure. Intelligence alone is real; only in the distinctions of intelligence is substance recognized. Where men cannot discern intelligence they speak of substance, but what is substance? Here is a layer of life strata and they call it human intelligence. But indefinitely above and beneath this terrestrial strata are numberless other strata, spheres or planes of being. By the vivification of the senses super-physical spheres may be discerned and their intelligences communed with. Beyond the animal strata of being is the vegetal. The vegetal is no longer considered destitute of life. Men are apt to give too flimsy and narrow a meaning to the word "life." They call only those things alive which move and breathe. Botanists are now assured that vegetal forms communicate. Where sensitiveness is concerned, what is more sensitive than a sensitive plant? It is alive with sensitiveness, and sensitiveness is the manifestation of life, real and active. The roses and the lilies, the violets and the pansies are alive, having

the tactual sense remarkably developed. It may seem somewhat sentimental to assert that flowers are responsive to human love and care, nevertheless it is known that some flowers quickly wither if worn by certain people. This is a deep occult truth. The physical life of flowers, their fragile vitality, is quickly absorbed by persons of coarse vitality, whose very presence seems detrimental to flowers. Others can care for flowers and they remain in bloom for days. Those who are responsive to the sensitiveness of flowers will not carelessly pass one thrown on the street to wither and die.

This shows us the livingness of the vegetal kingdom. Flowers seem to be only visions of material beauty, when in reality they are visions of the eternal beauty of life. The chemical kingdom is also a mass of life. Limited in sense perception and in that sensitiveness which overlaps the boundary of normal feeling, one cannot readily see life in chemicals, but the universe is constructed of chemicals. If there is life manifest in the concretely physical, life must also exist in chemical compositions out of which the physical universe is formed. It is a deep, deep study and the more the study, the greater the marvel. Nature is a revelry of life, filled with life to completeness. A particle of water does not look like a world of life in itself, but to the millions of animalculæ who inhabit it, it is a world of vast dimension.

There is no substance. All is life, throbbing life. What appears to be matter exists only through normal vision which fails to discern the infinitely invisible

life, cognizing only the outward condensation of that life in bulk. Beyond the terrestrial sphere are the psychic worlds, again all life and the manifestation of life. As the microscope presents a vision of the indefinitely small, so the psychometres and the instruments of psychic discoveries relate the physical to the psychic worlds, revealing life, infinite, all-pervading, illimitable, inconceivable, omnipresent life. The vastness of the cosmos with its innumerable phenomena is, when rightly perceived, but a replica, vast and pregnant, of the greatness of Self. Man is by far greater than all this physical greatness of dimension and bulk and most important in the universal order, for all material existence and form is dependent on the expression and determining influence of the individual.

Insight into the importance and relation of the physical, demands intuitive perception. It takes lives of continued effort for a single science to evolve. The science of language has developed with the patience, investigation and perseverance of hundreds of individual lives. So, in the summary of individual understanding of Self and the physical, it requires repeated individual lives of effort to realize truth. But, if persisted in, the end is sure.

MORAL RELATIONS.

CHAPTER VII.

MORAL RELATIONS.

The responsibility to life each individual owes is the preservation of the sacredness and wholesomeness of life, so far as it lies within his control to check retrogressive influences. Each person is the custodian of the individualized force, constituting his nature. According to the fluctuations and the rhythm of individual life is its wholesomeness and evolution determined. Each particle of the great sea has its influence upon the sum total of waters. One cannot disturb a particle, but what the entire sea must readjust itself. So it is with the infinite ocean of existence. The various inharmonies of individual lives have wide effect. Each and every thought, each and every attitude of personal life has its latitude of collective influence. Even as in the material order, an insignificant atom has tremendous activity, so the slightest variation of thought has a wide area of influence. The disturbance of matter in the potential order will cause the potential to become kinetic, to manifest. The disturbance of the minutest particle of the psychic element will disturb the whole constitution of the individual. For this reason is self-control a necessity. It is good to obey the moral law, not because of any reward here or hereafter, but because

by adjusting desires, thoughts, and emotions to moral law, men harmonize their individual life forces, and acquire self-mastery. Regenerate characteristics are stimuli to evolution. They serve not only to direct the mind into higher forms of co-ordination and activity, but also have important bearing on physical maladjustments, rearranging discordant elements, and bringing them into their sphere of usefulness. Morality has nothing to do with sentimentalism; it has everything to do with mental and physical sanity, with the specialization of factors conducive to the aggrandizement of individuality, to the perfection of sensibilities, and the manifestation of potential faculties and talents. Morality is a solid, concrete, powerful force capable of producing radical results. Proper moral attitudes are vibrant with the strength of resistance. Virtue may, as a poet says, "often arise from sated desire," but it may also exist through lack of temptation. Many are virtuous because they have never had the opportunity to be otherwise. It is not in shunning evil that moral strength is manifested, but in overcoming spiritual lethargy in the very presence of passion. Virtue comes not from inexperience but through multitudes of experiences; as the climax of the relations between the soul and desire and passion. It is only when the mind realizes the vanity of things that their experience and pleasure become negative to consciousness. The untutored and uninformed soul "kisses the mouth of sin" unawares of the ominous significance. The average mind has but an instinctive and a conventional moral consciousness.

That is why, in the processes of evolution, various conditions develop to stem or change the tide of public understanding of morality.

The moral element has meaning in the harmony of individual constituents. It manifests in relegating instincts to their proper sphere, and in changing inverted instincts into modes of serviceability. The moral has significance in the sympathetic. Sympathy and moral consciousness are co-existent. Consider the meaning of the word and its derivation. The root is in the Greek noun *"pathos,"* which means feeling, and in *"sun,"* the Greek preposition with. Thus "with feeling" is the meaning of sympathy. If one sympathizes with the sorrow of a friend, he does so in ratio to his sensitiveness to the vibrations causing the sorrow of his friend. Similarly with joyous sympathy. Morally applied, sympathy is the harmony of consciousness with evolved instincts and emotions. Men of spiritual sympathies feel the harmony of the higher and the discord of the lower, and revolt at the latter and adapt themselves to the former. When feeling is beautiful in conception, it no longer contains itself, but flows from the heart as a filled vessel overflows. It is then truly great, and its influence is truly healing and restorative. Whenever such sympathy is applied to the miseries of others, redemption follows in its wake. That is the meaning of the redemption by the "Son of Man." The Christ was transfigured with sympathy for man, enslaved in ignorance and prey to each retrogressive influence. Sympathy naturally develops love. Redemption was

not due to any desire to save humanity from the rigorous and exacting justice of a vengeful deity. It was the natural outcome of a great love. Great lovers of humanity are active workers in changing the course of stagnant expression. Their activity is the triumph of a developed moral comprehension. The meaning of natural evolution is moral. All effort at variation of form and specialization of force has deep vital meaning. The achievement of nobler channels of expression, the development of better modes of manifestation has a mental and psychic bearing in keeping with physical evolution. There is a biological and evolutionary idea in many of the truths interpreted by religious dogma. The central facts of the chemical and biological sciences have always been known. Our modern science is only re-discovering ancient truths. The public receives its scientific information in different forms. It is generally interpreted in practical values, and that is the essential in the education of public opinion. Science unearths different laws and discoveries and applies them in the practical course of scientific education. Knowledge must turn into serviceableness before it has any than a purely theoretical value. Practicality is the value of theory. Theory, if well founded, aims at practicality. Scientific truth was delivered in ancient times through religious symbolism and mythology. The priests were not only custodians of moral truth, but equally custodians of historic and scientific truth. The people were illiterate, therefore truth could be interpreted to them only

through the imaginative process. In the beginning, this interpretation was perfect and in harmony with truth, but, in time, the priestly caste neglected its original responsibility and intellectual pursuit. The religious interpretation of truth became solely mythological and symbolistic. Thus the latter was exclusively dwelt on and, in time, became the distinguishing features of orthodox religion. Scientific pursuits were inherited by worthy exponents of secular life. Then misunderstanding, bitterness and struggle arose between the sectarian and the religious interpretation of truth, but this was rather characteristic of religious growth in the Occident than in the Orient. The religious sages of the Orient were allowed liberty of expression and of thought. Sectarianism, persecution and intolerance, strange to say, were and are even now unknown in those lands where the religious instinct has been most developed and cultivated. Intellectual freedom is the condition of true religious growth. No true teacher instils the idea of blind faith. Such faith is pernicious. Religion and science must unite their forces even as they did in the beginning, when the priestly was also the intellectual caste. We are not far from this blending of sectarian and religious truth, for truth is ever one without a second and all followers of truth are priests in their respective way. The spreading of truth is the spreading of evolutionary tendencies and impulses. The practical teacher of truth is always a true teacher though his voice sound in the market-places of existence and as great as the religious teacher, surrounded with the

paraphernalia of religion, its symbolism, color, and its variations of musical and poetic harmony. The primitive teacher had no temple but the temple of nature, no dome but the empyrean, no language but the simplest, no song but the eternal praise of the heart, no liturgy but unexampled beauty of conduct, no symbolism but the mystic relation between the idealist and the ideal. The purveyor of scientific truth, generally speaking, is bound heart and soul to the finding and spreading of truth. His life is mental. His physical wants are few. The mystic of science and the mystic of religion can readily join hands. Rid of bias, they can together tread the path to nobler things. Spiritual philosophy is the aesthetic outcome of material research, and in no wise distinct. The genesis of man, the formation of the earth, all that geology and biology have discovered is but second-hand knowledge. "There is nothing new under the sun." The astronomical and mythological conceptions of the ancient Aryans smybolize and agree with the scientific facts of to-day. Knowledge evolves through lower forms and experience. Everything, so to speak, goes through cycles, many times repeating itself. Repetition increases the natural tendency to preservation of type. There are many associations which can only be rendered stable through indefinite repetition. The development of unselfish emotions required unthinkable aeons. Returning to the idea that the most evolved of modern ideas is but the re-echoing of ancient science, we recall the atomic theory of the origin of the cosmos held by several of

the Greek philosophical schools. To arrive at the atomic theory of cosmic evolution necessitates an experimental investigation into the chemical nature of things. Speculative knowledge is based on experimental investigation. So when the Greeks, or the Vaiseshika, or the Nyaya thinkers of India reasoned concerning the atomic theory, there must either have for ages been prevalent the belief, based upon experimental investigation, or else these philosophers unearthed that discovery for themselves. Many labor under the impression that the philosophical systems of antiquity were radically imperfect by reason of a lack of practical scientific support. A little inquiry into the nature and growth of these philosophies will reassure us of the scientific foundation upon which they were based. In the disruption of the civilization of the ancient world many things of paramount importance were lost. The double burning of the Alexandrian library, the devastation of Christian and Mohammedan literary and scientific treasures by Christian and Mohammedan zealots had incalculably destructive influence on scientific achievements of the past. Relative to the subject under discussion was the ruthless burning of the archives of pre-historic Mexican and Peruvian civilizations, the destruction of hieroglyphic tablets and picture scripts which might have given us important knowledge of the character and civilization of pre-historic America. Inestimably much scientific lore of the ancient world was swept into oblivion by the usurpation, ignorance and superstition of the dark ages following the Chris-

tianization of the provinces of the Roman empire. Cicero says that in his day telescopes were in use that enabled them to plainly distinguish the pillars of Hercules, now the Straits of Gibraltar, when viewed from the city of Syracuse. We can but pause astonished by the engineering feats of the Egyptians in constructing the pyramids. The mechanical secret of the building of the pyramids, as well as the geometrical knowledge that afforded the mathematical basis for their design, are forever lost. The greatest of modern engineering achievements do not diminish the lustre of the engineering feats of the ancients. Other great accomplishments of ancient engineering skill were the building of the Roman roads and the constructions of the Roman aqueducts, particularly that of the Cloaca Maxima. The ancients based their philosophy on the scientific attainments of past epochs. Their philosophy was on a par with their artistic and literary culture. Strange it is, that, in spite of the modern boast of superiority, we are still borrowing rhetorical standards from the Greeks and Romans, still plagiarizing artistic culture from the inimitable Greeks, and only just discovering the science of psychology which was perfectly understood and applied centuries ago in ancient India.

The pre-eminent significance of wholesomeness of character is the transmission of that wholesomeness. Degeneracy of character has its synthetic value in the entire personality and, as the avenue of reincarnation is through personality, gross characters on this plane of life can be conduits only of gross physical

reincarnation. Their children are instinctively retrogressive and readily adjust themselves to low environment. With proper parental equilibrium, much of the misery of the world would be eradicated. There may arise as many eugenic associations as possible, but it is only with the growth of individual understanding that any relief can be had. The following of borrowed suggestions can only lead to paradoxical results. That is the flaw in radical reforms. Individual growth will be the redeeming factor in social disturbances and in individual need. The individual is the only salvation to the individual. He must appreciate the tremendous responsibility parental life imposes and awaken to the sense of duties which call for moral perfection, not for selfish reasons, but for purity of hereditary transmission. Many are like children with the responsibility of giant characters. The performance of duties to posterity requires moral development. We fail to realize for what purpose we are on this plane of being. Instinctively, men are followers of impulse, regardless to what ends thoughtless conduct leads. Duty to posterity is not so much physical as mental and psychical. The physical is, at its best, only a poor counterpart of the characteristics of the thinker. The mental forms and forces which proceed from the will of the thinker are the true determining factors of physical expression. When all correspondences of personality are equal, posterity is assured as to beauty and fruitage of expression. Where there is an overlapping, either of good or evil, descendants run short of pater-

nal standards. A highly-keyed personality, whose consciousness is rather on the mental than on the desire plane, absorbs too much vital force in personal expression to enable his descendants to properly partake of parental, mental or personal advantages of parents. This explains why men of calibre often have descendants far beneath their personal level. We find the sons of Caesar and Cicero unknown and inconsequential save for their illustrious parentage. Too much vitality has gone in the maintenance of personal equilibrium. Men with high-pitched ambitions, men with high-strung temperaments are absorbers of their own life-forces and thus have little to transmit to posterity.

The control of the finer forces of our nature is also the control of the moral element and the element of wholesomeness of progeny. It is also, and more especially, the factor through which the individual is himself perfected, harmonized in nature, and brought under control of higher influences. The personality is given greater area of expression, a wider field of activity, a greater evolutionary course. Personality is composed of various discordant elements, and it is in this discordance of vibratory influences and circumstances that personality changes and develops. Personality must be tempered; the discordances must be equalized into one unifying condition, and that condition is the state of psychic control. Psychic control is the control of the finer forces of our nature. And what are these finer forces? They are the residuum of past impressions and influences which have subsided beyond the plane of consciousness, but

which are still vibrant and effective. These finer forces are strange in their activity. They form the fundamental essence of passions. When a person says: "I am angry," a great deal more is implied than is supposed. A state of anger assumes definite form only in the plane of normal consciousness; beneath that plane it has resemblance to atomic elements. Gaining control of these "psychic atoms," so to speak, is gaining control of states of normal consciousness. An aggregation of thought is as vastly distinct from unconditioned consciousness as the body. Just as identification of the real ego with the body is radically erroneous, so the identification of the soul with mental conditions is wrong. The soul is not any separate state of thought nor any aggregate of separate states. It is free and unconditioned. As the soul associates itself with mental and physical phenomena, it identifies itself with them. Anger is a mental condition. It has nothing to do with the pure and unchangeable soul. Just as the physical world is the storehouse of material forms, so there is a mental world which serves as the storehouse for mental forms. Mental forms are only physical forms of rarer composition that are invisible to the corporeal eye and intangible to the senses. The mind, in psychic vision, can distinguish this mental world, its forms, vibrations and influences, and thus realize the mistake of identifying itself with mental forms. The mind, encased in the flesh, is naturally occupied with physical realities, but once its nature is known, or more discovered concerning its activity, a spiritual insight

develops which will afford clear perception of the finer forces. Back of our personal nature is the weight of the lives past and the influence of those lives vibrate with tremendous potency. Men find themselves urged to different expressions of conduct, willy nilly. They seem to have no control over conditions changing the current of their lives. Such conditions are the habits formed and regulated by numberless acts in past lives. The method of mastering these forces is through the medium of opposites, by arousing contrary states in the mind. The constant practice of such acts as these states represent will form an opposing force against the compelling influence beneath consciousness. All subconscious activity was once in the dominion of conscious control. When anything passes beneath the plane of consciousness it is not essentially different than it was in the conscious area. It has simply become fine and potential. Each and every thought is another link in that chain which must be severed ere the soul can breathe the pure atmosphere of Spirit. Good and evil, pleasure and pain, all these and their resemblances have no purpose, save the transformation of character. Character, in reality, is consciousness in the normal; it is also the functioning of consciousness beneath the plane of the normal. Subconscious forces and vibrations are partial influences of character, each striving for mastery over the others. Single of these psychic elements of character formulate into varied aggregations. Some have the character of anger, of gross passion, some of covetousness and different

forms of selfishness, and so on. Some also have the character of hope, of patience, of perservance, of strength, of truthfulness, and various forms of virtue. Good and evil, with all their variations, are in the mental world, existing on higher or lower planes. The meaning of personality can thus be understood in the nature, quality and power of character. Qualified by duality and manifoldness, the mind is the foundation and the area of every expression. Into this network of the mind the soul has placed itself. The aim is to extricate itself from this network of illusion. Just as long as the real "I" is identified with anger, with fear, with weakness, with hope, or with any of the distinctions of good or evil, just so long is the mind the recurrent inheritor of physical bondage. This world is a great school. The child does not question concerning the construction of the school. It does not know the builder or the building conditions under which it was erected. All he knows is that he has his lessons to learn, that if he learns them he will be rewarded, and that if he fails to learn them he will be punished. We have our duties before us. We know that if we pursue a certain course it will be inevitably followed by pain. We also know that if we pursue another course it will bring us peace and reward. The very first lesson to be learned is that pleasure and pain are in themselves relative that they lack meaning outside of their value in developing new and more inclusive ideals of character. Character, however, is only incidental to further enlightment. Character

leads us through the various experiences of terrestrial life, reincarnating the soul time and again and, finally, revealing to it the divinity of its nature. The evolution of character carries us from primitive moral concepts to the highest, and back of each character is the entirety of this evolution. All come through the chaos of the beginnings, upward and upward, until the very highest climax is reached, the development and the perfection of human nature. Innumerable human lives develop the character of the potential god. The god-like character reincarnates until, through the vison of the god, a faint glimpse is caught of the final realization of the omniscient, omnipresent, solely existent Supreme, the soul of the human, of the animal, of the god, of the lowest of creatures.

Charcater is another method of attainment. It is the development of the best of the elements of human nature. These high sounding names, pregnant with psychic unfoldment, are simply different names for character. All moral effort is effort at psychic control. It is the relinquishment of the lower for the everlasting Self. It is the real assertion of developed individuality expresed in the realization of the adept. Every effort of self-control is an effort in the final realization of that wisdom which can alone redeem the soul from the cycle of ignorance and superstition. Therefore, whosoever minimizes the importance of character in the evolution of spiritual consciousness, blasphemes his own nature. Before the higher can be reached, the lower must have been

passed, and that lower is the instinctive and the selfish self, the self of appetites and physical desires. The passing of the lower is the education of the human self, and the human is the reflection of the divine. All self-repression performed for the sake of Self, all extinction of the lower for the higher, all sacrifice and sorrow undergone for the sake of the soul is realized in normal culture. This is the secret of morality which few who delve in metaphyscial abstraction discover. There is always this danger in reasoning in universals that particulars are lost sight of, and particulars are as weighty as the highest embracive concept. Particulars may lose their meaning and identity when absorbed into the final thesis, but, considered in themselves, their importance is definite. The identity with the Supreme, the realization in consciousness of the divinity of the soul transcend all finiteness. One cannot say: "Such a state is this," or, "Such a state is that." It is neither good nor evil, for it is beyond these as beyond all relativities. Such a state is inconceivable and unknowable to the human mind. It is knowable only to those whose strength of purpose has carried them beyond the limitations of the human mind into the perception of essential truth and life. The sincere philosopher keeps pace with his convictions. No one who is aware of its poison, approaches a venomous snake. Neither will the true philosopher, who sees unity in all, oneness in manifoldness, who recognizes the existence of infinite intelligence and the infinite presence of the Supreme, violate his convictions by infringing the

moral code "Whatsoever you do unto the least of these, you do unto Me," said one of the greatest of the children of men. Belief is truest belief, only when supported by the heart.

Long is the way of darkness, and dense the night of ignorance. Steep is the upward ascent from the primeval, and the light which illumines the early path is feeble. The way is paved with the forms of body and the forms of mind, and thought is as gross as matter, for it is all grossness in comparison, with the rareness, the super-fineness, the aesthetic beauty of Spirit. All that is gross belongs to the order of illusion. Illusion is the mother of night and night, the habitation of the ignorant. Most terrible of the terrible is this illusion, for it is the mother of all terror, of the terrors of birth and death, of the things which seems hopeful and the things which seem hopeless. The veil of indiscrimination blinds the vison; the light is not seen, nor is its kindly influence felt. The sacrificial knife has been raised and the victim is sacrificed on the Altar of Darkness to the Primeval Mother, the Mother of Re-current Terror. There is much wailing and much woe for all the things which are false, because of their appearance of Truth. The Truth alone is self-established, for the Truth does not change, and the Truth leads.

The dawn of deliverance is the signal for redemption. The Voice of Truth is the Voice of the Silence. The awakening of the moral is the morning of deliverance, and its keeping brings the seeker into the unclouded day of Spirit. There is more truth than

is known, and there is more truth in the truth which is already known. The quest of truth is the business of soul and, if tthe soul rightly relates itself, it can expect the fullest revelation of truth. Nothing new can be said. The truth is the same, and has ever been the same, only its aspects are new, only its definitions suited to time and necessity. The ever-living truth is ever the saving truth. The truth is eternally one, essentially ever-present, essentially embodying the exalted principle of omniscience. He who has seen the truth becomes possessed of the truth, becomes one with the truth. In this sense, truth is separate in meaning from its ordinary significance, for it is the spirit of truth above all formulas, the spirit which interprets truth and guides its dispensations. "When it is night to all beings, then is the man of self-control awake: when all beings are awake, then is the night of the man of knowledge." The man of self-control, of moral stamina is ever on the look-out against those very things with which men are most occupied, and for those things which seem so pleasing to most men, he is least concerned. His day is their night, their night, his day. Their knowledge is his ignorance; their ignorance, his knowledge. Out of the night of spiritual darkness duality comes forth; out of the day of spiritual knowledge come unity and the consciousness of unity.

Morality has special influence apart from the ethical. It has a sanitary influence, and that is practical. It is the practical adaptation of truth to life wherein its consistency shines forth and, in this respect, the

practical influence of morality is that it gives tone and freedom to natural growth and expression. It harmonizes discordant phyiscal vibrations and unifies conditions when proper activity depends on unity. A little reflection on the nature of ethical demands presents a clear insight into the respective social and sanative conditions brought about by obedience to them.

The breaking of the moral code is the breaking of natural law. All excesses or the practice of conduct leading to excesses are unhealthy, as well as immoral. This affords new views of many things, which, differently considered, lose relation and significance. When men realize that different practices disturb physical equilibrium, they will at least appreciate the uses of the Law, even if they fail to follow it. The Law is not short sighted. At times it is simply rendered, and men imagine the truth as something far-fetched and fanciful, but the wisdom is real, as its practical application verifies. We are often blindly led by desire into paths seemingly strewn with pleasures, when, in reality, they are bordered with pain. Many deeds are "like goodly apples rotten at the heart." We are beguiled by the sophisms of desire. The moral has value, again, in that it is protective. The immoral is injurious. When we do wrong it is ourselves whom we injure. The influence of conduct may extend to others, but the individual reaction is of far greater consequence. This idea, thoroughly established in consciousness, would inhibit the committal of many a crime. As it is, men believe they

are pleasing themselves when they are frequently causing themselves illnesss and sorrow as a result of thoughtless conduct. It is like a sphere. The presenting side of the sphere seems pleasing and promising, but the opposite side is dark and foreboding. The personality turns the presenting side about to obtain a more complete view, and the dark side shows itself. That is the meaning of immorality. When we are immoral, we are our worst enemies. As the soul evolves, it discovers that it has neither friend nor enemy, but that its own acts attract good and evil conditions. The soul, in this, is absolutely free. Within its own depths lies the power to evoke bliss or pain, and as most persons are in ignorance of how to arouse the hidden forces of the soul, they measure out pain to themselves, although their purpose is self-pleasure. Pain and repeated pain follows, because the soul has not as yet developed the discrimination which distinguishes between the things which truly make for pleasure and the things which cause pain. The appearances of things deceive and will always deceive. The eye of the mind must train itself to see beneath the surface and to distinguish the germ of pain in the heart of seeming pleasure. There is no happiness in immoral or in selfish acts. Inordinate passion leads to mental and physical ruin. The drain on nervous energy is a robbing of the vital stamina. Passion is the perversion of natural desire. The fire and fever of inordinate desire consumes the mental and psychic forces, disturbs the instinctive life and destroys the conditions for spiritual harmony and

progress. In these things lie the interpretation and the logical consistency of right conduct. Right should be enacted not for any sake, but for the sake of right. To be morally right is to be physically and mentally adjusted; it means the harmony and perfect equilibrium of personality. Man's responsibility during the sojourn on earth is the perfection of personality, and personality can be rendered perfect only by controlling its various principles. This presents a worthy attitude in relation to justice and truth. True, there is a humanitarian, an unselfish and an evolutionary motive for doing right, but the greatest motive is self-perfection.

It is not in verbal assent to moral codes and in their intellectual support that good is done, but in actual, daily practice. Practice of moral demands will open the door of spiritual knowledge. If we are true to ourselves and develop the very best within us, it follows that we can then be false to no man. We should be moral, because it is unhealthy to be otherwise. Some of the passions are directly telling upon the organs and functions of the body. Anger can cause the rupture of blood vessels and disturbs the proper action of the liver; fear will cause nervous prostration, often death. Jealousy and grief also have their effects on the body. Cases are frequently recorded where infants have died as the result of nursing the mother's milk, poisoned by her sudden and violent anger. The nervous and functional troubles arising through inverted desires and emotions are numerous, and often chronic and mortal. There-

fore, even from a physical point of view, too much stress cannot be laid on the uses of morality. Morality will not be regarded much longer under a dogmatic or purely religious heading. The time is fast approaching when the morally afflicted will be placed in the same standing as the physically afflicted, and treated and cared for. Advanced surgeons are already performing operations upon children of abnormal tendencies and, in frequent instances, complete cures are brought about. There is deeper value and importance attached to the conditions of the morally afflicted, for they are no longer considered wicked, but sick and, as sick persons, need medical or surgical attention. Under the heading of immorality may be included all such insanities as morbid worries of whatever description. Responsible persons have no right to worry. It is sinful. It tends to self-depreciation and to weakness, and weakness is the only original sin. Morbid fears deplete vitality. Worry is as much of a sin as any numbered in the decalogues of religions. The most important influence of worry is its tendency to self-destruction. There are more ways to the suicide's grave than the sudden, fitful self-destruction almost daily witnessed. There is the self-murder arriving at its purpose by circuitous paths, and of these are worry and passion. In the mind of Him who wots of all things, the person who drinks himself to the tomb, or slays himself through mad passions, is as guilty of suicide as he who deliberately places the revolver to his head and shoots the bullet which sends him into eternity. This is another value

of morality, the value of responsibility. The results which this responsibility carries are more terrorsome than the wildest fancies of hell, for unlike hell they are real and cruel. It is only through pain that experience is gained, and often that pain is bitterest.

Experience is knowledge in the nut-shell, not dry, scholastic learning, but the conscious appreciation of the values of life. It is often a hard drilling. The pursuer of passion, fettered by the iron chain of habit, has a hard time bursting the links of vice. Yet it all lies in the educated will, which must be aroused into activity and determination of purpose. Then the conquest is easy, but this arousing of the will is far from the mind of the immoral man. He cannot school his mind to the necessary renunciation; so pain and misery compel him. When a man realizes danger from a certain direction he will not follow the line. The stricken soul must come to the practical realization of the danger and the suffering following the practice of evil conduct and absorb into consciousness the experience of pain. Then only can reform be hoped for. Then the will arises equal to the task of conquest over moral infirmities. Then the man can take a new hold on himself, uniting the lower with the higher Self. Men are their own executioners. There is no god who punishes. Who shall punish the soul in its nature essentially divine? The essence of the soul is the essence of the Law. The Law and the individual are one. Therefore it is the individual himself who inflicts his own punishment. Unacquainted with the vital truth and with that discrimi-

nation which distinguishes between good and evil, the soul pursues the mad course of desire, satisfies the cravings of the lower self and thus comes to misfortune. Each and every channel of imperfect expression has to be reconstructed. Each discord must be brought to harmony, until the entire nature of personality is well related. The only duty in life is the transformation of evil into good habits. In the perfection of character is the perfection of personality, and in the perfection of the personality is the growth of the real individual; and the perfection of the individual is the discovery of the soul and its identity with the Supreme.

The soul is a magnet, attracting to itself everything and anything which it desires. Attractive forces attract to themselves only those conditions which are harmonious with their natures. This harmony often becomes inverted and the attraction and the result are, accordingly, inverted. One thing, which, praetically applied, is the greatest curse or blessing, is the knowledge that nothing can affect us from outside, that nothing outside of our own nature can impose anything upon us. If someone robs us, it is we who are robbing ourselves. If someone cuts our throat, it is we who are cutting our own throat. If we are illy born and physically deformed, we have ourselves to thank. No one but ourselves is to blame. We are the masters of our fate and the architects of our destiny. In our hands lies the future, perhaps not the immediate future, for that is already determined by past deeds, yet that, though not radically changeable, can

be bettered by the resolve to live harmoniously. Once the will has been educated and aroused, there is no end to its transforming power for good. Nothing can prevent its currents of expression. It is all in the will to be. We are so much concerned with the will to have. The manifestation of the will to have is the root of all selfishness and inversion of character. The will to be leads to exalted heights, transforms the miserable into the divine, changes the currents of evil into good, develops the inner faculties and powers of Spirit, leads to Self-knowledge and, ultimately, to realization. Therefore, men should make it the master-purpose of their lives to cherish and practically set forth the will to be.

Moral practice is the pathway of redemption. The divine can realize divinity only in the manifestation of divinity. The pure and holy are realized only in the personalization of purity and holiness. That which is beyond birth and death must manifest this beyondness, and this manifestation is brought about through the constant practice of morality and unselfishness. In the core of every life stands that one Self. This is the true; this alone the immortal fact; this is alone the saving knowledge. This immortal Self is to be reached by the pathway of the glorious and perfect ones, those who have gone before, they the Sons of Light and Truth who have manifested in the Buddha and in the Christ character. These characters express the summary of moral practice. They are the essence of all that is pure and holy, all that is good and great, all that is perfect and sublime. This exalted

state is reached only through long and wearisome lives of infinite patience and struggle where lapses are frequent and the rise difficult. Nothing reaches the goal in a moment. Everything is the result of long, patient, and persevering effort. That is why the path-way of the Immortals is beset with obstacles and difficulties at every turn. This struggle is symbolized in the legend of St. George and the Dragon, in the legend of the Holy Grail, and in all great myths which have served as the moral standard for different nations at different stages of their unfoldment. This is the meaning of folk-lore and of all those elements which form the nucleus of great epics. This is the emphasis, and the worthiness of morality. It is not that the moral is of itself saving, but that obedience to moral demands is the path to realization of super-conscious truths. For ages upon ages man has dealt with outer meanings, with surface understandings, when deep beneath all this surface rubbish is the golden light whose ray gives whatever import there may be to external interpretation. Great is truth and perfect is wisdom, but both are beyond the average conception. Truth is to be discovered, and with as great a zest and fervor of research as the worldly-minded give to the things of worldly importance. One cannot reach the heart of the universe and the secret of wisdom through haphazard and ill-directed effort. It requires the veriest energies of soul, veriest sincerity of purpose, exalted enthusiasm and high-mindedness. In this highest of attitudes, conscious value of truth and life is brought to personal realization. For

this reason, obedience to moral demands is the essence of all virtue and the beauty of all truth.

What is the nature of the moral? How is it to be determined? What are its essential characteristics? That must be discerned by the soul itself. It is the duty of the soul to lay questions before its individual understanding. It must face each and every moral problem and solve that problem to the exclusive definition of the individual conscience. The soul must find itself through the solution of the moral problems. When it awakens to a sense of personal freedom and discovers that knowledge which leads to the emaneipation of the intellect and the broadening of spiritual vision, only then is it in harmony with moral values. Morality has as deep a value in the order of life as science. Its final conclusions are scientific and, as previously stated, hygienic. The entire energy of the universe is far from physical; it is radically moral. It is not mental or scientific; it has purely moral relations. For example, the birth of the globe we inhabit has its ultimate purpose in the perfection of the feelings of its creatures and, as this perfection is to the greatest extent synthesized in man, it is the ethical development of the human race for which the earth is revolving about the sun. This is the purpose for which the sun rises and sets, for which the entire solar system moves and evolves. The ethical has its highest import in the consolidation of the true nature of man and the disintegration of retrogressive impulses and tendencies.

It is not the focalization of power, not the consoli-

dation of tremendous mental energies, but the evolution of the heart of man and of the heart of the universe in which all effort is founded. The Great Unknown and the Blissful Supreme is mirrored in this reflection of Nature. Nature's aim is to perfect that reflection, until it is so purified and so purged from distinctions and personal idiosyncracies, that it loses separateness and merges into the very heart and living essence of the Great Unknowable Soul, the unit of existence, the heart of all wisdom and love. Morality is the spirit in the union of the lower and the higher. Many are the pathways which lead to the Supreme, but all require an adoption of moral values. All pathways demand purification of the heart. Knowledge, power and bliss are but variable aspects of one divine essence, and that is Love. When it is realized that all knowledge is in consciousness, and that consciousness has its value in the emotions, it is readily seen that the perfection of knowledge and the perfection of consciousness is but the realization of the deepest and the highest and the greatest of all emotions, the emotion of love. But this love is distinct from the ordinary conception and interpretation of love. It is transcendent, born in the empyrean of Self; it is beyond and beneath and inclusive of the loves which find their beginning and end in the personal. These truths "must be seen, heard, perceived and known." They must not rest in the soul as formulas of belief. The aspirant is through with belief. Direct perception and complete understanding form his ambition. The moral is the soul of the

sympathetic and the sympathetic is the soul of love. Sympathy means to feel with and it is in the feeling with the ideal, that the ideal is loved. It is beautifully told in the Upanishads, that nobody loves anything for its own sake, but for the sake of the Self, and the Self is the ideal at all times, in all conditions and in all places. For that Self all loves should be cherished; for that Self all morality should be cultivated. Morality for the sake of self-expansion, greater self-expression, greater self-unfoldment, these are first, fit and only motives. Freedom, infinite freedom of will, infinite freedom of intelligence, infinite freedom of expression, are essential in the subordination of the lower and the expression of the higher self. To responsibly express moral values, one must have absolute freedom. Otherwise where is duty, where responsibility? How can anyone be held responsible for what he is compelled to do? Where is either the merit or the demerit? Morality has inspirational importance. Leading, as it does, to the purification of the elements which constitute personality, it conduces to the inflow of higher knowledge and spiritual instruction. The density and materialism of the human elements cause spiritual ignorance and pursuit of the follies of the senses. Nothing great was ever accomplished by the chase after sense phantoms. It is in the search either after the mental or the spiritual that the transmutation of lower orders has been carried on. Whatever progress we make is due to the extension of mental over physical elements. The extension of the psychic and spiritual will lead to far

vaster vistas and greater achievements. The extension of the mental has been at the expense and through the control of the physical. The physical is allied to the instinctive. The mental is associated with psychic and spiritual values.

Morality is the spirit and the mother of progress. The social standards of the race are moral standards. They have developed through the suppression of lower instincts and tendencies. Truly, we are deeper than we know or appreciate. Our promptings are past our discernment, but ever and ever does the voice of truth reach through and through the soul. Sometimes perception is direct; sometimes it is clouded, taking the form of intuitions and impressions. Truth is the Paraclete of civilization, ever present and vivifying. Truth and the moral element co-exist. The former is the subjective aspect of the latter. This is the heroic and exalted conception of the relation of the human soul to morality. This is the annunciation of the promises of the Self within. The adjustment of personality to this high understanding is the finality of effort. This is the truth which brings the mind into the clear light of the spiritual day, which brings it into the understanding and the true appreciation of spiritual power and consciousness. As it is, we are the glorifiers of our ignorance and smallness. The usual appreciation of morality is narrow and accustomed. The width of moral meaning must be further emphasized and with practice corresponding.

THE LAW.

CHAPTER VIII.

THE LAW.

In the various phenomena of nature we find an unvarying law of cause and sequence. Everything comes under the dispensation of this law, and upon it science and philosophy are founded. We reason from effect to cause and from cause to effect. This reasoning assures the fixedness and definiteness of natural purposes. We are convinced that everything is well, for there is nothing but comes under the dominion of the unchangeable and ever-present law of causation. Especially are we certain of the truth and the right in personal life, and in the progress and purpose of racial evolution. We are confident of the workings of this law, well knowing that our relations to it determine our progress. The law of causation is an axiom of reason. It precludes the existence of chance, the latter being only its indiscernible workings. The law is the essence of principle and truism. All things move and are by the law and their perfection and final freedom come only through the law. The law is the principle of universal and impartial justice. Whatever occurs either of good or of evil comes under the predispositions of the law. That law is the potential source of phenomena, the reason for their existence, their development and final dis-

solution. It is the conditioning factor of misery and joy, of pain and pleasure. The working of this law manifests in the evolution of planets and their humanities. Every man is a surety to himself. He lives within his capacity for achievement and nothing, save perversion of desire or blindness of intellect, can interfere with his development.

The law is revered as well as feared, for it is a light as well as a darkness. It may rise as high as it may cast low. Within the operations of the law, man is a free agent. He can choose his conduct and determine the intellectual conclusions which form motive principles for conduct. The law is as extensive as the universe is possible of development. It is the origin of phenomena and relative life. Beyond relative life there is no law, for Spirit is beyond the senses and thought. All manifestation within the realm of the mind, or within the realm of matter is under the sway of law. The saving feature of this law is its evolutionary tendency. It has but one perspective, the perspective of hope and the vista of achievement. Ever busied with higher interests, it constantly moulds the nature of man into channels of developed expression. The upward course is tedious and often discouraging, but the law brooks no difficulties and is conscious of no barriers. Filled with the purpose of perfection, it is one with perfection, and its workings dispense in no way, other than that of perfection. Yet is the law nothing in essence separate from the nature of the soul. It is not that the law is one thing and the will of man another.

They both are synthesized in a higher unity, the unity of that ancient and unknowable condition where consciousness, law, plurality and all things of relative origin pale into the all-embracing fulness of the Supreme. The law is the faithful distributor of merit and demerit. It takes cognizance of each thought and each word; it is the custodian of each act and desire. It discerns motives better than we; it knows inmost thoughts and the psychological foundation of all conscious activity. It knows, because it is conterminous with the performance of acts and the thinking of thoughts that form the various strata of tendencies and possibilities. The law is the moulder of disposition and character. It exists in the essence of personality, disposing it toward different possibilities and limitations. We cannot too fully appreciate this activity. All that we are to-day is the fruit of past acts. That is rational. It cannot be otherwise. If all things proceed from given causes, then present personality is an effect of past personality. The effect is not different from the cause. Cause and effect are one. It is our perpetual method of looking at things in the light of duality, which renders us incapable of discerning oneness in effect and cause. The effect is the manifestation of the invisible cause. The cause manifests, and in that manifestation is the effect. It is like the elongation of a cord from a dark into a lighted room. We cannot see the portion of the cord hidden by the darkness. We see only the portion which extends into the light. We understand that the extended portion is

but the visible form of an invisible form. This reasoning applies to the entire world of phenomena. We see but the half of a given whole and pronounce the half a complete whole, losing sight of the invisible half. Scientific investigation and diligent research correct our earliest impression. We see new meanings in most ordinary and commonplace circumstances and objects. In this newness of vision, intellectual depth and breadth are born. Narrowness of vision is the cause of narrowness of conduct and progress. Seeing both sides of a thing applies, not alone to moral and social understandings, but equally to the intricate problems which confront the mind and heart. There are times when the racial intelligence, or a portion of it, is prone to one-sidedness of vision. This fault leads to innumerable complexities, both social and religious. It is the drifting to "Dark Ages." With the advance of scientific progress and with liberty of thought, a new era is born, an era of discernment of law, order and truth.

Law is truth, for it reveals truth. It is order, for it evolves and furthers order. It is justice, because it is the origin of justice. It is the containing element of all virtue and advancement, for it is the mother of evolutionary tendencies and emotions that are complements to high moral and religious concepts. Law is harmony, and in its menta-psychical connections, the source of music and mathematics, for both these have their psychic origin in the relation of harmonies. We are too human in our views; when we speak of law we apply it solely to social or moral

problems. Law is universal in its activity and influence.

"In the beginning was the Word," said the great Evangelist. It might, with equal appropriateness, be said: "In the beginning was the Law." There is nothing which does not vibrate within the circle of the law. This truth is the fact upon which the idea of universal brotherhood is based. There is nothing in the universe that does not stand in fraternal relation to the rest of life. The law is the principle wherein all loves find their ideal, for it is the sustaining spirit of all beauty and loveableness. All objects have their ideal in the law. Therefore it is the law which is worshipped and loved. Therefore it is the law to which all lives are earnestly adapting themselves. Knowingly or unknowingly the law is our love and our life. It is our all in all; it is the source and materialization of all hopes and ambitions. Many and glorious truths are herein implied; for the realization of greatest realities keeps apace with obedience to the law. The law embodies the worthiest of hopes; it is the hope for the reward of individual efforts. The knowledge that we are indebted to no one but ourselves is inspiring. We are the custodians and the directors of individual progress through the activity of the law. The essence of spiritual law and consciousness is indistinguishable when the law is fulfilled and its mandates obeyed. Obedience is not slavery to imperative decrees. It is the realization of the Self which is real, worthy of effort, the soul of this phantom self. The phantom self is

unreal, and in this sense is bondage real. Each worthy deed and desire is a step placed by the law on which the weary traveller of life's journeys finds a saving foothold. There is no bondage if the law is discerned in the fulness of its activity. Bondage can only come through the ignorance of the lower self. The soul of man and the law live and move on the same plane. The personality is only relatively free. It is free as it unties the knot of ignorance and removes the veil which imposes falseness of vision. Personality is within the law. Without the pale of the law is the ever-free and ever-blessed Self. The spirit of man is not bound.

Established within its inscrutable premises, the law determines the expression of all things. Many labor under the impression that the law is antagonistic. There is nothing more conducive to our interest than its fulfillment. Inasmuch as whatever we do is decreed by inevitable law, we know that we may direct the workings of the law to advantage. No one denies the right of choice. We can do as we wish, but, once having performed the deed, we are bound by it. In one sense, therefore, we are the makers of destiny. In another sense we are ruled by it. Past conduct determines present possibilities, tendencies to good and evil and to the different pursuits of life. If we possess possibilities we are only inheriting what is due us. This should serve as an excellent motive for work and development. No effort can be lost, for it has its proper relation in the development of personality. We are worshipping ourselves when we

attend to the best that is within us. This is the worship of the highest Self, the soul of personality; it is a closer approach to the innermost sanctuary of the soul, where Self eternally resides. Viewed in this light, many unimportant circumstances of life assume vital importance. Commonplace tasks are elevated beyond their accepted meaning, and become sacred in character and practice. The law reaches its upward way in spirals. Every endeavor, however small, is a reaching out to the highest Self. Each conformity with the law is an effort at uniformity of existence, and this uniformity is the soul of the highest Self. The highest religion and knowledge are embodied in personal adjustment to the activity of the law. Then the law loses all its terrors and becomes the kindest of helpers on that upward path which all must climb.

Circumstances never alter cases. It is we who alter circumstances. True it is, that each man carves out his individual destiny. Each man is the originator of all that occurs in his life. These ideas hold the charm which misery sometimes bears. Misery is often like the dull earth hiding precious ore. From inharmonious circumstances wonderful results are frequently obtained. Fortune can never defeat us. It may bear us to the ground; it may isolate us from friends and place us within the very midst of enemies, but it can never crush the soul for, Phœnix-like, it arises from the ashes of the past and, re-entering the theatre of life, is prepared to meet new circumstances and surroundings. Through misery, men fre-

quently learn the art of life. The law in its workings is a teacher in disguise, ever having their highest interests at heart, ever at work effacing the lower and expressing the higher Self. Misery is the mother of many virtues. She is candid with us. Burdened with excess of good fortune, ambition becomes enfeebled and the soul is unfit to fulfil the duties for which life calls. Misery is the maker of the hero, of the soldier. "A character is formed," says Schiller, in the rush of the world." Misery, misfortune, sorrow, these and similar conditions give strength and character to personality. They call for the exercise of the energies of the soul. The greatest characters are those upon whom the greatest responsibilities and sorrows have fallen. Life is no playground; it is a field of action and of experience. A great devotee besought the Lord to give her nothing but sorrows, as sorrows made her ever mindful of Him. Similarly, the heroic soul welcomes the unpleasant things of life, mindful of the great spiritual gain and strength which come with the overcoming of obstacles. All great things are the fruit of pain. Birth is a sigh and death is a sigh. All things begin and end with a sigh. In that sigh the child of mind, the fruit of experience, is born. The fluctuations of sorrow are perpetual. Each soul has known death and sorrow many times, and each soul has thereby gained strength, individuality and knowledge. Life is a deep mystery, and the deepest of all mysteries is pain. We know it by its value as a teacher, but even pain is transient; the law alone endures. Pleasure and

pain are sources of experience, but, of the two, pain is the more real. Pleasure is a phantom. It never satisfies. It only feeds the flame of desire. In pain do all creatures move, and sorrow is the first of all truths which pave the Noble Way. The law is the fulfilment of hope. The law is the provider for its followers, even as the sun is the life of the earth, and the air, the provident element for flight of winged creatures. The law is the custodian of all things moved by law and all conditions are determined by its activity. The followers of the Path are ever provided with the needs of the material. The worldly-inclined do not appreciate this providence of the law, but the eminent of soul and the discriminating of mind know that the lily of the field is clothed in its spotless magnificence through the law. The material man centers his surety in financial holdings, but the spiritual man places his security in those treasures which are beyond any perishing.

Spirit is the principle moving the wheel of the law, therefore its dispensations and fruitage are, directly or indirectly, of the highest spiritual character. The law reaches through the individual, bringing him into rarer and rarer associations with ideas and circumstances of spiritual value. It gradually relates him to the highest Self, for the law is the manifestation of the wisdom and the glory and power of the highest Self. In the highest Self, all things are centered. It is there that all conditions of relative meaning and manifold character find unity and value. Spirit is the sustainer and the consoler

of this transient sojourn. The law is appreciative of the uses of sorrow. Sorrow is but a dark, foreboding, passing cloud in the clear summer's sky of life. If it gathers, it gives birth to the storm, but rain is the blessing of the fields. Thus, in the wisdom of the law, sorrow crosses the path of the aspirant to strengthen and spiritualize. Through all the variations of the law the mind should be self-centered, knowing full well that both sorrow and joy have purpose and value in the upbuilding and strengthening of character; and character is the goal of all effort. Personification has been the chief factor in symbolism and, therefore, we find the law personified.

Law is the embodiment of all principle. Involved in matter and in ignorance, the soul must abide by the dispensations of a working power emanating from the soul and at oneness with its very nature. The soul, under the thraldom of finality, must reassert its pristine condition of holiness, purity and spiritual consciousness. Nothing but the soul can bind the soul. The things which we regard as binding the soul are only so many variations of the soul acting upon itself. This is the symbolism of the law, the soul asserting or declining to assert the truth concerning its spiritual nature. In assertion is strength, evolution and final realization. In declining to assert is weakness, misery, ignorance, re-birth and the continual fluctuations of the tides of existence. Unknown and unknowable is the nature of the soul; unknown and unknowable is the nature of the law. Beyond causation, beyond this universe, the soul loses

manifestation, and beyond manifestation law is non-existent.

The law is not easy of comprehension. Multiform are its activities which baffle understanding. So many truths seem self-contradictory and at variance with justice and wisdom, so that we often question the existence of law. Dullness of comprehension, however, accompanies incipient relations of the mind to spiritual wisdom. Life is strange in its manifestations. On the one hand we find inestimable values, and on the other facts and factors discordant with the significance of the former. That is why theologians attribute unaccountable and incomprehensible conditions to the decrees of providence. At times, however, they have been so apparently unjust that even the most resigned became incredulous. The indiscernible is not the workings of chance. Even the most haphazard experience is an accurate working of the law. Coincidences have similarity and reasonableness of origin in their mental causes. There, the most fortuitous conditions are determined according to necessities. There, the reality of the most incredible experiences is to be found. That which is passing is only an image of a substantial ideal. The seeming impossibilities of the world of form are the actualities of the world of mind. The materially unattainable is the spiritually feasible. Suddenness and unevenness of conditions in this phase of being may have slow and mathematical beginnings in another phase of existence. The injustice of so-called fate is the highest justice of the law.

In life we find persons of unspeakable wickedness and of greatest unworthiness favored with riches, with social, political or other worldly distinctions. Such apparent contradictions of a principle attributed with wisdom and justice are sorely puzzling. Many loosen their spiritual hold, blinded by the surface expression of the law, which cannot be entirely connoted on account of psychic impulses reaching far beyond any seeming accord with present circumstances.

Grains of wheat have been found in the crypts of the pyramids lying imprisoned for centuries and centurics in the darkness and lifelessness of the tomb. Those very grains have been taken from their accustomed surroundings, placed in the ground, favored with sunshine and rain and, lo, the fruitage, after thousands of years of inactivity! Our lives are formed of psychic constituents, psychic grains, as it were, many of which are in potential existence for innumerable years. The time is not ripe for their expression, but when the time comes the personality will be affected. That personality is only a ray of the individual who, in times long past, expressed a personality that formulated the psychic impulses which some personality of the future must express. Our conscious life is only a white light in a dark background of indefinite subconscious life that developed its fulness through numberless past lives. The conscious elements subside, become fine and potential. Many of these elements cannot become active in immediately future lives. Their force is

dormant for aeons, until in some distant future and under proper conditions they become kinetic, bearing fruit. We may to-day generate psychic impulses which cannot reach the apex of expression either in this or in several lives to come, but, like grains of wheat in the Egyptian pyramids, the appropriate time comes and the blessing, or curse, of past acts falls upon the individual. Our present personality represents the potential elements of the subconscious self at the end of a past life. By strengthening the most representative of these elements, we choose the characteristics of the next manifestation. By dwarfing our present possibilities through inaction, we limit our next life to the expression of those psychic elements, which were of secondary force and significance at the close of the life past. And so in ratio. This is the spiritual science and reason of morality and it shows the necessity of realizing the best that is within us. This is the substance of philosophy. The soul is to itself what the law is to the personality, the arbiter of manifestation and progress. In the effort of the soul the highest activities of the law are embodied. This effort assumes highest proportions and most pregnant possibilities when it is unselfish, when it fulfils the law for the sake of the law. Then it expresses itself in work for the sake of work. So long as the soul identifies itself with the variations of the work with which it comes into relation, so long must it bear the good or evil fruits. Desire conditions the union of the personality with the fruits of its work. Desire identifies the mind with

its objects. Mind and object become one. Desire produces desire, and, desire recreated, enslaves the mind and produces bondage. The law is the instrument through which this identification and the method of its expression is established. The law is the wake of the soul's manifestation and also the path. It is the wake, because it judges the nature and activity of the doings of the soul; it is the path, because the doings of the soul have future relations, and these relations become the path of that future life which the soul must tread. The law is relative. It is one with that which changes, one with the risings and the fallings of birth and death. Causation, space and time are the avenues of its expression, and these three are perpetually conditioned. That which is swept before the all-powerful law is the personality. It changes with the changes which the law includes. It rises with birth, and it sinks with death. It soars with the pleasing circumstances of life, and it falls with the displeasing. The teaching follows, that personality is of relative importance, the essential value resting with the spiritual individual of which the personality is a shadow. This individual is instructed with regard to the inherent sacredness and divinity of his nature, with regard to his freedom from instability and change. The shadow of personality has, of itself, no redeeming qualities of permanence, no glory and no immortality. The individual is instructed that he is sufficient to himself. In this respect the law is the supreme teacher, the omniscient and the holy one. Truly, law

is principle and the Supreme is impersonal, but each may be personalized and spoken of as personally existent, personally active and personally responsive to the cry of the soul. The light of this idea enables us to speak of the law as the supreme teacher, because its activities are to the soul what the ministrations of a teacher are to the mind of the student. Thus, even the stones and the brook are our teachers, as the master-poet Shakespeare has said. In and beyond the circumscriptions of temporal life, in and beyond the life of change and relativity, the law is operative as the highest teacher, for its ultimate activity leads the soul into the acceptance of the supreme wisdom and more especially into the practical value of such wisdom, in beauty and divinity of character. The modulations of physical energy, the distinctions of material form and environment have their respective value in the unfoldment of the supreme activity of the law. The universal energy is, therefore, often represented as deity in manifestation, as law in manifestation. The meanest thing has its position on the upward way. The stupendous rock formations of mountains, apparently of relative spiritual worth, form the manifesting condition of sublimest beings. Yet the molecular elements of rock, in themselves, are low in the order of spiritual evolution, for "the Spirit is asleep in the stone." The law must be understood to be perfect under all circumstances. Its saving character and developing tendency manifests in the lowest of things. The ultimate achievement of this developing tendency is the

perfection of the finite manifestation of Spirit, the revelation of omniscience and omnipotence. Thus do we see our brother in the stone and in the sun, maintain harmony in personal affairs, and assist the harmony of the social and spiritual orders. It is for this, that our hearts are glad at the marvellous revelations of life. It is for this, that in the nature of the soul we are artists, for we appreciate the masterpieces of the Greatest of Artists, the omnipotent Spirit. That Spirit is the Self within, the immortal, the ever perfect, the ever blessed, the author and sustainer and unfolder of all beauty, whether material or spiritual.

The argosies which sail on the sea of infinite existence in the quest of infinite knowledge are many, but noblest of all are those which bear the crew who have sought the depth of depths and have found the path which leads out of the shoreless sea into the haven of infinite peace. Out of the darkness, out of the night and out of the storm and havoc of material distress, out of the night of ignorance and beyond the rocks of rebirth, shines the golden sun of truth. Open thy radiance, O Sun! Shine forth, for thy light is not different from that light which shines in the soul! Thy light and our light is one. The ship of safety which carries the mind into the harbor of wisdom is the law which wots of the darkness; the law which is of the radiance of the Sun of truth. That sublime port is the redemption of the individual; it is the sinking of the cargo of personality, a burdensome freight retarding the passing of the ship of the law.

To the law be glory without end and reverence everlasting. Unto the law must all wills bow. Unto the law must all do homage, for the law is the redeemer of the world. The greatest argument for the existence of the law is its absolute justice. In the slightest variations of proportions the law is divinely just. Nothing which comes to the individual, but is his. Nothing can befall him, but what he deserves. Nothing can come into his experience, but that he has attracted it. The mind is like a loadstone. Even as the loadstone gathers to itself the iron filings, so the individual mind accrues the external counterpart of the things it desires. All is within the individual. The external is only the projection, the manifestation of that which already is. The reward has its prior existence in the good deed, in meritorious thought and desire, even as punishment, sorrow and pain have their origin in previous inharmonies of conduct. This is the philosophical idea of reward and punishment. Orthodox conceptions teach belief in eternal reward or punishment for the performance of finite acts. Such a theory is nonsensical on its very face. The discriminating philosopher relegates it to the class of superstitions which have for ages played havoc with the mind of man, engendering many and varied forms of religious insanity and finding expression in dwarfed personality. The activity of the law is paramount in justice. Those who adhere to foolish belief do so by the affliction of the law which visits them in this form. People with such beliefs pass from this life into the psychic spheres where they

realize that their beliefs had no basis in fact. Those who believe themselves guilty of "eternal damnation," whose minds have been impressed with the hideous monstrosities of infernal images, for a time experience the torture of this nightmare. It is the manifestation of the law which they have attracted. Others pass from this life into the roseate hue of heavenly images and hopes, only to find that this universe is a universe of progression, that there is no eternal standing-still in sublime perfection as the results of good conduct. So long as personality endures, so long will the soul be goaded on by the relentless activity of the law. The soul must advance; it cannot be idle. Before it lie indefinite possibilities for unfoldment. Before it lies the problem of existence, and that problem, together with many other problems of spiritual character, must be solved. The soul must penetrate within the deepest constituencies of Self. The quest for knowledge will take it through repeated existences and repeated experiences until "truth is seen, heard, perceived and known." The law is complement to the soul. We cannot think of the one without thinking of the other. The law is related to all the activities of the soul. The soul is causal in its activity, in which respect it is positive. As the recipient of the fruits of its activities, it is passive. The associative factor in this connection is the law. The dispensations of the law are, as it were, separate from the activities of the soul. They appear to precede or follow, but in reality they are co-existent with the

manifestations of personality. The soul manifests, and in the manifestation is law. Law and the activities of the soul are one. The soul, in its divine reality, however, is beyond the operations of the law. It is only in a relative sense that the soul and the law are identical. In the realm of finiteness the soul and the law associate. Both are within the boundaries of this universe of causation, but that which is beyond this universe is Self and Self, therefore, is beyond law. The assertion of Self is thus the most exalted and necessary of duties. The worship of Self is the highest religion. The pursuit of the understanding of Self is the greatest of tasks. In the realization of the highest Self, the law is realized. The attitude taken by the individual to the law involves the greatest responsibility. As he wisely discriminates or chooses illy, the fluctuations of the law carry him to exalted heights or cast him into the throes of perdition. The law is the law of retrogression as well as of progression. It lies with the law to uplift beyond the present into the empyrean of truth, or to cast down into the darkest darkness, into the deep abyss of retrogression. So many facts and circumstances hinge, one upon the other. The performance of a single act of righteousness has its collective value on surroundings, and the doing of a wrong act reaches out beyond the personal aura, affecting the lives of others. It is not only ourselves we have to consider in the performance of actions, but the entire field of our influence. The responsibility is not alone personal, but extends to others. If a man should retire

to the mountain fastnesses, nevermore coming into contact with civilization, yet should he think one great thought, or perform one great act the influence would radiate beyond the confines of space, and touch some great soul who would communicate the spirit of the thought or of the act to the world. The law reaches out beyond the limitations of space and time. It carries its potency with the current of psychic motion. Thought, the influence of deeds and the value of desire are not conditioned by physical form or force. Being of the nature of mental substances and activity, they come under the vibrations of supersensuous and sensibly imperceptible motion. The conditions of mind are not regulated by the visible conditions of form. The psychic currents of thought are superior to the power and the motion of physical vibrations. Thought is the dominating vibration, initiating the impulse of evolution and civilization. Thought disposes personal tendencies in their physical relation. Thought, constituting the soul of conduct, and conduct determining the physical expression of the soul of conduct, the result of conduct preserves or undermines physical health. That which cements the soul of conduct or thought with result to the physical frame is the law of causation, the law of compensation. The law is appreciative only of the soul. Form is relative and the law is unsparing of form. Form is the condition of expiation. It is as the inhabitant of the body that we suffer the bitter experience of demerit. In psychic life, after death, the soul has the opportunity of transforming

past acts into the possibilities and tendencies of a life to come. Here is work, here the performance of duty, here the working out of the fruit of past acts, the development of tendencies and possibilities. The proper working out of present tendencies and possibilities determines the possibilities and the tendencies, the talents and the genius of the next manifestation; their misuse increases limitations, mars the area of activity and possibility of present talents, so that the next life will be far less in potential evolution.

The law is positive in its activity during earthly life, passive in its activity after earth life. The law is the measure of individual perfection. It places personalities in relation to other personalities. It shifts circumstances and conditions, but the goal of its efforts and the significance of its activity is the development, the accentuation, the realization of individuality; and the realization of true individuality is the realization of supreme truth, the truth that "all that exists is one," the truth that there is but one Supreme Individual, who is the soul of the souls of all animate and inanimate objects. Color and light, form and beauty are the variations of finite life, lending appearance of reality to things unreal. They constitute the illusion which emphasizes form and the needs of form, which considers the mind and its innumerable desires and idiosyncracies of emotion and understanding. They blind the mortal eye to the color and the light and the form and the beauty of higher realms. The growth and perfection of indi-

viduality is the object of the law. For a time it presents the personality with the closeness of another personality, but it is only that both separately develop through mutual influence. The individuality reaches higher degree of expression through association. This thought gives a true appreciation of the meaning and the influence of friendship. It gives a new value to friendship and exalts it beyond its limited and accustomed understanding. Who are our friends? Those who are bound by the ties of affection? Affection is often a garb of disguise concealing selfishness. The individual may not be conscious of this disguise, but a little reflection into the nature of his feelings and conduct frequently leads to self-accusation and the consciousness of selfish attitudes. Friendship has its basis in common need. It has its influence and value in the development of mind and character. Appreciation of talents, of possibilities, of characteristics of conduct is the vital bond. We need but consider the sustaining element in our associations to learn the reason why they are, and why they persist. It is sameness of ideals and sameness of appreciation. In true friendships, though there is often separation through incompatibilities of temper, there is never a loss of appreciation. When friendship has its source in the feelings or desires, it is short-lived, selfish in expression, and finally dies; but friendship based on artistic, on philosophical, on educational, on literary, on musical appreciation, friendship based on excellent qualities of conduct, lives on and on, though separated by

years and great distance. Emotional misunderstandings, though they may separate friends, never diminish their mutual appreciation. This is because development has come through the association. With the help of friends we reach beyond ourselves, discover truths or possibilities concerning our nature of which we should otherwise never dream. We can no more separate the personality of our friends from our life than we could, or would, separate from our life the development experienced through them. "Friends in need are friends indeed" is true in a material sense, but this proverb is of vaster truth in a mental and a psycho-spiritual sense. Material things are of assistance to the wants of the material. Spiritual values are of incomparably greater importance. Man may die from physical inanition, but this death is naught in comparison with the death, darkness and ignorance following in the wake of mental and spiritual inanition. What befalls the body, or its needs, is only a minor sorrow and loss, but the happenings to the mind and heart in perversion of emotions is the greatest of losses. With this idea in mind, the Christ said: "What doth it profit a man if he gain the whole world and lose his immortal soul?"

Poverty is the maker of men and also the maker of spiritual heroes. One of the dangers of wealth is the possibility of unlimited satisfaction of desires. Satisfaction inflames and renews desire. The greatest beggar is he whose needs are most. His mind is ever in the beggar's frame. What is out of the reach

of possession is generally out of the reach of desire. This is the value of renunciation; though a man be possessed of boundless wealth, though his raiment be magnificent and his fare sumptuous, if he remains unattached to these things, he has truly renounced the vanities of existence. A man laboring under the most trying poverty, if his mind is burdened with desires, is more miserable through his desires than through his needs. The attitude of mind is the determinating factor. The saint, though surrounded with things material, attaches no value to them. The worldly-minded, though in the throes of ill fortune, sets his heart on the things beyond his gaining. The law first develops the material and then the mental. It is the mental development which is the triumph of the law, the initiatory impulse to the perfection of mind, to the realization of its powers, to the perfection of the soul and the realization of its divinity. The mind is the containing element and measure of material things. We must try to search beneath the surface of the material and appreciate the mental qualities. It is these that determine the essence of conduct. If we do this, we will frequently find that apparently questionable conduct is perfect in meaning. The intention being good the value of the deed, though often the symbol of undeveloped understanding, must be accordingly weighed. We must not too quickly condemn. The law considers the value of conduct and comprehends the inner mental significance. It understands the motive principles of desire. It is mindful of limitations of intelli-

gence, and rewards or punishes in just ratio to the understanding of right and wrong. Justice and mercy are the co-existing features of the law. We have been asking a personal God to forgive us our trespasses, when no trespass can be forgiven or forgotten in the final sense. Wrong conduct and limited expression of the past, inversion of possibilities must be eradicated by right conduct in the future, and by developing advantages and talents. We have sinned against our own nature, and it is we alone who can forgive ourselves. We have buried our talents in the ground, and we must consequently suffer the penalty of loss. We have wasted our possibilities, and we must accept consequent limitations. We are the doers or the undoers of our fortune.

It is good to bear in mind the values of life and the meaning of experiences. It is good to appreciate our friends, not in an emotional sense as much as in a consideration of their developing influence in our lives. It is good to appreciate the resurrecting influence of misfortune. It is good to weigh fortune in the balance so that we are not overcome by pleasure and the satisfaction of desire; so that in the end we are not the victims of the follies of the senses. All things which rise, fall. All things which reach a climax, descend. This is particularly true of material circumstances. To-day we are in the rush of material progress; to-morrow we are the victims of our own shortcomings. It is we who direct the mental currents that express themselves in physical gain or loss. Hope, boundless hope, is our guiding star

in this ocean of life and that hope is the spirit of the law.

Nothing which comes into existence, nothing which is associated with our experience, no event which takes place, but is the sequence of the law. From the molecule to the vastest sun, from the minute, structureless amoeba to the most spiritual being, and the most cultured intelligence, this law is operative. All are governed equally and impartially. Obedience ensures safety; disobedience entails misery. In the complex situations of life, thought and action, in all the experiences of an individual, of a community, of a nation, of an age, of a humanity, the law of cause and effect holds. The operation of this law is as much a mystery as is birth, death or life. No one knows why a cause must become an effect, or why an effect, in turn, must become the cause of another effect. The scientist in his search for knowledge, the philosopher in his inquiry for truth, the advanced spiritual person in his constant longing for spiritual bliss and Deity, must come to the origin, to the root and manifesting cause. The effect then is traced, and the path by which the cause was learned is corroborated. Each day we generate innumerable causes and reap the effects of numberless causes generated, through our actions in the past. The actions of the present will become other causes to pursue us, either for happiness or misery.

Thoroughly imbued with these thoughts, we will endeavor to renovate our character, and thus gain a transcendent attitude toward life, a deeper insight

into many things hitherto unappreciated. We will, in a somewhat better way, understand the relations and responsibilities we bear to ourselves, to our surroundings and to all those with whom we come in contact. We will realize the all-importance of conduct, the sterling and lasting qualities of good deeds, the evil and the misery of wrong-doing. Our daily experience teaches us that the results of sin are pain, and if inverted acts, thoughts and words are persisted in, they will ultimately cause spiritual death even as the transgression of any of the natural laws, if carried on to any degree, will terminate in the decay and destruction of the body. We are likewise acquainted with the knowledge, that right living insures health, happiness and a form of bliss of which no one can deprive us. We know all these things, but the truth is we know them only theoretically. Practically, they are far removed from our lives. There is an ocean of difference between theoretical and practical knowledge. Practical knowledge is practical truth and the appreciation of the practical value of truth; practical knowledge is the proper adaptation of consciousness to the things of which practical knowledge informs us. Practical knowledge determines practical attitudes. No one knowing poisonous herbs consumes them. Spiritually applied, practical knowledge is the full understanding of truths which for ages man has believed, and only partially realized. Volumes upon volumes have been written on spiritual facts. Learned disquisitions and treatises have been carried on and distributed, but

still the average man remains lamentably ignorant of spiritual truths. They have no practical meaning in his life. They do not express themselves in conduct and in life, because they are not truly known and appreciated. Many flatter themselves that they alone know and are of the faith. But how far they miss the mark; how far beneath are they compared to the spiritual position they assume. In the face of the knowledge of the effects that will follow certain actions, they nevertheless unconscientiously pursue them. In that respect man, of all breathing creatures, alone violates his intelligence and the principle of his existence by adopting a course of conduct in antagonism to the privileged understanding of the law. The beast is guided by its instinct and follows, with never-failing accuracy, the law of cause and effect, instinctively avoiding the things inimical to its growth and larger experience. The universe is controlled by law and the result is perfect harmony. Man alone, in spite of his added faculty of reason, violates his better knowledge to quell the fever of desire, or to satisfy some selfish and inordinate motive. When that happens, he is out of harmony with the universe. Culture and the spirit of individual restraint have done much to control social life. Life is composed of numberless individual units. It is only through the development of the individual that any great degree of evolution can be expected. The race has developed according to evolutionary laws expressed through minds of men who have formulated national codes of law, or furthered the development

and expression of ethical systems. The individual must grow, develop the area of expression, and enlarge the width of moral and spiritual understanding. Even the greatest values have selfish motive power. Show people the value of being moral, the value of educating the mind to higher intellectual standards, show them the value of spiritual effort, the significance of spiritual truth, the scientific basis of faith and the ground for spiritual evolution, and there will be a noteworthy rise in the scale of racial development. It is hard to convert the individual to the idea that the sinking of private for larger interest is better for himself. Reason even is selfish. We argue to our advantage, and reason in keeping with prejudice. We will not see the open truth; we blind ourselves to the truth which calls for the suppression of personal interests. In spite of selfish attitudes on the part of the individual, social advantages have been furthered. Self-protection and self-maintenance drew the individual into obedience to social and moral law. Selfish desires are crushed in the interest of hygiene, and so evolution continues, segregating and eliminating, coercing and freeing. This freedom and this coercion is the manifestation of the law in its social connection. This law must be obeyed, for obedience to the law is the furtherance of individual as well as social interest. Blindness of perception and density of understanding often lead the individual to rebel against social law, but rebellion is met by collective resistance. It is the law voicing its displeasure through human condemnation. There

are many transgressions, however, which cannot be reached by human law, the social counterpart of the cosmic law. Such are secret thoughts of evil character, perverted desires and the sending forth of inharmonious vibrations and influences. This manner of transgression is met by most active punishment. It is special and individual.

The law brooks no refraction. This thought causes the soul to exult. Aspiration does not cease, because of the knowledge of the law. It is a thousand times increased. It is afforded larger vistas, vaster fields of expression, far greater areas of activity. The law is uniform and unifying; the law is Self-searching and Self-discovering. The law is the manifestation of and method for the realization of deity. It lifts from immeasurable depths to immeasurable heights. It raises from ignorance to enlightenment. The law, by its nature, is teacher and knowledge. Blessed is he who fears the law in the meaning of reverence and religious regard. The law is the truth, the way and the light, and all those who have realized Self are one with the law. "I am the Way, the Truth and the Light." They have trodden the Noble Way which is the path of the law. They have reached the end of knowledge and have realized the essence of truth. They have realized the glory of the light within, and are at oneness with the life and the light of the universe.

In the law is peace. The aim of personal effort and evolution is peace, and peace consists in the harmonizing of discordant vibrations of personality and in the

adjustment of conflicting emotions. Peace is the restoration of equilibrium, discord, the absence of equilibrium. Control is the method by which we may overcome conflicting conditions. Control is the practical interpretation of knowledge; knowledge the means by which control is possible. Illumination of mind, strength of character, definiteness of purpose, cultivation of lasting qualities are the results of control. Nothing of worth can be accomplished through complacent ease. Unselfish, selfless work is needed, without thought of compensation; work because it is the avenue of development and path of expression. Work, because work is its own reward and because it enlarges the mental and psychic area, assuring power and dominion. The law is fulfilled through work, for, in the end, all work is spiritual as spiritual meaning is given it. It is spiritual as spiritual hope and aspiration are asociated with it. Suddhipamhaka, the illustrious follower of Buddha, realized the highest truth amid his menial duties of sweeping in a monastery. The lowest work is the greatest, when it is spiritualized. Power and knowledge await the patient toiler who consecrates his work. The law is the dispenser of the quality and character of the work. The individual will be given the opportunity to develop, and in the development is expression and growth. It is necessary to work along lines which are congenial, unless uncongenial work is unselfishly performed. Even through such work progression is possible. The law knows the needs of all. It accordingly disposes its activities in a suitable manner. In

work, the body, the mind, the psychic element, all must have their proper sphere of usefulness. The body must not be ignored. It is of value to growth. The body must not be underfed, nor permitted to undergo austerities. The age of austerities is past. Only in certain individual instances may they be practiced. The body must be supported, so as to be able to diligently and serviceably perform the duties allotted it. Every mental condition has its physical import, and neither is to be over-emphasized, neither underrated. They have their respective value and, during the life incarnate, both the mental and the physical must be attended to before any perfect expression is possible. We are out of the conditions where half-truths and half-values held sway. It is the time when everything has its appointed value. The whole man must be cultivated. Each and every possibility must be considered and fully recognized as a developing factor. The desire element, the psychic element, the physical, the mental, the spiritual, all have theire sphere of import and utility. They must be developed, and that development is more especially furthered when the law of compensation becomes a fact in conscious experience and when its requirements are fulfilled.

THE SPIRIT OF CONTROL.

CHAPTER IX.

THE SPIRIT OF CONTROL.

This is an age of discovery. We are coming into the knowledge of truths, hitherto almost incredible. It is an age of untiring research and of ponderous development. Evolution is in a progressive whirl. Each month introduces some new discovery of import. The greatest and the most profound of these discoveries, however, are those that pertain to the exploration of the human mind. These discoveries are contained in that latest and far-from-accomplished science, psychology. We have had our Keplers and our Galileos in astronomy. We are to have them in psychology, for that science is still in its infancy. So much is still in the dark; so much light must still be thrown on already known truths that but a small portion of psychological speculation is of practical benefit. Contemporaneous with the marvellous discoveries of psychological character has been the noteworthy rise and spread of religious cults whose doctrines embrace much of interest to the student. Psychology is the science which considers the activities of the mind, connotes the different phases of mental causation, and studies the relations between the mind and the body. The latter part explains the cause and the removal of many phys-

ical infirmities, having purely a mental origin. It considers the cure of many distempers which the religio-psychological cults attribute to the credence and the following of their respective teachings. The hygienic and curative values of mind are established. They are no longer in the putative sphere for seientists of eminent repute recognize the value of mental therapeutics. The mind has been as scrutinizingly observed and analyzed as the minute and microscopic facts on which chemistry is based. It is no longer speculative but empirical knowledge which substantiates theory. Facts are wanted, and theories are swept aside if they fail of practical application. Modern philosophies are founded on the empiricism of known quantities. The study of the powers and faculties of the mind is now the principle of sciences; first, because it considers the most important of all phenomena which may come under human observation and arouse human interest; second, because it exploits the most powerful and finest of forces, the force of mind. This last reason is not as yet fully appreciated. Appreciation can come only when sufficient facts are discovered that will awaken the soul of man to the knowledge of the truths which they infer.

We have stumbled on numerous discoveries which evidently prove the immortality of the soul, but, as material skepticism is ever in the foreground of human thought, even these significant discoveries have been passed by. Guided in their reasoning by the tangible and the sensibly perceptible, most men

cannot think beyond the body. They cannot understand the existence of forces and forms beyond the senses. The senses are the deceivers of the mind. In tellectual growth and scientific achievement have developed only in spite of the senses. The senses in themselves are limitations. Beyond their limited area of activity they err. Reason has advanced the human mind and unchained the fetters of ignorance of the senses. Reason has corrected impressions of the size and form of the heavenly bodies and revealed the existence of the finer physical forces, such as electricity. Reason has developed the conception and discovery of mental forces, influences and vibrations, of the power of mind, its potent physical relation and of the survival of mental forms and forces at the dissolution of their physical counterparts. Psychology has been the method of this super-perception which assures us of the reality and the all-importance of the soul. Psychology, continuing its persistent investigation, will increase this super-perception and discover facts making us sensible of the dignity and divinity of human life, and of the immortality of the essence we call the soul. They will prove incentives to the development of character, for in the light of immortality and truth there is meaning and nobility to effort. The sun of truth and light shall dawn, and the soul have a glimpse of its nature. The difference between efforts, stimulated by this knowledge, and efforts stimulated by semi-credence, is as distinct as the light of the day from the darkness of night.

The soul cannot truly exert itself, save through a

proper motive. For ages past, the religious theories of the world have been adhered to with only minor intelligence and with scarcely any rational basis of belief. That is why we have half-religions and sectarianism. That is why there have been so few who have realized the truth of religion, the essence of their soul, and the hidden powers and faculties of the mind. From time immemorial, man has been taught to believe in signs and symbols savoring of the miraculous. With the advent of intellectual freedom and religious tolerance, and with the coming of scientific truth, these religious beliefs were thrown overboard. Half the world came to believe them ridiculous and unworthy of mention or investigation. With the evolution of psychology, facts more wonderful than the wildest religious fancies and relating to the nature and power of the mind were circulated. It is said that even in the most flighty myth there is a relation to some fundamental fact. This is true. The human mind cannot conceive the absolutely inconceivable; it cannot imagine the absolutely impossible. The mind is a fact in nature and cannot perceive facts which have no definite connection with nature. Therefore, in the speculations of theology, in the dreams of philosophies, in the vagaries of folk-lore, in the fancies of poetry, in the exaggerations of mythologies, in the superstitions of legends, in the imaginations of sacred literature, is the all-permeating truth, however feebly expressed and dimly perceived. The mind is not satisfied with its own findings, and through that dissatisfaction the imagination is born. The imag-

ination is only a partial manifestation of a faculty greater and more equipped in the pursuit of knowledge, the faculty of intuition, or, as it is more commonly called, inspiration. There is more than one method of perceiving the truth. Just as the material sciences developed the telescope and the microscope, and the different measurements whereby the senses are assisted in the observation of phenomena, so the spiritual and menta-psychical sciences develop means whereby the natural faculties of reason and of the senses are assisted in the perception and observation of phenomena beyond the rational and the sensible. As there is a mile beyond the mile on which we tread, and knowledge beyond our present understanding, so there is motion, form and force beyond our ordinary perception. These motions, forms and forces, composed of rarer substances and vibrations, are perceived only by enlarging the natural area of physical vision, hearing and feeling. The conditions by which this is accomplished are purely psychic and, for a true appreciation of them, a perfect knowledge of practical psychology is necessary. It is good to peruse the speculations of university professors, but it is better to personally investigate. Our knowledge is all second-hand. We accept credit-worthy inferences of others, but such acceptance is not knowledge; it is merely belief. We must know before we can evolve. All evolution depends on the development of mind and feeling. That development will be neglected, if it has no other stimulus than belief. Furthered by knowledge, each stimulus to conduct is powerful;

each effort at development a powerful effort; each research and investigation, deep and fruit-bearing. We must equip the mind with knowledge. What men know is the criterion of what they are. So in spiritual matters the mind must know. It cannot accept the researches of others as final. Nothing is imperative or absolutely authoritative. No one is infallible. What we ourselves discern, that we term knowledge. There is the knowledge of direct perception; there is the knowledge which comes through inference. One is empirical, the other speculative. Yet the speculative is so intimately related to the empirical that, when both are earnestly and capably furthered, they have an equal basis in fact. The speculative is the subjective element of practical knowledge. We call those external features of nature which we see and feel the realities, and our knowledge and classification of them constitutes empiricism, but the borderland of the empirical is limited. Reviewing the development of the science of chemistry we perceive the progress it has made in the direction of psychology. We now have instruments disclosing the physical associations of mental states. We have instruments which measure the force and duration of menta-psychical vibrations. This progress continues with startling promises. There is such a thing as the soul of a word, and when we are in touch with it we get the full meaning. As example, take the word soul. Its accepted meaning is narrow, but in those ecstatic moments when things spiritual are consciously appreciated, the word soul rises to a fuller importance. The word limita-

tion approximates true significance, when we realize what personality is. Personality is an infinitesimal projection of the whole individual. The whole individual is in the psycho-spiritual background. The projected personality is burdened with the limitations of natural law. It is bound to externalize all things. It can never come closer to outer phenomena than their surface appearance, but all things have a subjective as well as an objective reality. The subjective reality is the soul of the objective. Accustomed to externalities, we accredit them with their surface meaning. In reality, however, it is the subtile essence, which constitutes the soul of the phenomena, be they mental or physical. A flower is the manifestation of a subtile essence which manifests in the form of flower. Personality is but a conditioned manifestation of something beyond personality. The world is a world of effects, that is, the world which presents itself to sense perception, but there is a causal even as there is a physical world. The cause is first in existence and first in reality, but the inversion of the mind, its disposition to view all things in their external relation, in their existence as effects, precludes the perception of inner values, of causal realities, of subjective phenomena. The soul and the true essence and reality of all things must be perceived, before the mind can liberate itself from the thraldom of material limitations caused by ignorance of supersensuous truth. If personality is but an effect, it is the duty to go beyond this effect and identify Self with the cause. That cause is the

true individual. Its realization is the discovery of the nature of the mind and is the consciousness of the true and immortal individual. It is difficult to perceive the things which move with extraordinary swiftness. This world of effects is slow in motion and development. The psychic and mental sphere of causes is spontaneous in expression, rapid in growth, and thus relatively changeless, relatively permanent. A bucket of water whirled with great swiftness and force loses none of its contents. Slowly whirled, it cannot hold the water. This is an illustration of the activities in the world of causes and in the world of effects. Propelled with less force and less motion, the world of effects has comparatively less gravitative force, less adhesive qualities, and thus it is more especially a world of change, of decomposition, of death, of impermanence. The causal world is a world of mental vibrations, moving with great celerity. Its forms are of finer substance; its vibrations, of purer and more extensive character. That is why the spiritual element of man is immortal, beyond physical dominion, though not altogether beyond physical influence. We must remember that the world of phenomena is only the manifestation of the world of noumena.

Reason will support us. When we are aware that anything is reasonable a *conscious* appreciation develops. When a thing is reasonable, consciousness soon adapts itself. In other words, if we are convinced that anything is true, we will relate ourselves to it in feeling. Thus, intelligence and consciousness are

indelible. Ideas have motive power only as they are associated with the emotions. All physical activities are complementary to instinctive intelligence; for what is now instinctive was previously in the area of judgment and reason. This instinctive life can be restored within that area. There are persons who have gained conscious and voluntary control over atavistic traits. Persisting in special respiratory and muscular exercises, they control the action of the heart, of the digestive system, and so on. What is rational co-exists with what is true, and all things which are true have a conscious relation and value. What is reasonable is approachable, not only by the understanding, but also by consciousness. Accordingly, if reason, assisted by the discoveries and empirical observations of psychology, arrives at the assertion of the soul, of the mind within the mind, of powers and potential faculties, consciousness can observe them. Reason is one of the variations of the manifestation of consciousness and, in this sense, has already related itself to the truth of immortality. Meditative reflection on this point will further the mind into conviction and enable consciousness to encompass the truth. Science is founded on experimentation, that is, on a practical and consistent method of investigation. The discoveries of modern science were once potential. Truth develops with renewed and uncompromising research. Psychology and spiritual sciences are based on experimentation of most valuable character, for they are based on individual perception. Inference and belief belong to the

speculative arrangement. There is but one method, the method of individual research, of individual compliance with the means and ways of psychological research as affecting the individual. Practical psychology is invaluable. It renders possible the observation and the study of those facts on which psychology and religion are founded. The most practical of all psychological experimentation is the study and observation of ourselves. Personal experience and individual observation lead to illumination. What we are conscious of is of more importance than the learned findings of the most scrupulously scientific. Science is but the observation of facts, while consciousness is the experiencer of facts and the basis of truth and reality.

There is the Light within, more radiant than the sun. There is the Light, more glorious than the glory of the moon and of all the stars. There is the Light within, and that Light is the soul of all Light, life, color and beauty. It alone is the true. It alone is the immortal. There is the Light within, manifesting in the perceptions of the intellect and in the perceptions of the senses. "The sun does not shine there, nor the moon and the stars, nor these lightnings and much less this fire. When He shines, everything shines after Him. By His light all this is lighted." So sang the *rishis* of the Upanishads. Thus did the Aryan father instruct his son. He instructed him that the Light of all the worlds was the Light within, and that that Light was the soul of his soul, and the soul of all. Being this, that Light was

all-permeating and universal. Being this, it was the essence of truth, peace and bliss. That Light is the true Light which guides the child of immortality along the way of knowledge and the way of peace. "He who perceives that Light, unto him is eternal peace, unto none else, unto none else." How is that Light to be seen? How are we to become strong in spirit, rich in mind under Its all-embracing vision? It can alone be perceived by asserting that It is. It can alone be discerned, after the intellect has been enriched with all the arguments concerning Its existence. Then discrimination comes, the wisdom which discerns the things which are real and the things which are only apparent. Glorious is the perception of that Light. It was perceived and taught in Galilee by the Son of Man. It was perceived and taught in India by Gautama Siddartha, the Buddha, the Enlightened One, the Prince of Peace. It was perceived and taught in China by Confucius, the Wise, and by Laotze, he who showed his followers Tao, the Way. It was perceived and taught in Persia, the Land of the Sun, by Zoroaster, he who heard the Voice of the Silence. Glorious is the perception of that Light. Its radiance parted the prophetic lips of the sybils of the Dodonian, the Delphic and the Cumaean oracles. It instructed the hierophants of the Elusinian and the Mithraic mysteries. In all ages It has shone by the right of inspiration. That inspiration comes unbidden to the man of spiritual pursuit. It is a part and parcel of his nature. He, in truth, has made great progress who has reached

the point of inspiration. Inspiration develops when the physical elements have reached a special evolution and are composed of rarer material than the average body. Just as there is a decided variation in the construction and susceptibility of nervous systems, so there is also a rareness and a fineness in the make-up of the entire body, in the instances of highly cultivated souls. The material does not so heavily impose its weight. The prophets of Judea were men of this description, and so are the priests and the prophets of all times. The state of inspiration is the state when the mind is perfected, when the rational element assures inspiration, when the emotional elements are harmonized and the physical and desire vibrations are under perfect control. The man of inspiration is a man of highest culture, of greatest character, a man whose desires are perfect in aspiration, a man whose emotions are spiritualized, whose work is performed for the sake of the work and the service it renders. The affections of such a man are all-inclusive, for he loves because it is his nature to love. Perfect self-sacrifice and self-renunciation are qualities of the man of inspiration. Inspiration is not within the reach of a questionable character. That is why, in psychic development, moral observances are insisted on. Just as water cleanses the body, so adherence to moral precept purifies the mind. Both body and mind must be purified before the personality is a fit vessel for the reception of truth. Knowledge is of purest and finest substance; ignorance, of densest and coarsest substance. The

unprincipled man cannot hope to become a son of light and a receiver of truth. His mind and body are too crass and dark. The man lacking self-control is a man of ignorance. The moral, mental and spiritual have ratio of meaning and stand in relation. One cannot be highly intellectual, that is, a perceiver of truth, without being consistent in moral practice and spiritual belief. The purification of the physical elements consists largely in a development of the nervous system. Physical expression depends on the activity of the nervous system. All our sensitiveness to the phenomena and facts of life hinges on its condition and susceptibility. Therefore it is essential to cultivate the higher emotions and feelings since these specialize the functions of the nervous system. There is community of emotion and feeling in the average; variation and distinction of emotion and feelings in the superior. Beings of inferior unfoldment have community of expression. With the individual there is an individual characterization of this expression. Expression depends on the evolution of the nervous system. What has been said of beings lower in the scale of life applies to the average in human life. The only difference is that the general ensemble of communal emotion and feeling is raised to a higher level.

Thoughts which disturb the proper functioning of the nervous system, desires which invert its activity, emotions which strain its possibilities, work which undermines it, must be done away with. Thoughts of educational value, thoughts bearing value in con-

duct and helpful to the emotions must be cultivated. The development of the psychic is along the line of the nerves. Particular attention must be paid to those phases of expression which evolve or hinder perfect and natural development of the nervous system. In the beginning the person can dispense with the more intricate methods of gaining control. Such methods are the respiratory control, the regulation of the breath, and the control of the vital elements which are regulated by the breath. Control of the breath harmonizes the vibrations of the system, so that it becomes a powerful force, one-pointed and one-centered. An eloquent teacher has compared the power of the concentrated forces of the human body with the control of the vibrations of the air in a room. Control the vibrations in any room, centralize them, cause them to move in a given direction, and the room becomes a storehouse of tremendous electric energy. The focalization of personal vibrations is accomplished through the determination of an evolved will, set in motion by the concentrated force of a single idea, a single purpose. Normally, the mind is swayed by every impulse and tendency, even as vibrations of air in a room are unequally distributed. Concentration is the method by which the mind unifies its vibrations and obtains harmony over mental influences, and by which it suppresses disturbing strains of thought, and accentuates helpful and uplifting thoughts. Concentration is the end and beginning of psychic effort. Every evolution and specialization in the development of progress is in and

through the concentrated attention, either in the form of desires or ideas. Outside of the mind there is vibration only. Within the mind is knowledge and power. Because of the habit of externalizing itself, the mind transposes its knowledge upon phenomena, regarding them as, in themselves, separate in existence. All that the mind knows is its own reaction. So reading, writing, education, all else is simply the mind reacting on itself, at the instigation of outer impulse. The realization that the mind is the principle of knowledge and that insentient particles of matter can never be self-illuminating, is the first truth in the science of psychic control. In the conviction of this truth the mind becomes self-established. It looks no longer for education from without, but from within. It realizes that all evolution is from within. Instinctive desire for greater specialization of form and activity developed the evolutionary process, changing animal life from primitive to higher forms. The desire for greater expression will further development from the human upwards. The desire must be there. All power and progress is through consistent and elevated desire, and consistent desire is furthered by higher forms of mental progression. The mind must realize that the body is only its expression, that it is sufficient to itself, that, if it has projected the body, it is the lord of those powers which compose physical life and form. It must realize that it is the origin of form and physical expression, and that in this activity it is unlimited and unconditioned. Why should it limit itself to this

body; why allow the body to hinder the expression of mind beyond the body? Why should the body limit the mind to manifestation only under one or two conditions of space or form? It is because the mind has lost the faculty of introspection, of perceiving that it is the lord of physical expression. It has enslaved itself to the wants and cares and the clamorous desires of physical life. It has so completely identified itself with physical life, that it knows no other. This is the story of concentration. Concentrate the mind on one given area and it is aware of no other. The body should be regarded in its relative importance as the vehicle of physical expression, not as the prison of the mind. The mind should emphasize its freedom, its power over physical form and force. The religio-sanative cults of our day are worthy if for no other reason than that they liberate the mind, free it from the thraldom of physical expression and thus allow its saving force to manifest in the cure of mental and physical disease.

There is no religion higher than the religion of control, the religion which enters with heart and soul into the work of personal reform and development. It has been said that there is no religion higher than truth. Truth in its practical relation, however, is expressed in pure and unselfish conduct. The mind is the storehouse of all the experiences of personality. The Greater Mind absorbs the experiences of each personality and weaves the web of new personality from the aggregate of past personalities. That

Greater Mind is the mind which unfolds itself to the supersensuous vision.

The greater effort includes the lesser. The aspiration based on the highest value includes and emphasizes all others. In aspiring to the realization of the Highest Self, the effort at psychic control is relative, the effort at superconscious perception is relative, the effort at recollection of past lives is relative. There is always the possible danger that, in aspiring to power and control, we are likewise aspiring to the realization of selfish ends. The subconscious relations which give creative force to aspirations are often tinctured with personal desire. That is why religion, in its devotional sense, is often so far superior to psychic control. In devotion there is the highest love. The Supreme is personalized; the Highest Self is accredited with all the lovable and spiritual qualities which cause the heart to become attached. This attachment reaches the highest climax when the soul, so conscious of love and of the Beloved, merges into the superconscious state and thus attains, through devotion and love, what the adept in psychic control attains only after long periods of ponderous effort. Devotion and love are the natural and the easiest methods of realizing the true nature of the soul. The psychic knowledge and power which accrue to the psychic aspirant are gained only when every atom of personality is under control. He has to become master of physical, mental and psychic forces. Love finds the way and the light. Love conquers all diffi-

culties and changes disadvantage to advantage. Love smooths the path. Where the psychic adept has unthinkable obstacles, where he has to develop out of his human nature into the nature of the god, the lover, the religious devotee, ever remains conscious of his limitations, ever remains closely united with the object of his ideal, knowing full well that, without the presence of his Beloved, he is as one lost in the wilderness, as one stranded on a nameless and unknowable shore. When the soul contemplates the vast and boundless wilderness of existence, where all is confusion and darkness, where all is treachery and deceit, the undertaking to sever the ties which control the soul seems superhuman. But when the personality, mindful of these obstacles, turns its attention to that Divine Being resident within the soul, help will come from beyond the clouds of ignorance; the flood of divine light will scatter the darkness that veils the perception of the soul; the divine peace and the spirit of bliss and eternal calm will touch the soul transporting it to that state of insight and bliss which is beyond the perception of the understanding. The thought is awe-inspiring which tells of the indescribable desire, aspiring beyond all the variations of human attainment, yea, beyond god-like knowledge and power, and beyond and beyond into those states unknown even to the highest beings, into existence of perfect knowledge and bliss, and beyond and beyond into that unknowable state where individuality loses its finite aspect; where knowledge and bliss merge into one unifying state; where the soul sinks into

the everlasting calm of spiritual immensity. How limited is the mind! It cannot go beyond sense comprehension. When we think of the infinite, we think of it as in relation to time or space. The ideas of omnipresence have their root in our conception of space; the ideas of eternity in our conception of time, and so on. But the first step in psychic control is getting beyond these limited comprehensions. Our ideas of space and time change perceptibly, the first moment we see beyond the limitations of sensuous perception. The higher mind cognizes indefinite degrees of space and time, of power and knowledge, of bliss and peace. The higher mind knows of control, understands all the conditions whereby the physical may become properly related and serve the interests of the Highest Self. The higher mind is the perfect mind, and, in its depths, is the essence of all knowledge. Clairvoyance and clairaudience, telaesthesia, telepathy and other powers of which psychology speaks are nothing in comparison with that vision and feeling which associate with the highly philosophical and spiritual temperament. Psychic powers are no more explanatory of the problem of existence than the normal sense and mental faculties. Clairvoyance is only the faculty of normal sight extended beyond its average area of perception. Similarly with hearing. People of nervous susceptibilities, of delicate nerve balance often possess these powers, though they have not the slightest appreciation of religious or philosophical truth. The fact that I can see, hear or feel better or beyond the normal area of the average

person does not insure moral or spiritual perfection. It does not enhance spiritual aspiration, or conduce to spiritual knowledge. Thousands of persons have stumbled on to supersensuous perception and at the same time they have used this evolution in the pursuit of selfish interests. Each person is of relative inferiority or superiority of sense perception to his neighbor, though the basis of perception be the normal sense faculties. Immediately beyond this normal border lies the field of perception evolving with the developed activity of the nervous system. So the folly of associating religious truth with psychic faculties is readily seen. Spiritual vision is highly distinct from psychic vision. The vision of the Master is incomparably different from the vision of departed souls. The spiritual giant has nothing to do with spiritualistic complexities. Why should a communication with the departed be of any greater religious surety than communication with incarnate beings? Those who have passed beyond are not more evolved for the experience of death. There are souls on the earth plane far beyond the spiritual attainment of the average departed soul. Spiritualistic communication is only an incident in the mighty development of the spiritual genius. People are beguiled by their own folly. They will pay their last farthing for a message from the departed and will not contribute one cent to the support of the proclaimer of religious truth or the evangelist of the moral gospels. If the Christ should appear on earth this day he would, as of old, have no place to lay his

head. He would be told that it was impractical to follow the highest truth, that one cannot practice the requirements of morality and, at the same time, amass wealth or attain to great social or political importance. While the Christ, the Son of Man, the Messenger of Peace, the Way, the Truth, and the Life starved on the by-ways of existence, a vaudeville hypnotic performer, a quasi-spiritualistic medium would be well-housed, well-fed and well-paid. Such is the way of error, such the benightedness of the fool, such the treatment accorded to the Great Ones, whose hearts are oceans of mercy and compassion. "If I were God, how I would pity men." This cry, wrung from the lips of the old king in the tragedy of "Pelleas and Melisande," has particular adaptation in this comparison. The dying Christ utters the agonizing cry: "Father, forgive them, for they know not what they do."

Persons of limited understanding enrich the charlatan. Yet it is their karma. The law of compensation makes them the victims of their own folly. Their past deeds and follies visit them in this form. These persons are as selfish in their respect as the charlatan is in his manner. They come to satisfy a curiosity, a personal and selfish desire. They come to experience a new sensation, and justify themselves in asserting their belief in spiritualism. There is no science in the matter. "Persons believe what they desire to be the truth." This is applicable to many spiritualistic revelations. Too much emphasis cannot be laid upon the criticism of charlatan practice. These deplorable

methods of gaining money have resulted in an almost general disbelief in the valuable truth which spiritualism contains. It has led to the condemnation of such helpful sciences as palmistry and astrology. It has led to the wholesale criticism of other psychic practices, justifiable and scientific in their proper sphere, but ridiculous and pernicious when associated with ignorance and selfishness. The powers and faculties of mind have an exalted meaning and service when rightly related to truth and fact. Psychic evolution is a matter of individual growth, of individual comprehension of the law, of individual recognition of truth, of individual discernment of light and life, of individual discrimination between the real and the unreal. No development can be had by adherence to creed. Psychic development is associated with the development of the perceptions of consciousness, with the widening of its moral activity, with the increase of its aspiration, and with the ennoblement of its desires and emotions. No one can teach truth. The teacher can only give the key to the initiate. The latter must unlock and open the door which leads to the heaven of religious attainment. As each man is the architect of his own fate, the doer of his own deeds, so each man is his own pilot on the sea of existence, his own teacher, his own enlightener. No help can come from outside. In admonishing his disciples, the Buddha said: "You yourselves must make an effort. The Tathagatas are only great preachers." It is difficult to present salient metaphors to assist the mind in the comprehen-

sion of truths beyond reason and beyond normal consciousness. Myths and folk-lore had origin in the efforts of great teachers to convey to the human mind the appreciation of supersensuous truth. Therefore, all myths and racial legends are to be respected, for th heart of these is truth. The effort of the human mind to go beyond itself, to reach the plane of direct knowledge and power is purely psychic. It has spiritual value, only as spiritual meaning is attached to it.

The many phases of psychic power are in themselves of slight value in spiritual progression. They are incidental, and their service is excellent in the adjustment of physical and mental inharmonies. They are within the reach of each and every person. There are many conditions under which psychic power is displayed. There are even diseases of the nerves which serve as the medium of hyperaesthesia or the vivification of the normal senses beyond their normal range, so that the person, for the time being, becomes psychic. This manifestation, however, is a form of inversion. The psychic adept possesses best physical vitality. It is not by inversion that we come to the normal possession of psychic knowledge and power. Before any of the higher faculties develop, all those in present possession must properly harmonize. The greatest accomplishment of spiritual control is the liberation of the Self from the ignorance which breeds identity with inverted emotions. These emotions are hatred, fear, anger, covetousness, lust, misery, pain, sorrow and so forth. They repre-

sent not only the philosophical misapprehension of practical truth; they not only disturb the harmony of the mind, but cause physical harm and frequently death. When we realize the long list of diseases which have purely a mental origin, when we consider the many nervous diseases having their cause in inverted mental and desire vibrations, we will understand the moral character of therapeutical and faith-healing cults. In suggestive therapeutics, irrespective of the name or the form under which it appears, we find the appeal for a return to a proper emotional basis. The practitioners of religio-sanitary societies take it for granted that the root element in all disease is mental. They say that nervous diseases are, directly or indirectly, traceable to the influence of an inverted psychic order. Their methods call for a cheerful, wholesome attitude of mind. The work of the natural curative forces as assisted. Fear, hypochondria and other mental phases retard the curative work of nature. Many of the so-called cures of our metaphysicians and healers are in the relief of the mind of the patient from morbid worry and unfounded phobias. As for the claim that all diseases are mental in origin, that complex functional or organic diseases have a mental causation irrespective of their apparent physical causes, it can only be said that as yet no scientific emphasis can be accredited to the statement. It is certain that in different phases of hysteria, phantom tumors, aphasia, loss of memory, loss of personal identity, forms of muscular paralysis and other conditions, seemingly physical in causation, are removed

under the influence of hypnosis. Thus, if muscular, circulatory or digestive disorders may arise through disordered mental processes, it may be that even complex structural or functional troubles may ultimately have a simple mental origin. At all events, such argument will explain the decided cures of Christian Science, of the Emanuel Movement, of the pilgrimage cures of the Roman Catholic Church, and the cures which it claims through the veneration of relics. Biblical instances are many which tell of cures by faith, by prayer, by the imposition of hands and by many other similar means. From immemorial times, and in the religious symbolism and liturgy of even semi-civilized nations, we find the cure of disease by methods other than medical, by methods solely mental. Physiologists have shown the effects of mental suggestion on the body. This suggestion may be good or evil. Our mental life is largely of the suggestive order. Our desires are suggestions to our conduct. Our ideas are suggestions to our desires, and so on until we come to the very psychic background of suggestion. Suggestion is at the root of our existence From being and acting in a personal sense, it is universalized so that it includes the animal and vegetal lives. The evolution of form and character is incident to the desire for greater specialization of mind and body, and that desire is formed through that background of universal psychic suggestion which instils the desire to be and the desire to increase in a sense collective as well as individual. The natural course of this instinctive suggestion is not fully ex-

pressed in the human species, for with the development of humanity is also the evolution of reason and the resultant faculty of choice in desire; in other words, with the development of humanity came the development of the free will. Yet in the incipient stages of the perfection of this freedom of will, we often find its course subverted. Reason is confused with instinctive desire and in this confusion is born the hydra-headed monster of perverted desire and perverted conduct, not alone that, but perverted instinct. In this confusion we have the discrimination between progressive and retrogressive instincts.

Psychic control is the control of desire, the transvaluation and accordant transformation of ideas and desires; it is the amelioration of conduct, and the refinement of physical and mental vibration. The perversion of reason, the confusion of the instinctive and rational elements are detrimental, frequently causing the death of the body. Exaggerated ideas and desires have their effect on the system. All exaggerated ideas are normal ideas excessively pronounced. Normal ideas compose the psychic elements of normal sensuous desire. Pronounced beyond their original significance, these ideas have detrimental effects on those parts through which they are expressed. The conduits of expression of almost all the passions are the nervous and circulatory systems. The latter, when forced to function beyond its normal area, becomes congested and may result in instantaneous death. History tells of the death of the Roman Emperor Valentinian through anger at the indigent appearance of the am-

bassadors of the Quadi. Fear has its influence on the body, frequently leading to insanity and to death. All ideas of pronounced character have telling effect on the physical. Over-emphasized ambitions, extreme desires, abnormally concentrated thoughts, deformed habits, have respective and varied influence. The reason for such manifestation is the overwhelming power of thought. Thoughts are like great physical powers. When harnessed and brought within the guidance of the human will they prove of invaluable service, while in their native condition they are destructive to progress and hinder the advance of civilization. To be of effectual service in the transformation of the human into the superhuman character, to be of effectual service in the realization of true individuality, thought must be concentrated, focalized, harmonized, brought under perfect control and harnessed so as to develop greater strength and turn into the direction of personal advancement Thought must be of the purer character. Concentrated thought of improper moral color is a thousandfold worse to the mind than its natural dissipated state. This is the value of the elimination of immoral ideas and perverted desires. Habit is but another name for instinct. Therefore, to control the instinctive, and the impulse life, we must exercise firm command over conscious life, regulating sensuous desires to the best of our knowledge. Ideas must be developed so as to mould the expression of desires. We may not know how to dive beneath this conscious expression and discover the menta-psychical

causes of ideas and desires, but over the present moment we have full control, and present moments decide later habits. Each thought is a link in that chain which binds individuality within the wheel of rebirth; so is each expression of conduct, each desire, word, each deed of commission and each deed of omission. The thought causes the intellect to stagger in the contemplation. But true it is, and in this truth is found the reason of freedom of will, of moral responsibility, of spiritual effort, of the realization of that which is best in our nature. The control of thought has a meaning apart from the moral. It has an intellectual significance in the accentuation of talents and the development of genius. Perfect application to given pursuits is perfect concentration along the lines they represent. In the light of future lives and the endlessness of time within which to perfect our tastes and talents, there is no barrier which cannot be overcome, no obstacle which cannot be turned into a point of advantage. Everything, all nature, all evolutionary tendencies, assist the aspiring soul, anxious to realize the highest interests and give meaning and glory to personality. In the light of the sublime truth concerning the human soul, the pursuit of sensuous desires is deplorable. Grounded in debased ignorance, many pass through this life having accomplished but little in the perfection of their personality. For such as these the law has no mercy. It is evil enough to have buried one's talents in the ground, but to have broken them and scattered them to the winds is fearful. We are born for work and for the

noblest expression of which we are capable. In that expression lies the highest knowledge, the highest power and the highest peace. To the philosopher and to the adept of spiritual wisdom, this world is the field of moral endeavor, the state in which realization must be a fact and not a theory, where psychic evolution co-exists with moral evolution. The man who is wasteful or unmindful of opportunities is a loss to himself. Morality is the refinement of thought, for all morality is the result of the desire to perfect and ennoble the best within. Civilization has reached the perfection of knowledge and power through following the highest impulse. Coarse, dull, heavy are the elemental instincts which give tone, color and expression to elemental life. Refined, composed of rare vibrations and powers of thought, are the æsthetic, the artistic, the inventive, the progressive ideas and desires. What can withstand the onward march of evolution, of the innumerable desires of innumerable lives to perfect and widen the area of natural expression. Psychic power, life and thought is only a continuation of natural manifestation. On their respective planes, and to those of spiritual comprehension, the workings of psychic forces are no more mysterious than the workings of natural forces, for by nature is included all variations of life and motion, be they of the primitive or of the highest spiritual order. The powers and faculties of mind are the powers and possibilities of the spiritual life within which each must realize before humanity is perfected in individual progress.

It is not the propaganda of dogma, but of moral impulses and values which is true evangelic work. The teaching of the Christ and of the Buddha had no dogmatic intentions. Theirs was the mission of giving evolution a new bound, and that mission expressed itself in the propaganda of ethical teaching. Such propaganda has nothing to do with sectarianism. It is the religion of advancement along moral lines. The development of mind has been brought about by the concentration on highest values. Whatever development is yet to come, the development of spiritual knowledge and control, can be realized only through this avenue. Adherence to moral requirements is the adhernce to those things which make for conscious control of the whole person. It is in this manner that the powers and faculties of the mind are realized.

THE BIRTHRIGHT OF THE SOUL.

CHAPTER X.

THE BIRTHRIGHT OF THE SOUL.

Out of the darkness came the light. In the highest sense the darkness is not different from the light, for darkness is light unmanifested. In all poetry and imagery of the mind symbols are found apparently contradictory in value and description, yet by some indiscernible bond, they are identical in nature and essence, separate only in form, activity and manifestation. The goal of all varied activities is one. Light is the life, form and manifesting condition of all forms and forces. It is the symbol of deepest wisdom, all-embracing existence and bliss supreme. Darkness symbolizes that universal illusion which inhibits the vision of the soul. The cause of darkness is an unknowable cause, but it has its uses. Through darkness light is contrasted and its qualities exalted. Its transcendent glory is brought home to the experience of consciousness. The symbols and the nature of the ideal have physical correspondences. Light is the life of the earth. By light bodily nutrition is developed. Physical light is the exteriorization of mental light which purges the mind of the impurities of ignorance. Physical light is but the faint reflection of that mental light which renders possible the expression of truth, the harmonization of

discordant principles, and the accentuation of higher values and deeper realities. The light of the mind, in turn, is a dim refraction of that spiritual light which is the background of the life of the mind and the life of the body. That spiritual light is the essence of light, the encompassing activity of light which enters in and through all forms and forces of mind and body. It is that light which is the soul of all minor reflections. Through all the crevices of substance, through all the obstacles of material darkness and density, through all the clouded perturbations of material counter-influences, that spiritual light is at work flooding the darkness. But beyond, above, beneath, on all sides, glorious, unending, unthinkable, before either darkness or light, and everlasting is that radiant spiritual essence, in itself, the fundamental principle of light. It is not light, but that which manifests as light. Darkness is but another form of its appearance. Darkness exists only through limitations of the perceptive area of sense vision. Where we fail to see, light is still extant, perceptible to creatures of different planes of life. Is the sight of the eagle less than the sight of man because the eagle perceives light where man is blinded? The light of the sun is so dazzling that we speak of it as blinding. Where there is blindness of vision there is darkness, but it is darkness only to those whose vision is circumscribed. The light of day is our medium of natural sight, but the light of day is darkness to the owl.

Light is everywhere, and the omnipresence of phy-

sical light is representative of the omnipresence of mental and spiritual light. As the light of nature is the life of the body, as the light of universal intelligence is the life of the mind, so beyond the mind that spiritual light exists which is the life of the soul. Beyond that spiritual light is the life of the universe, that boundless, shoreless, unknowable spirit of life and light which pervades all form, all force, all manifestation, all relative expression, all differences, all contradictions, unifying their nature into that absorbing World-Soul which is the essence of knowledge, the essence of existence, the essence of bliss. As the innumerable differences of form and force are absorbed by one all-pervading substance of which all forms are manifestations, and by one all-pervading force of which all forces are manifestations; as universal substance and force are synthesized in an inscrutable unity and source of manifestation, forming the cosmic equilibrium, so all conditions of mind and form are variations of light and darkness. It is the dual expression of that "One without a second."

That One without a second is the center of the universe and the center of each individual soul. As the circumference of a circle bears vital relations to the center, so all lives are circumferences of the endless spiritual circle of which Self is the center. The One concentrated upon His nature, and the knower, the known and the knowable were born. The known assumed separate existence. Vivified by the light of the One, the known also reflected Manifoldness, the principle of nature was born. The knowable is the

One concentrating through all, in search of truth beyond immediate discernment. In the segregation of the known from the knower, the knower took on separate existence and, asserting individuality, was immersed in self-assertion and ignorance. The souls of the manifold have their origin in the infinite nature of the One and, therefore, the conditions under which they manifest, and the field of the knowable, of which they are in pursuit, is also infinite. True, the "Why" of existence is beyond reason. But he who questions the "Why" of manifoldness, when the nature of the universe is One, should keep himself within the range of the knowable. Through the expansion of the known, he may attain to that which is beyond the known. Through search after immediate values comes the development of the means for further investigation. Further and further progress is made. Greater and greater lucidity is accorded known truth and, through the pronunciation of known truths, the soul gets a glimpse of supersensuous truths, standing in immediate relation to known facts. It would be the height of stupidity for a man, unfamiliar with the principles of aerial navigation, who has never heard of such an invention, to question why he cannot fly even as he can walk. That "Why" is beyond his immediate solving, but within his immediate reach is the observation of those facts and the study of those principles upon which the science of aerial navigation rests. The man who questions concerning the nature of existence should first attend to truths which bear immediate relation to his present respon-

sibilities, to those duties which the Law imposed upon his soul at birth. In pursuit of possible knowledge, knowledge beyond immediate solution unfolds itself. The racial soul has progressed so rapidly by reason of its attention to facts which lay before it, by reason of effort in discerning those near truths which have practical relation. So it is with the man who progresses beyond his age. His concentration does not operate beyond the field of his possibilities. It acts on the plane of given talents, given factors for the pursuit of attainable knowledge. Let the "far off divine event towards which creation moves" adapt itself to its own relations. The divine event in personal life is the perfection of character and the realization of Self.

The birthright of the soul is the spirit of perfection. The struggle of personality is towards that perfection. All the sorrows and all the joys of life, all the equalities and inequalities of life, all the variations in the rise or the retrogression of individual effort have value in the sum-total of efforts leading to perfection. Men are born with different tendencies and different possibilities. Some come into this world almost instinctively masters of the things that they later accomplish. They seem born to occasions and with all the constituents of greatness. They are born with talent. Their success grows with their natural expansion. These are the men who are the masters of their career, the men whom no obstacle can daunt, whose success no opposition can undermine. They are the teachers, the artists, the perfectors in

their calling. They shape their destinies and dominate the vocations in which they find themselves. These persons are born with mental powers.

The birthright of all men is the aggregate of the foremost psychic constituents of their nature. The birthright of the soul is a birthright dependent upon no external accident. It is within the personality, as the personality is, within iself, distinct from anything extraneous. Every soul is expressed in the manifestation of potential inherents and in the exteriorization of inner personal faculties. Every soul is the exponent of its own mystery, the mystery of its beauty of expression, the mystery of mental causes producing their effect along individual lines. That is the birthright of the soul in the realm of things finite where perfection in any given circle is ever relative. Within the dominion of finite existence varied perfections exist, but they only serve to develop further unfoldment, further specialization of spiritual functions and faculties. The aim of evolution is almost metaphysical, so indiscernible is it, so utterly beyond the highest flight of the imagination. In the achievement of that aim, however, are many subordinate achievements which have an invaluable position in the total scheme. The aim of evolution is only an imitation of the end of man. Unthinkable, in a relative sense unknowable, is the end of man, the end of the individual soul. But the distance it has already travelled is also unthinkable. The past is as marvellous as the future. The goal of human evolution is the perfection of subordinate sense

faculties, the development of the higher mental qualities, the transformation of mental into psychic faculties, the growth out of the psychic into the spiritual nature. Beyond that is the realization of the principle which gave meaning to evolution, meaning to effort; the realization of that all-potent principle that caused the rise of the soul out of material darkness into the light of the mind and into the light of the soul. The supreme birthright of the soul is supreme perfection. Within the abyss of the soul that supreme perfection exists in potentiality. Personal perfection is but a finite reflection of supreme perfection. Relative perfection increases and increases; more and more of that supreme perfection is realized; but when the soul has ascended to the highest orders of existence, it begins to realize that all this finite perfection, this perfection of degrees and of variableness can never fully manifest the supreme perfection of Self. Supreme perfection cannot be realized within the limitations of finite evolution. Supreme perfection is characteristic of supreme and of infinite existence; compared with infinite existence and infinite perfection all this minor evolution, however great its proportions, is but a drop compared to the ocean. The infinite is ever the infinite even though it manifests in the relative order. Beyond the relative, including the relative, it is the infinite.

Involution is the causal state of evolution. From coarsest substance, from gross forms, from undeveloped faculties and limited tendencies men have evolved to that point where fineness and complexity

of form, where powerful faculties and evolutionary tendencies are uplifting humanity into wider avenues of racial and individual perfection. Each creature is one with every other creature in the community of original life, original expression, original initiative of impulse towards the upward circle of evolution. Therefore the highest duty manifests in service to others. This tendency of service and co-operation in the work of evolution is observed in the lives of the higher mammals, frequently sacrificing themselves for the perpetuity of offspring and the protection of members of the same species. In man, this tendency to serve is the fundamental essential of the civilizing impulse and of the achievement of civilization. Yet it is difficult for many to grow apart from that lower order of expression, the order of brute manifestation, which specializes its activity in the lust and the satisfaction of instinctive desires. Take away the higher mind and you have the beast. That is the "beast within" to be conquered and controlled so that the higher and important principles of man may be completely expressed and brought into the line of highest manifestation. Behind the polished courtier of the most exacting court is that same spirit, hidden within the depth of subconscious life, which unites and makes him one with the roving tigers of the Himalayan regions. The fiercest and wildest instincts of the brute lie submerged in the depths of each individual. Through repeated human lives and through suppression of selfishness conflicting with collective welfare, the individual is com-

pelled to control his bestial instincts, to manifest the higher instincts and develop talents and qualities that render him of value to the social status. Yet who can tell in what hour of psychological disturbance the known surface of evolution may not be violently uprooted by an upheaval from the depths of subconscious life with its memory of brute lives and brute instincts? The psychic mechanism of such fine, almost æsthetic structure accounts for the evolution of man, his normal, active, conscious struggle towards greater manifestation. But does it not equally account, when its activity is disturbed by subconscious tendencies, for those otherwise inexplicable crimes which are frequently pardoned under the plea of momentary insanity? The normal activity of the conscious mind is of most delicate adjustment. It is remarkable that more of these crimes are not perpetrated. We hear of persons, whose lives have been exemplary and irreproachable, suddenly losing hold of all moral values, and killing those in their immediate affection, or perhaps committing some outrageous transgression against social ethics. Their crime is purely psychological. It has psychic beginnings beyond the action or control of the will, beyond even the appreciation of individual judgment or consciousness. Insanity is the prolonged expression of temporary psychic upheavals. Disturbances of normal consciousness, or of any of its faculties arise through the maladjustment of certain subconscious to certain normal phases of the mind. Generally, the subconscious influence is the more power-

ful. Possessing insight into the various principles that constitute personality, we can somewhat comprehend the origin of insanity, of insane emotions, fixed ideas, eccentric fears, and so on. Insanity is almost inexplicable. We may analyze the symptoms, but we can never explain the subconscious action, the psychic disturbance which disrupts the normal functionings of consciousness. A state of insanity is the condensation of its individual parts. If we know the individual parts developing complex insanity, or a strain of dominant ideas that control the will, we have the clue to the cause of insanity, and thus the prescription for the cure. Every insane state is the aggravated condensation of what, for the lack of better terms, may be called "insane atoms." These atoms have their source in the dissipated states of normal consciousness. Indecision in a vital moral matter is a breaking away from normal expression. These singular breaks repeated, become fixed and controlling; a habit of abnormal relations is formed, disturbing the natural adaptation of the lower to the psychospiritual qualities. The bond which unites the lower to the higher is broken. The lower begins to wander. In the wandering it more and more severs itself from those elements still united and normally expressive. With the extension of habit consciousness concentrates on abnormal features. Finally, through the confusion of consciousness with eccentric ideation, the normal functions of consciousness recede from the surface area into the psychic abysses of subconscious life. In bold relief then stands the unbalanced ec-

centric state of mind. It grows as does any separate normal activity.

Birthright was an important feature of ancient Hebraic belief which bore a meaning apart from the surface interpretation. The Hebrews had their esotericism. Their biblical writings were but a small fraction of their spiritual lore. They had their Kaballa, their school of Essenian philosophers, their school of Prophet Initiates. The ideas which found expression in their sacred literature were but partial truths, the important truth and significance resting in that depth of esoteric wisdom, confined within the silence of Kaballistic circles. The esoteric version of the privilege of birthright is precedence, not so much by right of physical birth as by right of spiritual progression. Special occult privileges were accorded the first born. Apart from the fact of being first born by right of physical precedence, apart from family distinctions and relationships, each and every soul is first born in the divine right of the Higher Self, the Self of all animate and inanimate objects. Then, too, there is the first born, the highest developed portion of the individual, first born by being most perfectly evolved. Birthright makes great requisites. It calls upon us for support, for loyalty. It tells us that it embodies the true and the real elements of our nature, that, if we are sincere, we must accentuate its greater importance. Loyalty to our birthright is loyalty to Self. In loyalty to their spiritual birthright men become serviceable to whomsoever they come into contact with. They grow into the fulness

of their nature. They become one with the heart of the universe, one with the evolutionary principle which guides into greater avenues of expression each and every phase of life. In service to the interests which birthright involves the soul not only becomes master of itself, but master of nature as well. Obedience is better than sacrifice. Obedience does not enslave. By becoming one with nature, men become disposers of universal power, conduits of universal knowledge. They become the priests of the Greater Faith, the children of the Great Mother Principle in nature. In this mystic sense they are first-born. In this mystic sense they are disciples of the First Teacher, the Teacher of Teachers. The birthright of the soul is the sum-total of its possibilities either present or latent. It is the possession of infinite strength and peace. The soul is a channel for the inflow of the spiritual principles sustaining mental and physical expression. By placing itself in direct relationship with the Center and Source of Truth, the soul becomes one with that Center and Source The Master said to his disciple: "My boy, if you had no one to teach you the law, how, then, would you go about to acquire the highest knowledge?" The reply followed: "He, the Antaryamin within, He the soul of my soul would communicate it to me, for He is the strength and knowledge even of the greatest teacher." Said the Master: "Even so, my child. The Teacher even now has spoken to you."

Directing our desire for spiritual advancement to the Spirit, calling upon Him Whose mighty soul is

an infinite ocean of truth, and Whose love manifests when the soul seeks, is the speedy path toward the goal of realization. The Christ said to his disciples, and not alone to them but to all souls: "Seek and ye shall find. Knock and it shall be opened unto you." The birthright of the soul is pure, unqualified divinity. "Thou art That," say the Vedas. In this spirit omniscience, omnipotence, peace eternal, bliss boundless, love infinite are existential qualities of the soul. Behind this veil of cosmic illusion, behind this dense manifestation of surface life shines the light of lights, the essence of knowledge, the essence of all great and good qualities as they are relatively conditioned. Men must gaze beneath the surface. They must sink into the abyss of their nature and there they will discover how: "The abyss of the individual soul cries unto the abyss of the soul of God saying: 'Which is the more profound?'" In reality neither is more profound, for apart from the distinctions which this surface life imposes, they are "One without a second," equal in glory, in power, in reality, in adorableness, in everlastingness, in the eternal, "I AM." It is a crime to declare that the soul is other than the Highest Self. It is superstitious to believe that the soul is the body. As great a materialism is it to say that the soul is the mind. It is neither mind nor body. Both mind and body are limited. Both appear only in the manifestation of Maya, the universal illusion. Neither of the body nor of the mind can it be said that it is or that it is not. The essential I is Spirit. It is beyond sex. Sex involves duality. It

discriminates, and in the discrimination birth originates. The free and ancient Spirit is neither born nor dies. It is above qualities; it is beyond all forms, all distinction, all caste, all class, all potential and all manifesting conditions. This universe, stupendous as it is, is not even as a drop of water to vast seas. In the highest sense, it is not. Spirit alone is. Therefore, neither is mind nor body real. Spirit, unconditioned and absolute, is the essence of soul. What is Spirit? Only to Spirit is Spirit known. Only to Spirit does Spirit exist. To glimpse Spirit, it being beyond intellect and beyond sense grasp, the soul must reach beyond its normal faculties of perception. Kant has told us there is a wall beyond which reason can never go. He has likewise said that religion and the perception of spiritual realities can be experienced only through the soul. It is hard to break down that wall of reason. In the first place reason is stubborn. It wants solid proofs. It abhors mere faith. It demands logic. It constantly debates. Reason, however, is dependent on sense experience, and how limited the latter is! The task of reaching the plane of superconscious truth is difficult, but the goal is worth all cost, all effort. Inspiration, intuition, the whisperings of conscience, all are beyond reason. Intuition has relations to practical experience. All of us have witnessed the working out of intuition into verities of conscious experience. For example, take those unprovable truths which come into the area of normal consciousness. If heeded, they often give warning of danger, sometimes a greater understand-

ing of already known values and aid the soul in traveling the devious paths of personal life. The birthright of the soul is its possibility of grasping hold of universal knowledge. But there are moral relations.

Esau sold his birthright for a mess of pottage. Each time the soul deviates from the mormal path, each time it accentuates the lower elements, each time the soul allows the persuasions of animal instincts and of the brute within to have their course, it sells its birthright for a mess of pottage. Many soar, but like vultures they cannot close their vision to the carrion below. The symbol of the soaring of the soul into the proper height of spiritual endeavor and realization is the eagle. The eagle with marvelous vision faces the blinding light of the sun. The soul, attuned to spiritual harmonies, faces the Light of lights, the Central Sun. Thus is the soul the Son of God and partaker of His spiritual qualities. The soul is symbolized in the lotus. The lotus stands apart from the contaminated waters in which it has unfolded. Unsoiled and beautiful it retains its purity, sweetness and wholesomeness. The soul, though merged in the worldliness of social and material life, though the discords of ignorance and worldly passions beat wildly against it, brave, pure, holy and discriminating, it is as the lotus, unsullied and unstained. Men appreciate the importance of a thing when they are acquainted with its essential value. They adapt themselves to a truth only as they are convinced of its useful and saving qualities. This occurs in the world of practical experi-

ence, but it also relates to the world of spiritual advancement. If the mind were absolutely convinced of the truth which lies beyond normal intellectual perception, if the senses could perceive the realities beyond the veil which separates one plane of consciousness from the other, our entire life and the view of life would be related to a newer knowledge of things useful and practical. No one is truly spiritual, no one mindful of the birthright of his soul who allows himself to swerve from the path and the faith. No one appreciates the divine right of his individuality who suppresses the expansion of the higher qualities of his nature by giving rein to false instincts, having root and expression in ignorance. Truly mindful of the central facts of the soul and its birthright, the children of Light forsake seeming practicalities, become enthusiasts of unworldly wisdom and practitioners of things seemingly incoherent with the normal adaptation of the individual to social and economic surroundings. A very great Hindu saint, regarded by many as a divine incarnation, was asked why he was so mad after religion. The saint made answer: "All are mad, some for money, some for name, some for fame, some for going to heaven. In this universe everyone is mad. I, too, am mad. I am mad after God. You are mad, so am I. After all, I think my madness is the best."

The mystic is the greatest philosopher. The logician reasons. The mystic feels. He feels what the former merely perceives. He senses what the logi-

cian philosophically knows. Feeling is the greatest method of arriving at truth. Of what one feels he is certain. Reason moves within circles. Conscious knowledge is alone true.

The soul is redeemed from all eternity. No Christ can save us. He can only tell us what we should do. The Buddha told the world that each individual soul must meet its personal responsibility. The Swami Vivekananda said: "No doubting person can reach the goal. He who does not believe in himself is an atheist. Know that you cannot have faith in the Lord unless you have first faith in yourself." Shoving the burden of individual redemption upon the shoulders of a Christ is weakness "The Lord helps those who help themselves." He gives them His saving power. He privileges them with the conception of truth. He accords them that supernormal perception of reality which leads to supreme wisdom. The birthright of the soul is glorious, but glorious also must be the adaptation of the soul to its birthright, the effort of the soul to materialize faculties and qualities into the field of conduct and knowledge. We are our own redeemers. From all eternity and by right of the Spirit within are we redeemed. Existence absolute, knowledge absolute, bliss absolute. Such is the heritage to which we are destined by right divine. Who is greater than Self? Who encompasses within his nature more of truth than another? Of one soul substance are we all. The permutations of mind-stuff within the soul cause it to say: "I am this. I am that. I suffer. I eat. I sleep,"

and so forth. That is not Self. All these statements represent certain states of mind. Consciousness is unqualified. The permutations of mind reflected upon the pure mirror of Spirit grow into expression, but the expression is lifeless. A pure crystal is not red because of the reflection of a scarlet rose upon it. It only appears to be red. Remove the rose and there is the pure crystal. Similarly is it with regard to the stainless, unqualified, unmodified soul. It appears to be angry, tired, vain, indisposed in mind or body, because of the permutations of mind-stuff upon its unspotted, pure surface. Remove the elements of mind and the existential soul, undefiled Spirit shines forth. We cannot understand the unqualified nature of the soul. We cannot perceive how pure consciousness becomes seemingly qualified. The present area of consciousness is before us. If we remember, however, that what we are to-day is by reason of unfoldment of qualities previously latent; if we recall that the knowledge we now possess was at one time potential, we will in a manner comprehend the reason why we cannot now understand the nature of unqualified consciousness and why we may understand in the future. Immediately before is the unknowable. But the unknowable will sometime become the known. Such is the process of progression; such the evolution which enables the soul to partake of and experience the new power and the higher expansion of consciousness into hitherto unknown realms.

O, Wisdom Supreme! O, Love Unutterable! Reach us through and through ourselves. Guide us

in such ways as exalt in our understanding the birthright of the soul. Give us ample knowledge and sustaining protection, so that in the day of Light we may be one of those whose raiments are more brilliant than the sun. Our personalities have vibratory force. Sensitive natures are aware and come under the influence of the individual aura. This aura is seen about many images of the saints and sages in the form of emanating rays of light. Spirituality is to the soul what the perfume is to the sweet-smelling rose. It is the sweet persuasiveness of spirituality which reaches the very depths of soul and with bonds of love rivets it in religious ecstasy and devotion. Let us place the Ideal of our lives on the altar of our hearts, consecrating our souls to the realization of Divinity. Worthiest consideration is due the Ideal, and extreme and unselfish devotion. Men are the masters of power when they devote themselves to the perfection of the Within. That is the meaning of true devotion, devotion to the Ideal. One may call that Ideal Christ, Buddha, Krishna, Ramakrishna; one may call it Mother, Father, Jehovah or the Absolute, or it may be regarded as the Self eternal.

There are surface philosophers who question the extreme in philosophy. Even in Christianity, were one to literally adopt the teachings of the Christ, he would be rated, to say the very least, as eccentric. But the extreme is the only method of attaining the goal. One cannot stop at half-truths or half-efforts. There are those who smile at the profound philosophies of

the mystic Orient. They say that the Buddhists, the Brahmans, and the Vedantins are dreamers. They assert their philosophies are ineffectual in work-a-day life. It is true; these philosophies are not praetical in the accustomed sense of the word. This is the land of material expansion, the land of temporal prosperity, the land where the word practical has a meaning only in its positive relation to money, material power and aggressiveness. If spirituality cannot gain a foothold with men through its own inherent beauty, if its overwhelmingly practical value cannot be discerned, if its saving grace, power, and reformatory influence cannot be duly appreciated, then it will remain potential until the individual has progressed to the point of individual perception. Practical it is in every sense. The idea of practicality is intimately associated with the idea of happiness. Show man how his real happiness is cousistent with spiritual knowledge and progress, show him the usefulness of spiritual effort, persuade him of the great service spiritual truth has in the world of mind and body and his idea of happiness will shift from lower to higher points. Emphasize the necessity of the soul's adoration to Spirit by reason of the existence of Spirit. If spiritual truth blesses us in the sphere of mind and body, let us be grateful, but let us not bargain. Let us not be spiritual because of worldly advantage. Such attitudes are the lingering notes of the religion of barbarism. In viewing a glorious natural scene we do not seek any return from nature in giving our admiration and our love. The

very fact that we admire and adore is, of itself, uplifting. "Virtue is its own reward," and so is spiritual effort.

"One nature delights in another," reads an ancient Egyptian manuscript; "one nature overcomes another; one nature overrules another, and the whole of them are one" The birthright of which the soul is possessed has this power of overruling one element of our nature so that the next higher develops expression. Conserve the worthy, reject the unworthy. Crush the lower so that the higher may manifest. Devotion to the ideal of progression demands this. Sometimes the methods employed to suppress an undesirable element require greatest diligence and patience, but, when the victory is gained, the task seems light. The deathbed has always been a forcible argument in the preachings of evangelists. But the terrors of the deathbed, that is, the theological terrors, are mythical. The real terror of the last illness is remorse, the sting of conscience at the recital of the soul against itself of wasted opportunities, of wasted talents and privileges. The mess of pottage for which so many are struggling, so many giving up birthright of soul, is this melange of name and fame, position and importance, lust and greed. Men are tremendously given over to things temporal. One of the greatest curses which ignorance entails is this density of perception which hinders appreciation of spiritual things. Qualities of mind are beyond the values of commercial life. The mind has possessions which infinitely surpass the treasures into which

thieves may break. No man can rob another of his mental storehouse. His mental attainment is as much a part and parcel of himself as his individuality. "Who steals my purse steals trash, but he who filches from me my good name robs me of that which not enriches him and leaves me poor indeed," said Shakespeare, mindful of the fact that character is above all temporal wealth. The soul manifests in graduated individuality. It is the quintessence of Divinity and, accordingly as we are loyal to truth, we are spiritual inheritors.

Spiritualism is effectual in the sense of conferring upon us a knowledge of worlds of sentiency and manifestation other than the one we inhabit. It teaches the individual the futility of concentrating the entire consciousness upon the quantities and qualities of this plane of experience. It teaches him to distract consciousness from the desire of external possessions, and weighs the importance of developing mentaspiritual realities. Consciousness gains experiences on each plane in ratio as the relations of consciousness to outer phenomena cause development of understanding. In every sense experience, there is left the result. Certain external stimuli conveyed through the optical nerves to the brain cause the mind to react and experience the idea of danger or joy, and so on. Thus, in the sum-total of sense experience on a plane, the essential fact is the increase of judgment and the increase of comprehension. The within is the real; the within the true; the within immortal. Sacrifice

the external, and the within grows greater and greater. The capacity to experience develops with control. This control is gained through the discrimination of desire and through the discrimination in the indulgence of desire. Denial and affirmation, restraint and freedom, control and enjoyment—in the friction between these the divine fire of the soul is lighted. There is valuable teaching in the parable of the talents. The burial of the money is symbolic of the burial of possibilities leading to the higher expression of emotion, truth, and character. He who passes the precincts of life, idly wandering through its temple, leaves its outermost gates a fool. He leaves it empty-handed. His life is a vanity. He is less than when he passed the threshold of life, for he has allowed his possibilities to atrophy through disuse. Free was he to choose. He could have perfected himself. He could have trodden the "sunlit heights." The woe is the degradation, the retrogression. That much-abused and much-misunderstood paragon of poets, Oscar Wilde, has written a very excellent and appropriate sonnet entitled, "Helas"

"To drift with every passion till my soul
Is a stringed lute on which all winds can play,
Is it for this that I have given away
Mine ancient wisdom, and austere control?

Surely there was a time I might have trod
The sunlit heights, and from life's dissonance
Struck one clear chord to reach the ears of God:
Is that time dead? lo! with a little rod
I did but touch the honey of romance—
And must I lose a soul's inheritance?"

He who could have written this, he who could have written:

"We shall be
Part of the mighty universal whole,
And through all aeons mix and mingle with the Kosmic Soul,"

was not alone a poet, but a seer, a man of rich delicacy and exquisiteness of soul. Alas! sins do we all commit, but whom do we wish to recite them? "Let him who is without sin cast the first stone," said the Master. Whosoever enriches the world with the charm of music or of poetry, whosoever, in any manner, renders service to human kind should be at least twice thought of, before being utterly and irrevocably condemned. The genius-soul of Wilde, through the wreck of his besmirched reputation, shines like a brilliant jewel in the dark, upon whose surface has been cast a ray of burning light. There are the daughters of Eve and the daughters of Lilith, the former conventional, the latter reactionary. But the daughters of Lilith have mercy.

Out of the Infinitely Perfect Soul came the souls of all, potential with Infinity, potential with Divinity. The Perfect Soul is the soul of the souls of all. Unto Him is truth, unto Him peace, unto Him everlastingness of perfection and silent calm! Unto Him may all hearts of the universe turn! Unto Him be perpetuity of adoration, praise and benediction! He the Perfect One is beyond myself, yet am I He. Let the wisdom of the mind become self-centered. Let it convert itself to the Essence of Wisdom. The Essenians sought the vital Essence of things. May our

minds and hearts be occupied with that Essence! O Perfect One, Truth, Life and Love, unto Thee do we consecrate ourselves. May the personal fade into the Impersonal! Is such fading death? Nay, life endless is it; it is omnipotence and omniscience. It is the realization of Divinity. Adoration to the Highest Self, adoration to Him, the Self of selves, the True, the Real! The inestimable privilege of birthright is the possibility of becoming a more perfect conduit for the inflow of inexhaustible wisdom and love. The greatest knower is the greatest lover. Said a great Teacher to the Master: "My Lord, thou art Perfect Wisdom clothed with Perfect Love. Those who see Thee in the fulness of Thy glory, see not only Supreme Love but Omniscience." The Master made answer: "My child, son of truth and bliss, if I am Perfect Wisdom clothed with Perfect Love, then thou art Perfect Love clothed with Perfect Wisdom" But the other disciples were conscious only of the Great Love of the Master and the Great Wisdom of the Teacher. The Two understood and regarded each other as one in essence, partakers of identical qualities and perfection. O Teacher of teachers, O Master Supreme, strengthen us in the divinity of our birthright! Render us conscious of opportunities for greater and greater unfoldment. Teach us the truths of the Path. Lead us to the feet of Self. "Reach us through and through ourselves and, evermore, O Supreme, protect us from ignorance by Thy sweet compassionate heart."

There are those who say how can we make any

personal effort at emancipation from the fetters of ignorance, how make any attainment towards the goal of realization if the will is bound, if our relations with nature are controlled by the so-called Law of the Inevitable? First we have to prove the statement that we are bound. The true individual is not bound except in the sense that he binds himself and, even as he has bound himself, so may he likewise set himself free. True it is that from a certain point of view we are bound. We are bound by the Karma of the past, by the tremendous influence of past thoughts, deeds, words and omissions. Great, however, as it is, this bondage can be cleaved. The sublime heights of the philosophy of the incomparable Vedanta gives us glimpses of brightest promise. We have reason to hope. We have cause for courage divine, the courage which makes mountains of psychic influences vanish before the all-powerful will. Our prestige is omnipotence. We, the inheritors of divinity, need never falter. At our side, sustaining and protecting, is Immortal Spirit, Truth and Power. "Knowledge is power." The adage is true in more than one way. It is consistent with the idea of growth of perception. Acquainted with a greater number of facts we become controllers of the psychic and chemical forces these facts represent. Ideas, facts and forces are interblended. By gaining control of one we gain control of the other. Gaining the meaning of a fact one gains the secret of its potency. That was the original signification of magic. Words are the expression of ideas. Ideas bear conscious re-

lation to realities. Realities convert to ideas, and so on. Thus do we find in the sacred literature of all peoples stories of the control of circumstances and forces through the chanting of certain words, bearing a vital relation to the facts involved, and to the states of consciousness to which those facts were equivalent. Magic has deepest realities. Magic, also, is in most wonderful accord with the truths and discoveries of modern science. First ridiculed as ancient superstition, its place is now allotted in psychochemical sciences. Ideas are immediate in their reaction upon the physical influences that are conterminous with them. The entire field of thought has changing and modifying power in the entire field of physical motion. The cause for our slavery to the changing facts in nature is the ignorance in not knowing how to direct thought in such a manner that its activity upon the physical area of expression will be superior to the influences of the physical area upon the mental. Once the tremendous energy of thought has been well-centered and definitely directed all physical forces and contra-vibrant influences are shattered.

The keynote to spiritual symphonies, the note that awakens the soul to higher levels of realization, fulfilling its promises and privileges of birthright, is faith. Reason lingers amid the folds of doubt and doubt is negative, weak. It throttles the power to do and to be. It discourages the soul from intrepidly following the path of the Way of Peace. Reason in the subjective realm is ponderous. When the soul

has reached the plane of inspiration, the activity of reason is unnecessary, for truth comes as the dawn of the spiritual day scattering the night of ignorance, of doubt, and of spiritual hesitations. Reason moves by laborious processes. It traces the far-fetched idea and travels the circuitous path. It lingers and pauses, progresses and recedes, confirms and denies. Faith is the supreme virtue which has been infused into our soul by the Spirit within. Through faith we are omnipotent. Faith levels barriers, removes difficulties, reaches truth by positive apprehension through awakened consciousness. "Thy faith has made thee whole," is true, not alone in a sense religious, but also in a sense eminently psychological. It affects the psychical element of human nature, infusing into it the knowledge of ability, the spirit of direction, force and enthusiasm. In turn, the psychical element, affecting the body, empowers it with new and hitherto unrealized physical power and control. By faith our civilization has been made whole. By faith has this entire network of mental evolution been brought about, for faith enlivens the mental perception. It stimulates and vivifies the psychical insight which is so often confused with mere ratiocination. It is the revealer of the unknown, affecting the mind in such a manner that the latter is directly related to the knowledge in process of unfoldment. The truth of development is the truth which faith materializes, the truth which it brings into existence through focalizing the concentrative faculties of man. Faith arouses expectancy and expectancy insures the

birth of the things, the qualities, the substances believed in and hoped for. Faith is the torch-bearer in the procession which men have been making through the interminable shadows of the unknown ever since the dawn of the rational instinct. This faith is self-fortified. It is not a delusion. It is not a snare. It has its foundation in the imperishable basis of known truths and values. It does not labor in the mists of dogma or superstition. It is the co-partner of fact, of truth, of reality. As our emotions are ruled by the ideas which arouse them, so the mind is encouraged in its course by the inherent belief in the possibility of the soul's discovering the thing sought or yearned for. Faith is the sum-total of the birthright of the soul. All other qualities and distinctions, all other privileges and opportunities to which the soul is heir, are synthetically related to faith. Faith is the finite reflection of the complete consciousness of omniscience and omnipotence. It is the superconscious apprehension by the soul of its activity, its absoluteness and perfection. That is why faith is subjective. No matter how much we attain, no matter how far we have trodden the Path, the forward steps are guided by the intuitions of faith, by the solace and the encouragement which faith inspires. Faith is the expression of the teaching of the Spirit within the soul of the soul; it is the tender whispering of the all-embracing love that guides the weary traveller through the course of repeated births. There are few who can sit at the feet of the Masters. How then can we come into direct

touch with the truth, apart from the reading of books? "He will certainly teach me, He within the heart." Directing our desires and our mental endeavors, through the avenue of faith, to the Ideal we become devotees, the children of the Ideal and, even as the father provides for the material support of his children, the Ideal will provide for the spiritual growth of the soul. We shall be guided and guarded so long as we stand in sincere relationship to Self, so long as we possess the faith which trusts and the love which leads. He who perceives and knows is the childlike soul, the confident, believing and aspiring soul. May He Who has assumed all names and forms, He Who has arisen from the True and the Immortal, increase in us that faith divine which enlarges the soul to higher proportions of knowledge, character and spiritual unfoldment! May the Perfect Ones, They Who have realized Truth, help us in our efforts! May They impart unto us Their faith transcendent and all-saving!

The ocean is ever the ocean although its surface, moved by the winds of God, is multiple with waves. The waves have existence only through name and form. The word "wave" and its "form" are the constituent elements of the phenomena. The reality of the waves is the water of the ocean. The winds cease their riot, and the waves are no longer. They return into indistinguishableness. They are one with the ocean. The birthright of the soul tends to such an ultimate end. The disturbed surface of the ocean of infinite existence, infinite knowledge and

bliss gives life and form to the numberless myriads of finite lives. Through this disturbance arises the phenomenal universe. The lashing of the winds of ignorance and desire aggravates this variety of form and surface existence. But ever in the depths, uncontaminated and self-centered in absolute peace, resides the Central Life. Whosoever remembers the depths beneath, whosoever awakens to the Voice of the Silence, whosoever dives deep beneath the surface advances with might and main. Such a soul is unshaken by the winds of finite existence. Like the mighty oak in the forest, such a soul is unbent and unbroken though the storm rages fiercest. The minds of the many are discordant. Therefore the surface is filled with loudness of sound. Thesefore the cries of ambition, of manifold desire, of birth and death, of pain and pleasure, of sorrow and joy, of knowledge and of ignorance, are heard.

Birthright is only an opportunity. It is an inheritance complex in possibilities. Having great faith and exercising great self-control we reach the fulfilment of the promises that birthright involves. The divine heritage rises from the appreciation of outer facts and circumstances. Its supreme glory comes when we know that the outer is but the condensation of the inner. Men are ignorant so long as they identify their birthright with the aggrandizement of what they possess. Wisdom and bliss find their abiding place in the soul, when its ambitions center in the desire "to become." Becoming is the process of evolution. Realizing more of the inner

glory, appreciating to a greater and greater extent the reality within our nature, that, indeed, is the happiness in life. Experience is the mother of growth. Even a retrogressive experience has value, if only to confirm the soul in the Noble Path by inflicting the punishment of the Law. There is a wide latitude of distinction, however, in the idea of "becoming." This constant evolution is not everlasting. Spiral is the ascent, but the complete figure is a circle. From a given point the soul commenced its pilgrimage through finite existence. To that given point must it return, with this difference, that in completing the circle the original point must be passed. All this external growth is but the reflection of the growth of the soul in its more and more complete understanding of the nature of Self. The soul is, always has been, and ever will be free and unspotted. The veil of ignorance obscures the vision, but the soul is ever unraveling this illusion. Evolution is the path by which the soul realizes that it is neither this nor that, that it has no relation to the past only as the Karma of the past bears progressive attitudes to the present and future. This non-identification with nature or nature's law, is the central significance of the soul's birthright. Our birthright is the investiture of all the exceptional points in the past which have made for present unfoldment. Therefore the development of these faculties and powers with which our birthright has provided us is a shifting to higher points of possibility. The soul cannot "become"; it is already all in all, already the

quintessence of divinity. When we say we are constantly "becoming" we mean that we are constantly progressing in our conception of Self. We are what we think and declare ourselves to be. From identifying ourselves with lower forms and personalities we ascend towards higher and higher conceptions of the Divine within, until at last we discard the external and proclaim the internal, thus realizing that immortal Self "through Whom and by Whom all lives are." The heritage and birthright of the soul is Eternal Existence, Knowledge and Bliss.

THE VISIBLE AND THE INVISIBLE.

CHAPTER XI.

THE VISIBLE AND THE INVISIBLE.

Beyond the Pillars of Hercules, the modern Straits of Gibraltar, stretch the vast watery wastes of the Atlantic. To the ancients these wastes were unknown. They dreamed of what lay beyond and sometimes their dreams were laden with the fragrance and softness of Paradise and sometimes with the terrors and dread of Hell. In spite of the current superstitions, however, there were many valiant navigators who dared sail beyond the Pillars into the Great Sea. Frequently they returned with tales of strange lands and strangest peoples. We of the twentieth century also have our Pillars of Hercules. They have at all times been extant and formidable, but, particularly in this day, their formidableness has been softened and many navigators are sailing Beyond. These Pillars, causing as much interest and representing far more than the Pillars of Hercules of antiquity, are the Pillars of Hercules of the mind. We have stumbled on many truths of transcendent import, truths which are rather surmised than scientifically cognized. We are in the shadow of the vastness of Truth. From the downfall of imperial Rome and the oblivion of the Greek Philosophies and Mysteries the centuries have revealed little in the way of vital truth. We

have had thinkers, such as Thomas de Aquinas, Alquin, Erigena and Abelard, dispensers of philosophical truth. We have had alchemists, the forerunners of modern chemists, revealing many a truth, originally of occult description, now serving in the departments of medicine and chemistry. But the great were the few, and the masses, benighted in mind and soul, were given little truth and much superstition. There is the dawn of an ominous Renaissance, not literary or artistic, but a Renaissance of the racial soul. The great line of demarcation between the old and the new began when Columbus discovered America. This discovery of a new continent was the evolutionary impulse, defining radical reform and invention. There was a revival in every phase of human activity, from the æsthetic and the artistic to the mechanical.

We have sailed beyond the Pillars of Hercules. We have come into intimate contact with the Unknown. Beyond the limitations of known quantities we have heard the whisperings of novel truth. We have heard the accents of pregnant facts. Great thinkers have concentrated, and these whisperings and accents have resolved themselves into the latest branches of science. It is never too late to learn. True is this of the individual, and as certain of the race as a whole. The cosmic urge expresses itself in the inherent impulse of the soul to reach beyond present knowledge. We have seen the risen and conversed with the dead. We have come to the borderland of another world. As America ever existed, though its discovery from an historic point is a

comparatively recent event, so a great psycho-spiritual world has ever existed at the threshold of consciousness, unobserved and unknown. Psychology measures thought and emotion. Scientists balance the weight of desire and are intimately acquainted with the reactions between the mental and physical. It is no longer the mental and the physical. They have coined a new word to designate the more complete conception of personality and of the human constitution, the word "psychic." The word is used in connection with the existence and surface description of this new world. "Is it Spiritualism to which you refer?" asks the reader. It is not. Spiritualism is only a new form of expressing facts as old as the First Death. "There is nothing new under the sun," said the ancients. Schiller tells us: "There is not a thought which has not been thought out long, long ago." Spiritualism has startled both the orthodoxy of ecclesiasticism and scientific dogmaticism. We cannot waive it aside with a negative shrug. If truth abides with it we might as well attempt to remove the Himalayas.

Spiritualism and the world it suggests to consciousness, however, is not the spiritualism of table-movings, rappings, dollar-down mediums and stupid theories. It is not the spiritualism that identifies itself with rarefied materialism. It is not the spiritualism that listens to haphazard prophecies and tell-tale stories of the departed. That is only a higher necromancy. Spiritualism does not mean running after dead friends and relatives. Accustomed to them in spirit, men would treat them just as shabbily as

they were wont during their earth-life. How strange that the greatest of miracles can become commonplace! How strange that curiosity is so painfully confused with sincerity! Men are bewitched by the new. The sun, the moon, the constellations are no miracles. We title the rapping on a table or a door something "passing strange." Bottom-rock sense is needed. We need what the farmer told his university-graduated son: "What you need is common horse-sense." Let us get away from the tawdriness of curiosity. We should face truth in a becoming fashion.

Religion and truth are not matters of temperament or curious inquiry. If there be truth in the heart of spiritualism it is our place to find it. Above all it is a moral duty so to adjust our lives to the newly found phrases of truth that our characters interpret in conscious reality what is held as truth. We can best be loyal to belief in its practice. This is the only serious fault to be found with spiritualism. Its adherents are not strictly religious. The creed is, relatively speaking, inferior to orthodox religion. If men believe in the vital significance of spiritualism, let them once and for all so relate themselves to its assertions that their outward conduct expresses their inner faith. The value of a cult is its attitude to spirituality. "Does it lead Godward? Does it conduce to Self-knowledge? Does it lead to control and the amelioration of conduct?"

There is an aspect of spiritualism, however, which is in keeping with the significance of Self-knowledge and spiritual control. Every soul of religious aspira-

tion appreciates the beauty of that spiritualism which develops the spiritual faculties and places the individual in direct communication with higher intelligence and helpfulness. The facts in spiritualism are spiritual facts by which the soul, coming into relation with deeper realities, is brought face to face with the imperative necessity of self-development and unfoldment; face to face, also, with those whose experience on the psychic planes of life render them capable of assisting the soul. This is the truth of spiritualism. What, after all, are our departed friends to us; what, after all, our relations? The spirit of all friendship and of all love is the spirit of development. No one is a relative or a friend who is consciously or unconsciously inimical to the growth of mind, heart or soul. Friends and relations are given to us because of certain needs in our nature to which they respond. Mere sentiment dies quickly. It cannot brook misfortune. It is shattered at the first unevenness of disposition or circumstance, but true friendship and true love outlive the tides and turns of life. The individual, striving for the Ideal, should consider the circumstances of finite life as birth and death, friends and foes, weal and woe as so many forms through which the soul is led into a superior conception of the Ideal. This gives a higher appreciation of our relatives and friends, a greater consolation in the hour of trial and a greater joy in the hour of good fortune. When one whom we love has passed from our conscious vision, there should be a deeper motive than curiosity arousing the effort to penetrate the veil and com-

mune with the departed. Real sorrow manifests when we realize that with the death of a friend a part of ourselves has departed. It manifests in the feeling that an inspiration and an incentive for unfoldment has been removed. We are members of the Ideal. We are in communion with the departed in devotion to the Ideal which they cherished and practiced. There is no death when we remember the Ideal. The spiritual essence exists though the mortal may neither see nor hear. At times the soul, quickened beyond its normal sensitiveness, appreciates its immortality, communes with the beloved and realizes that ever is love deeper than death and that the Ideal which blends souls in mutual love is deeper than the grave. A true conception of immortality rests in the sameness of spiritual identity and unity where "All is One." Men lead a surface life and it is that life they wish immortalized. Such immortality would mean stagnation of soul. As the homely caterpillar dies to its present condition and arises in the form of the light-winged, beautiful butterfly, so we must die to our present conditions in order that we may be born anew with better opportunities and advantages. We must remain in the chrysalis state, the subjective state between death and renewed life so as properly to assimilate the past into tendencies for a more beautiful life to come. Appearance deceives. Dead the body lies, cold, bloodless and inert. We speak of the person as dead when we mean the body through which the person manifested. The soul is so closely identified with the body that more reality is credited to the

body than to the ego within. Steadfastly gazing toward the external, the mind fails to realize the internal. Men deal with shadows and forget the substance which gives life to shadows. They are dealing with forms and neglecting the life and the spirit of forms. Such is the inverted order of ignorance, such the superstition of illusion. The learned Swami Vivekananda said: "The root of evil is the illusion that we are bodies. This, if any, is the original sin." The density of soul to which men are liable is this body superstition. Their desires concern the advantages of the body. Little do they appreciate the superiority of the mental, psychical and spiritual principles constituting their nature. The first step towards the goal of knowledge is to gain freedom from this superstition, for it stands in the way of all other revelation. So long as we are governed by this false attitude, so long is our creed a farce and our spiritual conception meaningless. Immortality is not to be desired for the perpetuity of personality. Change is the nature of personality; fluctuation from lower to higher and from higher to lower points of understanding and conduct is the activity of personality. How can that be immortal which shifts and changes? The soul is the individual and assumes all these changing personalities to educate itself into understanding and realization of Spirit. Birth is only an experience. Death is no more meaningful than birth. The personality is tributary to both. All have lived many times and many times all have died. The soul takes on many bodies, even as the body puts on various gar-

ments. Constant is the change. This ceaseless rush is mothered by desire. Quiet desire, and the surface of the ocean of soul becomes smooth. The Spirit is the Ideal. The relation of the soul to the Ideal determines its relation to other beings. Those who cherish the same aspects of the Ideal are therein vitally connected. They are Karmic relations, and these relations are deeper than the ties of blood. Never does one who is conscious of the ideal relations between himself and his friends doubt their at-onement with himself, though death may have swallowed up the visible form. It is hard to understand this from a practical viewpoint. The spiritual consciousness alone appreciates. The visible is our limitation. Beyond the visible is the world of the invisible. There reside the departed. There the sustaining elements of this physical expression exist. Normal consciousness cognizes the invisible when it is related to higher aspects of truth. Then it becomes conscious of supersensuous existence. The invisible is composed of rarer states of matter and finer motions of force. Exquisitive sensitiveness and sensibilities prevail. The invisible is the realm of ideas, of inspiration, of intuition, of imagination, the realm of the principle of things, the realm of "Eidolons." To exalt the belief in the invisible to the realm of conscious perception should be the individual aim, not for any reason, however, other than to come into communication with higher ideals and their more lucid interpretation. The cry of the sages is the cry to get beyond this normal sense area. Men never believe unless they are ration-

ally convinced of the existence of the truths to which they give their faith. How can we ever know unless we consciously perceive and consciously know! Therefore, we should follow those rules of mind and body prescribed for the perfect unfoldment of consciousness from this to higher realms. These rules have much to do with the body. They imply the purification of the body of "dark qualities." These dark qualities are heaviness, coarseness, insensibility to fine vibrations and contamination. These rules imply the development of the respiratory and nerve systems. They imply full control of the body, for only in this way can the body become the veritable habitation of Spirit. Some of these rules demand much in the form of ascetic practices. The average practice is for those who do not wish to advance far. Ascetic practices are for those urged by a burning desire to get beyond the barriers of normal sense consciousness. Certain dietetic methods produce perfect balance of the physical motions in the body and exquisite sensitiveness to slightest vibrations. They produce brilliancy of the mental faculties and liberate the psychic element. If one lives for any length of time solely on a cereal diet, his body will be in such rarefied a state and the sense organs so psychiatrized that he can read the thoughts of others and hear distant voices and so forth. But these are only provable in the practice. If they are merely regarded as statements they only count for so much. One ounce of practice is worth more than the reading of tomes upon the subject. This delicate adjustment of

the human body to supersensuous vibrations is the primary end of psychic development. It is the first stage in the great work of the soul to liberate itself from the thraldom of matter. The invisible lies at the threshold of our normal consciousness. That we do not go beyond the normal border, that we do not lift the veil that obstructs the view of things psychic and of the psychic plane at large, is surely our fault. It is our fault because we do not wish to progress further. With the majority there has been no thought of these things, but nowadays the flood of psychic truth has spread until it has encompassed the world. Many are placing or attempting to place themselves in union with things beyond immediate sense grasp, but this is not the final goal of psychic control. As inferred in the chapters preceding, the final aim of nature is to make us realize the Divinity within the soul and to make us realize the unity of life and its sacredness in every form. We are upon a certain altitude in this universe and survey everything beneath as inferior. We do not think of the superior. Therefore we exalt ourselves as primary in the universe and regard mankind as the climax of natural evolution. But beyond and encircling the terrestrial sphere on every side are planes of consciousness and intelligence compared with which the earth is primitively developed. There are beings so incomparably exalted beyond human conception that, in the comparison, men are as infinitesimal insects to exalted human beings. Why, then, do we fall prey to pride! It is in the humbleness of heart that we are taught; other-

wise painful experience is our teacher. Becoming sensitive to planes of rarer atmosphere means putting ourselves into communication with the beings who inhabit them.

In this communication is embodied the beauty and the essence of spiritualism. This is the higher-typed spiritualism which has the highest of ideals, the ideal of self-perfection and Self-knowledge as its motive for effort and inquiry. In this communication the soul is helped. Every effort at self-amelioration is answered in the form of assistance and strength from the invisible. We are never alone. This sentence is frequently heard in spiritualistic circles where honesty, science and reason are brought to bear. But the mind must grow apart from the phenomena. The physical phenomena of spiritualism are rudimentary forms of communication. They are for those who demand that form. Generally speaking, there are few instances when spirits of the higher planes manifest in this fashion. Those of the higher realms of life consider the highest form of communication the direct form in which the individual is directly sensitive to inspiration and intuition. This is far superior to the ordinary methods of communication. It is better for us to reach to the planes above than to have beings of superior planes reach down to us. In the latter case the manifestation is accomplished with great difficulty. Then, when we ourselves are awakened to direct communication, we are no longer in doubt. We know the value of the communication and discern its source. In physical communication it is difficult to

discern the source. So often do vibrations cross and so often do spirits of lower planes intercept and misrepresent. When the soul has attained to psychic sensitiveness it can personally discriminate. By coming into direct association we become identified in a personal sense with those who have long sought to establish in our souls the necessity of self-evolution to the point of direct communication. We become the children of these exalted beings and partakers of their bliss and spirituality. This is the vital meaning of spiritualism which gives it prestige, dignity and rational sanction. Nothing can rise as a barrier to the aspiration of the soul, once it is determined to rise beyond its present level. All the forces of the universe are allied with it. All help necessary is freely given. Just as we are never tested beyond our strength so we are guarded and guided when we are not on trial. It is when things flow cheerfully that the greatest danger is imminent. In trouble we gladly seek assistance from the realms beyond. We remember our spiritual Self and take refuge in it, but when everything is peaceful and free we are liable to let go the reins, liable to forget the existence of those whom we say we love, those who are in union with the vibration of our cherished ideals. The invisible helpers are ever at the call of the soul and surround it with equal protection in the day of fortune and of misfortune.

The fruitage of spiritualistic belief is its value in changing the viewpoint of mind and heart. Convinced of immortality, convinced that the body is a

myth and that this world is but an infinitesimal fraction of the entire universe, that planes succeed planes in endless circulation, the soul becomes conscious of the immensity of things. Yet the vastness and depth is as naught in comparison with the soul itself. The greatest masses of matter in time return to their gaseous beginnings. Everything perishes. Compared with eternity, the duration of the existence of greatest suns is but a flash. Where is immensity? In the soul which outlives all phenomenal immensity, which antedates the dawn of the universal day, which is one with Infinity. If the soul reflects upon its everlastingness, it feels that it is one with the Great Cause, one with the Alpha and the Omega of Being. The greatest question does not conern this universe, but the individual soul. Who are we who ask this question? Within the abyss of our souls is the answer. The universe and its cause is Self, the Self to be found everywhere, resident in all beings, the creator, preserver and destroyer of the universe. It is the Self-projection of the Highest Self. He who has realized truth sees Self. For him this universe has faded. Such is the teaching those from the other side give. But there are equally great teachers on this plane. We must receive truth from every source and remember that personality is only a medium for the dispensation of truth. Therefore, in communication with beings on higher planes we must adapt ourselves to the wisdom of the communication. In speaking of spiritual communication a teacher has said: "If you are introduced to a strange person

you would not immediately ask him concerning his birth, his connections and his antecedents. People forget common courtesy in their relationship with the departed. If a spirit comes to them the first thing they say is: 'How long have you been dead? What was your earth name? On what sphere do you exist? What do you do in your new expression?'" All these questions have nothing to do with the spiritual wisdom which those who come impart. We have the duty to listen and heed. Spiritual beings have as much courtesy and dignity as we would wish ourselves to have. They do not appear for silver collections, that is, the highest, and those who, in truth, assist and guide. The coming of the departed from their separate realms is to them a sacred mission and their coming should be regarded as sacred. Our attitude must change in this respect if we wish to become fully benefited by the phenomena. We cannot get the best results with inverted attitudes.

Nature does not reveal the new unless there is need. If the new is revealed it is for those who understand. Those who do not comprehend are without the experience. The point of appreciation is for those whose individual growth has thus far developed. So in spiritualism those who understand come into direct communication, while those who do not are simply curious and puzzled by the phenomena. The sincere spiritualist is not a hunter after dead relatives. He is a searcher after truth, after instruction, and if his instruction is best attained through immediate contact with departed relatives, he becomes conscious of their

presence and their help. The messengers of truth are the messengers of Spirit. Their subjective life is engrossed in the praise and the service of Spirit, and the worthiest spend their ecstasy in the very vision of Spirit. We only live on our outer circumference. Evolution is in reality from within. From within the evolutionary urge has developed the ideas and the desires which have elevated the amphibian through varied forms to the human. From within comes that still higher evolution that makes us conscious of deeper truths, invisible and indiscernible to average intelligence. Deeper and deeper are we impelled, until at length we become sensitive to the vibrations those receive upon highest planes.

In speaking of planes we must not confine ourselves to the idea of locality. That is far from the definition and conception of planes. Planes are in the mind. All is in the mind. The external is only the symbol of the mental. Therefore the Christian, convinced of the reality of hell and its everlastingness, and dying with the idea of mortal sin on the soul, enters the condition to which his mind has been wrought through belief. He is subjected to the externalization of his belief. He comes into a plane of thought and feeling where he feels that he is eternally doomed, where he is tortured with dreadful visions, implanted during earth-life instructions. When the force of this idea is spent, the soul passes into unconsciousness and rises to subjective planes where it works out the heavenly belief for the reward of good works. Unconscious of its past, it is wheeled into

earth-life when the force of the heavenly idea is spent. It is all in the mind. It is all mental. We are the figment-makers of our destiny, not alone here but hereafter. Those from the other side endeavor to make clear to us that the death state and the state of life subjective is just what we believe it to be. If we believe in the hell and heaven idea we become so related. Some may ask why then does not the state of hell endure forever since the idea implies this everlastingness? Finite beings as we are we can have only finite conceptions of the infinite and of eternity. Therefore we are bound by the finiteness of conception and not by the infinity which our idea suggests. Thus it is that persons are liberated from their after-death states, when these states consist of the belief in heavens or hells of theology. It is the karma of the individual that he falls prey to these morbid conceptions. It designates narrowness of soul, theological domination and control.

The quest after the Infinite takes the soul beyond the realms of the finite. It raises it beyond stationed levels. It is the great impulse behind evolution. One aspect of this quest is the central principle of spiritualism, the desire to broaden the area of conscious perception. Outside conscious phases of experience lies the vast mist of the Beyond. Until recently this Beyond was a vagueness and a myth, but the onward impulse directs, and we are now commencing to perceive the lineaments of this vagueness. So much depends upon the reality of other worlds and other planes. Moral attitudes change. The conception of

the universe changes. The vision of life is broadened. Knowledge increases, for with the evolution of perception ever comes an intensification of the rational faculties. But we shall never be perfectly satisfied with the mere perception of other planes. In fact, it might serve to increase selfishness. Increased knowledge and consequent power might influence the person to utilize them to further the wants of appetite. This is the "black magic" of which we so frequently read. "Black magic" may be perpetrated on this plane as well as on others. Every selfish act is "black magic." There is variation in the degree of this magic. Its methods are accentuated when consciously applied. It is good that men are ignorant of many things. There is some danger that they might employ them for the ruin of themselves and others. Right conduct and unselfishness are the guardians through which all harm is nullified and all danger set aside. That is why celebrated spiritual Masters have summarized their religious teaching with the words: "Love one another." In this sense personal vibrations can only tend to the harmony of the spiritual and occult elements of man's nature. Unselfishness renders the person harmless, and in this harmlessness it protects and is protected. Whatever we send forth returns with multiplied interest.

Sustaining and impelling all occult inquiry should be the impulse to reach beyond limitations and to grow asunder from stagnation and monotony of soul-placedness. This is the inquiry sanctioned by the Spirit within, the inquiry which is spiritual in es-

sence and spiritual in manifestation. What is knowledge? Ever is it limited. Ever is there the immediately beyond. Ever is there the unknown. Psychic perception does not insure perfection of character. Acquainted with the orders of the psychic worlds men would act just as they do in this world; perhaps worse. Spirituality, devotion to the respective Ideal which one may entertain with regard to the Ultimate, purity of conduct and unselfishness spiritualize knowledge and elevate the individual to nobler heights of conduct and aspiration. Knowledge is of value as it relates itself to the refinement of the feelings and to the expansion of the heart. If the soul realizes the occult as contained within itself, it will not emphasize external methods of attaining it. If it realizes that the Spirit within comprises all life and all universes, it will be happy in its devotion to the Spirit. We must place our Ideal on the altar of our hearts and steadfastly worship it. If thereby we acquire knowledge of the occult, if thereby we are exalted to supersensuous planes, coming into the consciousness of psycho-spiritual realities, it is well. Through the activity of Spirit is all unfoldment. Through the blessings of the Supreme all that we are we owe to the highest Self. Therefore what does it matter if we have or have not advanced to the point of personal perception of superconscious truth? Let us know that as yet it is not intended, but by the grace of the Supreme, and in His sacred wisdom, the time will come when faith shall give place to knowledge, when we shall see where now we do not see and

hear where at present we do not hear. The Heart of the universe is open to the devotee. The Heart of the universe calls unto the devotee and, in the call and in the answer, the soul is awakened to transcendent truths and to sublime vision. The saints of various religious denominations were lifted in soul and in consciousness beyond the limitations of this earth plane. In this they were educated by the Beloved. Whosoever worships the Supreme, by the Supreme is led through the many mirages of this universe. All planes are manifested in his desire. All knowledge and all power is his who turneth his heart in one-pointed concentration to the Essence of all knowledge and power. Knowledge and power—what, indeed, are they? Trifles of a larger description. They are toys, snares, that separate the soul from the vision of the Supreme and the realization of the Divine within. In One do we ultimately perceive all. In One do we find the boundless source of all loves ever cherished, of all ideals and of all the idealized. Then do we perceive that the external is only the symbol, that the inner is real, that the individual heart is the shrine upon which all these evanescent wishes, ideas and ideals have been founded. Tear asunder the veil of the heart, uproot the shadows of selfishness, however vague and slight. Then will the Eternal and the Imperishable be seen as All-Loving Tenderness, Compassion, All-encompassing Existence, Knowledge and Bliss. So long as we express the personal as the Individual so long do we remain unconscious of the peace and the ecstasy of true spiritual

control and Self-knowledge, and so long are we merged in the ocean of ignorance. Selfish desire is only too often the motive for the attainment of things psychic, and desire is vain. It is not true, not real, not essential. It deviates, deceives and desecrates the mind, leading it into improper paths of expression. Even the gods fall before the destruction of desire. Power is not spirituality, not blessedness. The greatest knowledge is not blessedness. All these are steps on the Path, but the goal is far, far beyond. The goal is the Infinite. Manifested power and knowledge are relative, finite and bound. Knowledge and power come with the disturbance of spiritual equilibrium. We must not confuse outer knowledge with Divinity. Attainable knowledge is relative, but Infinite is the Essence of the attainable. What that Infinite is we cannot know. It is the Highest Self. "Thou art That." But to understand this expression we must first do away with this relative, personal, shifting, changing self, composed of the qualities of mind and matter, born in time, habitant in space, subject to laws, bound, merged in the sea of the phenomenal. Even as the Self must be thought of as vitally different from what is generally considered as Self, so must we differentiate Infinite Knowledge from what we understand as knowledge.

This higher spiritualism enshrined in the truly divine aspiration is the effort, not alone to pierce the mists which cloud the horizon from this plane to the psychic planes, but to pierce the mirage of the universe and there behold Him, "One without a second."

The spiritualism which should be realized is the type that enters into the heart and concentrates upon the secret, not only of the world above, but of all worlds. All this peregrination of mental effort to discern the immediately beyond is far less in effect than a single aspiration to the Supreme, far less than a note of praise, far less than a whisper of devotion. Surely these things are more glorious than a long routine of the revealing of facts. Upon the veriest pinnacle of soul emotion is directed to the Ideal. It cares not for return. It seeks no bargain. Engrossed with love for the Ideal, it witnesses only the Ideal. It does not stop with the discovery of a single plane. It recognizes the Ideal, the Highest Self in all planes from the coarsest to the finest, from the densest to the most spiritual. All beings are Its expression, all universes Its manifestation. Wherever the ways of the Ideal lead the soul there is it ecstatic in peace transcending all understanding. Saint Francis di Assisi, Wesley, Saint Theresa of Jesus, Saint John the Apostle, Zoroaster, Al-Ghazali, the Buddha, Ramakrishna, Ram Prasad, all the lovers of the Supreme, at all times and under all conditions, have realized the highest truth in deepest, soul-inspiring love. The highest knowledge and the highest love lead to the same goal. They reach the threshold of eternity separate in name and quality, but when they have passed the threshold they lose their characteristics and merge into the Infinite as the Absolute Essence of Existence, Knowledge and Bliss Infinite. Spiritualism is embodied in the significance of Self-knowledge. The

first import of spiritualistic discoveries is the consciousness of immortality. Once aware that for us there is no death, that this entire outer arrangement is less by far than the soul, we grow unconquerably fearless. Terrors do not exist for us. Nothing can daunt our efforts at realization. Courageously we tread the Path. We smile at death. When it comes, we welcome it with open arms, for death is the kind liberator of the soul from mortal existence. Death restores us to the existence which is in keeping with freedom of expression. Death affords us as much as life. Just as we come into this plane endowed with sense and mental faculties, so on the plane of spirit we find ourselves endowed with sense and mental faculties, with this difference, that in the latter instance the faculties are given greater area of expression. He who fears death would fear life more, if conscious of the limitations of the latter as compared with the former. Both death and life are opportunities. They are the dual expression of the one central truth, the evolution of Spirit. They both serve in soul development. They both educate and refine. He who is born must die, and he who dies must again be born, say the Upanishads. Mortal existences are like the days and deaths are like the nights.

The Naked Sword of Pure Divinity assumes these sheaths of mind, body and soul. In the highest sense it is sheathless; it is ever drawn, only in our ignorance we understand it as being enclosed within the principles constituting human nature. Its burnished light cleaves the bondage of body-superstition, de-

stroys ignorance of mind and burns passion to ashes. The Dragon is the lower self which, in self-assertion, accredits reality solely to its own, and denies the all-embracing reality of the Highest Self. With the Sword of Wisdom, the Shield of Faith and the Valor which comes with the knowledge of the Divine within, the aspiring soul destroys the "beast within," the lower self, impelled by the fever of desire and the frenzy of passion. The fight is bitter and long. Lives upon lives pulsate in the ebb and flow, during which now the higher self and then the lower self is in control. But the end is assured, because the omnipotence of Self must conquer. The lasting qualities of this bitter struggle are due to ourselves. We are the Dragon and also Self. In the shifting of a consciousness, now spiritual, now material, the balance is rarely even. When that evenness is attained the lower self is destroyed and the true Self shines, pure and undefiled. The dissonance must cease. The spiritual symphony must be sounded that reaches the "ears of God." Then is the soul manifest on all planes. If the purified wishes the departed to come, they will come at his bidding. He is at oneness of vibration with the entire universe. The gods are his servants. He finds himself in the vastness and sees Self as inherent in all. He knows this universe as Self. Thus the Self of all answers his wish. Through the omnipotence and omnipresence of Self all beings are consciously or unconsciously his well-wishers, serving him in the fulness of their nature. This is spiritualism, but it is the spiritualism

which reaches through and through this ocean of "combinations," forming as it will and assuming whatever manifestation it chooses.

Whom the scriptures of the world praise, Whom all beings love and adore as the Ideal, Whom this universe serves and of Whom it is the evanescent reflection and manifested essence, He is Self, He is the truly Immortal, He is the Alpha and the Omega, He is resident on all planes, larger than the largest, smaller than the smallest, all-interpenetrating, all-encompassing, the Soul of all souls, the breath of all creatures, the life, the form, the mind, the psychic character, the complexities of good and evil, light and darkness, knowledge and ignorance, peace and strife, curse and blessing, saint and sinner, all in all. Him do we praise and worship when we seek to discover the realms of the psychic. Him do we adore when we seek to know more concerning the things about us. Him do we seek when we strive after spirituality and realization, for He is the secret both of realization and effort. This is spiritualism. This is the highest worship and the highest truth. Than this is no greater glory, bliss, peace and freedom. Whom the gods worship as the Everlasting, the Ancient, Unborn and the Pure and Free, That is thy Self, the Ruler within, the Immortal. Seeking This is true spiritualism. Finding it, that, indeed, is true joy. In the folds of darkness we ignorantly wander, but Thy light is ever shining. In this have we Faith. Sometime we shall inhabit the Immortal Regions where naught is save Peace Absolute, Bliss Absolute, Infinite Knowledge, Love, Light

and Life. Otherwise striving were hopeless; our faith a despair, our search futile, our existence meaningless. This is the truth. This is the Immortal which raises us from this death of life and exalts us to the Inconceivable Self, Greater than the Great, Greater than the Person, the Essence of Soul.

Boethius was a philosopher, and at the downfall of his fortunes he took refuge in philosophy, so he tells us in "On the Consolations of Philosophy." But philosophy is a poor substitute for that direct superconscious perception which the evolution of Spirit awakens. Spiritually developed, we realize that both pleasure and pain are temporary, that what is to-day to-morrow passes, that all is evanescent save the incomparable glory and beauty of Self, passing all understanding. The man who stands on the mountain has no idea of detail of scene. He does not discern the unevenness of soil or the many topographical differences in the distance. It is all one view, and in the oneness of view separate differences are lost sight of. He who is in the valley sees the distinction in buildings, in trees, in landscape, and so forth. Blessed is he who stands on the high mountain of spiritual insight; to him is forever lost the distinctions that desire and ignorance entail. He has lost consciousness of manifoldness. "He who in this world of manifoldness sees that One running through all. In this world of death he who finds that One Infinite Life. In this world of insentience and ignorance he who finds that One Light and Knowledge, unto him comes eternal peace, unto none else, unto

none else." Glorious is the soul when it perceives Him, the goal of all perception, the goal of all discovery. For what are we so eagerly seeking, for what so patiently striving; why the round of existence, why all this phenomenalism, why all this endless query? It is because the soul, like a piece of steel, is drawn to the Great Magnet. "Om, Hari, Om," sing the devotees of Love Supreme. Hari, such is the Sanscrit name for "Him Who attracts all things unto Himself." Om, that mystic word which includes the personal conception of the Principle of evolution, preservation and destruction. Om, the mystic word which includes the impersonal conception of the Principle of the universe in the transcendent light of antedating the manifested universe by eternity and infinity. Om, the mystic word, of three letters, AUM, and the hiatus representing the "lost word." Each of these letters stand for a certain word. The hiatus stands for the Holy Name of the Supreme spoken only in the Inner Court of the Initiates. The hiatus stands for the Word of which the Apostle wrote: "In the beginning was the Word, and the Word was with God, and the Word was God" The soul lifted beyond itself, reached through and through itself, divested of ignorance, radiant in understanding, accomplished in the ways of truth, love and ecstasy, intuitively discovers the Word. All songs of praise, all poems of inspiration, all towering philosophy are an approach to the Word which is God. The Word was spoken and the worlds came into space. The Word was spoken and light was. In the Immen-

sities the Word was uttered and, lo, the Immensities revealed themselves in the Infinities of Space and Time. At Thy feet, O Spirit of the Word, we sit and wonder. We seek the saving knowledge. Give that to us. We seek to behold Thy face. We seek that our souls be consumed by the fire of Thy unutterable love. Inflame our minds with Thy wisdom. Destroy in us the sense of egoism that we mav closer approach Thee, the central truth, the sustaining principle; Thee, the celebrated in all the dogmas of religion; Thee, the essence of Trinities. Enfold us within the wings of Thy Divine Motherhood. Who is man that he can depend on anything save Thy wonderful tenderness! Thou alone understandest. Touch our soul with the fire of Thy Divinity, so that the lower may perish and the Higher be exalted beyond speech and thought. In Thee do we seek refuge. Thou art the refuge of the weak and the oppressed, the consolation of the afflicted, the comfort of the down-trodden, the Spirit of hope, of salvation, of inextinguishable compassion and inexpressible love. Drown our ignorance in the ocean of Thy omniscience. Destroy with the fire of love our feverish desire to manifest untruth. We are Self. Thou, O Pure One, do we personalize. Thus do we see Thee. The mind is dependent on symbols. The Within, "Thou art That." Thou art the soul. Thou art the mind. Thou art ourselves. We, we are Thee. O Spiritual Essence, O Burnished Light of Truth, here do we see Thee present and there. On the ocean of space infinite dost Thou rest. Where is the place Thou art not? Wherever we turn

it is Thy face we behold. Where we stand there Thou art. Thou art the speech and the thought of the speech. Thou art the speaker and the listener. Thou art all in all. Remembering this, how can we remember this personal self! Recalling this to mind, where is there room for separate existence, existence apart from Thee! Of ourselves we are nothing. Through Thee, indeed, we are omnipotent. When will Thy Infinite Compassion reveal itself unto us, so that we may see Thee? In seeing Thee do we see this entire universe, and what is not this universe. Thy face encompasses nature. Thou art the true and the real, the essentially beautiful, the incomparable, the unthinkable, the ecstasy of the devotee, his prayer and his love, his soul, mind and body.

Faith is the factor by which the soul is translated beyond existing limitations. Faith exalts power of will, enlarging its possibilities of activity. Faith can move mountains. Faith draws the imaginative from its realm into the sphere of practicality and usefulness. It renders the subjective palpable to objective consciousness. The things of thought, being unrelated to planes of physical manifestation, can be grasped only as consciousness expands to the superior. Faith develops the necessary expansion. It is subjective perception. Later this perception makes way for direct knowledge. Belief is the avenue for the experience of consciousness. Possibilities are in ratio to the belief in possibilities. Communication with beings resident on the psychic planes becomes established through a strong faith. Hesitation and doubt are the

opponents of success. The mind need not question communication so long as the results are in strict accordance with reason, which must be satisfied, else any madman could consider his experience as real and fundamentally related to the facts of rational truth. Investigation carried on in a scientific and truth-loving spirit results in the manifestation of the phenomena. To direct perception, antagonistic argument is foolish. Those who see, hear and feel cannot be persuaded that they do not see, hear and feel. If conscious experience is questioned what, indeed, is real? If there were but a small number who claimed acquaintance with the psychic world, the truth of their experience might be questioned. But from time immemorial innumerable experiences similar in character to those we to-day observe have been going on. Ancestor worship, Shintoism and many esoteric elements in orthodox religions serve as illustration. The religions of Greece and Rome were filled with the central idea of spiritualism. They believed that the departed were aware of their fortune and circumstance. They reverenced them and used their names in swearing the truth or calling upon assistance from the invisible in the hour of need or danger. Shintoism is a direct form of religio-spiritualistic worship. Many prayers in the Roman Catholic Church are directed to the Saints in Heaven. Evidently the possibility of communication is recognized, for the Saints must hear the prayers, be affected by the reverence and devotion directed to them by their supplicants. In turn, they are supposed to reach out to

the latter in sympathy and assistance, thus bringing about a psychic communication in which faith, however, is the dominant factor. Spiritualism interprets this communication in a same sense, only it says that direct perception is the direct path, while faith has only a minor value. With regard to those beings of eminent spirituality, dwelling far beyond the vibrations of earth, devotion and reverence are inspired by a faith based upon a knowledge of the possibility. We have communicated with beings on lower planes, are conscious of their existence, have observed facts in the connection. We know that the soul is immortal and that the souls of the spiritual sages, once incarnate on earth-life recognize the high spiritual vibrations emanating from us. The more the soul accentuates the spiritual portion of its nature, the closer does it come to high spiritual planes. It develops the latent spiritual sense, until at length it sees with open eyes. Through the practice of spirituality many geniuses of the Roman Catholic Church so developed themselves that they consciously saw the Christ. By practicing the truths which the Christ delivered his followers grow in oneness of Spirit with Him. Their bodies, minds and souls become so highly sensitized that finally they see Him, but such development is rare.

Those on the same planes are aware and can commune with each other. By deep concentration and earnest desire they can come into contact with the immediately superior planes. The contact may at first be slight, but continued practice increases develop-

ment and perception. What we desire comes to us unless desires are inverted or based upon false ideas. Earnestly desiring to develop the soul by bringing it into communion with Higher Beings, we choose that which, to all purposes, is for our unfoldment. With concentrated, enthusiastic desire the veils are rent and we stand in the presence of the Masters. The real end of spiritual communion is development. That is the reason why we are afforded this blessing. Those who come to us from the invisible always bear at least one message—the everlastingness of the spiritual as contrasted with the temporal, and the truly substantial compared with the ephemeral phenomena of mortal life. All purposes serve in the moulding and casting of character. All experiences, whether psychic or normal, have their root in broadening the conception of life and truth. We can serve the Ideal as well on this plane as on another. When we have learned the value and control of the internal, we become lords and rulers of the external, for the external is the internal manifested. Gross matter is the outer crust. Mind-stuff is the inner crust. Mind and matter form combinations. The control of these combinations is the business which psychic control imposes. In turn, psychic control is brought about through the consciousness of what essentially constitutes Self. Self is isolated. It is unidentified with these mind-matter combinations. "As particles of matter combine in space, so mind-waves combine in time." Apart from these is the Self, the true Self, unhampered by either physical or mental vibrations. To gain

consciousness of this Self, we must pass numberless experiences in this wilderness of doubt and hesitation. The physical finally paves and points the way to the super-physical, the psychic. Perception of the psychic planes gives a true, personal, conscious knowledge of the absolute freedom of the soul from the bondage of matter and mind. In this manner we lose the idea that we are either mind or body, that we are bound either by space or time, or the law which governs the dispensations of time or space. The will may be bound, this human will that has woven its own fate, but behind the will is something which is indescribable, inconceivable, something which we call the soul. This is ever free. The more spiritual we become, the more we realize this truth, the more we identify ourselves with That which is beyond the categories of this universe, beyond name and form, beyond all duality, manifoldness and ignorance. Relative knowledge is spun by the warp and woof of time and space. Knowledge everlasting antedates all things of finite origin. It is equal to the soul, constituting its essence.

Whatever is best within our nature, that must come forth. Whatever the spiritual element of our nature, that must be manifested. In this birth and manifestation the entire meaning of existence is implied, also the entire meaning of this effort at discovering the Beyond, not only in philosophy but also in consciousness. The goal of all relation is extension of the spiritual. For this reason we have relations, friends, benefactors, yes, and enemies. For this rea-

son have the veils which separate the psychic from the physical been rent in twain. Isolation, unity, freedom, realization are the end of all psychic effort, of all psychic control, of all psychic consciousness. True yearning is the means by which this rich quest of spiritual communication, development and realization is gained. Putting our souls into the quest we achieve. To come into touch with the Masters should be the aim in spiritual communication. In proximity to them the edunication of the soul into higher forms of spiritual knowledge and progress is quickened. A man battling against the waves which threaten to drown him is sincere in his effort. Intense sincerity will bring us, not alone to the goal of highest spiritual communication, but to the goal of Infinite existence, to the feet of the Highest Self, Paramatman.

The gods reside on the Olympian planes of Being and Thought. From this exalted position They view subordinate planes. The faintest sigh for aid arouses Their compassion and love. They send Their assistance. Conscious are They of us. Before we are conscious of Them we must ascend the Olympian mount of Spirit. In this ascent They lend us helping hands. But They and all of us who reach the summit of spiritual endeavor still behold the Ineffably Infinite above. Spiritual communication leads us into the love of those who are spiritual; it leads to spiritual heights, but the goal is the merging into the Infinite. That, too, is accomplished by desire, by Infinite Desire, the Desire for Infinite Existence, Infinite Truth,

the Desire for Nirvana, the Abode of Perfect Peace, but that Desire comes when all other desires have died out. Spiritual communication must be confined to no particular plane. Even here we are in spiritual communication with our fellow-men and with the inhabitants of all worlds, if our hearts have been set aflame with the Divine Fire, and if our characters have been moulded in the Cast. Unselfishness is selflessness, and selflessness lead to the Supreme Self in which all life communes.

REALIZATION.

CHAPTER XII.

REALIZATION.

In the solitude of his nature is he who has seen the Truth, who has become one with the Truth, in whom the Truth dwells, whom the Truth serves. He is the Perfect One who has passed the path of many lives and now enters the abode of blessedness, wisdom and infinite peace. No longer is he the person; in him desire has been crushed. Absolute Existence, knowledge and Bliss compose the Godhood of his nature. In the immensities of the Self he has found the source of all knowledge and power. He is the Saint. In him character has reached its absoluteness of perfection. He is the Enlightened One. Knowledge with him is no longer a quality; it is the essence of his divinity. He is the Law, for the workings of his Spirit are one with the Law. Having seen Self as all in all, in his omnipresent embracingness, he has spiritualized his nature into the nature of the universe, considering all beings, animate and inanimate, as constituted of the same essential divinity. This universe is the form of Spirit. Beyond this universe form is not, nor space, nor time, nor thought. The Absolute, the Unconditioned rests in immeasurable calm; in unthinkable peace. This the Saint has realized. All the truths of religion, all the principles of

philosophy, all emotional duties, all finite experiences exist no longer for him. For all these things serve in the attainment of realization. They are steps Godward, but when the soul becomes conscious that the object and end of this entire evolution is to perceive the divine, it is no longer bound by them. The borrowed light of personality has been extinguished. In its place shines the Spiritual Sun, heralding the Absolute, the Infinite, the Eternal, Omnipresent God.

Thus have the sages taught: "Think you that the Impersonal is the negation of the personal? It is the fulfilment and reality of the personal." The thoughtlessness of the stone is not the thoughtlessness of deity; neither is the impersonal nature of divinity the impersonal nature of the inanimate. Both thought and personality are compounds. The nature of divinity is simple. It is oneness. Complexity and duality have hold only in the realm of the finite. Referring to the unity and divinity of all souls apart from their Karma bondage, a Buddhist Canon, the Avatamsaka Sutra, says: "Child of Buddha, there is not even one living being that has not the wisdom of the Tathagata. It is only because of their vain thoughts and affections that all beings are not conscious of this, . . . I will teach them the Holy Way; . . . I will make them forsake their foolish thoughts, and cause them to see that the vast and deep intelligence which dwells within them is not different from the wisdom of the very Buddha." Diving deeper than the veriest depths of this ocean of existence, we find the precious pearl of truth. The sky is infinite.

The nature of divinity is like the sky, infinite in extension, potentiality and essence. Trying to expand our nature beyond the surface of this shoreless ocean of finiteness we acquire the wings of spiritual understanding and are endowed with the quality of tireless effort to reach into the superconscious. Perfection of superconscious perception is the doorway to the Infinite. What that Infinite is, Self alone knows. But all of us are being urged onward, and will continue to be urged onward, until we are brought face to face with the Reality within. This reality is not thought, nor body. Thought and form are both non-persistent, and persistence is the first necessity of Reality. Therefore we are urged to get beyond all that is relative, non-persistent, unreal. The unreality of things as conceived in the Oriental philosophies must be properly interpreted, else it will lead into the absurdities of the metaphysical societies that deny reality to everything except their respective tenets of belief. The synthesis of realization, of reality and of the Law is embodied in Lafcadio Hearn's inimitable essay, Nirvana: "For all beings there is but one law,—immutable and divine; the law by which the lowest *must* rise to the place of the highest,—the law by which the worst *must* become the best,—the law by which the vilest *must* become a Buddha." This is the emotional and religio-ethical side. The philosophical and transfiguredly realistic side is well expressed in Herbert Spencer's writings: "Every feeling and thought being but transitory,—nay, the objects amid which life is passed, though less

transitory, being severally in the course of losing their individualities, whether quickly or slowly,—*we learn that the one thing permanent is the Unknowable Reality hidden under all these changing shapes.*" Our conception of the external world is physical. If we think very clearly we shall discover, however, that not alone is the external physical but also, as Schopenhauer reminds us, metaphysical. We mav reduce all sensations to the sensation of touch. We may explain the development of the sense organs from the skin. We may even speak of the brain as having as its first beginning merely "an infolding of the epidermis layer," but no one can explain "what feels the touch." This "what feels the touch" is the immaterial spiritual unit which we confuse by the name of soul. It is something which is distinct from the soul inasmuch as it constitutes the principle of *individuality* in the changes of *personality*. Personality is constituted of sensations and thoughts forming the psychic aggregate we understand as Mr. or Mrs. so and so. But the central link that individualizes this aggregate is the spiritual unit which, when rendered self-conscious, ultimately manifests in realization. Personality does not perish with the body. The psychic aggregate does not materially change at the experience of bodily dissolution. For a time it is enlivened in the astral world, but when purely subjective existence commences, this psychic aggregate changes as the actions of the past life develop into tendencies for the immediately future life. Just as each thought we think has its changing influence expanding or con-

tracting consciousness, just as continued thought along given lines will radically change the personality into the musical and philosophical or artistic genius, so the sum-total of life's doings will mould the cast of the future incarnation according to the survival of the fittest psychic units constituting past personality. These psychic units are not lost. They are transformed. In the transformation the old tendencies which were cultivated and the new tendencies developed through deeds in life coalesce for the evolution of a more complete personality. Thus is furthered the development of man. This is the secret of reincarnation.

The potential in the universe resembles the potential in man. A child develops the musical instinct, but it develops it by reason of the tendencies of the soul toward such development. So is the universe. The manifested is but a drop in the infinite ocean of potential existence. From the potential the existent manifests. Involution is as vital a fact as evolution. Without the one the other is meaningless. Satisfied that such is the course of nature and such the course of personal evolution we feel the joy in the duty of self-perfection. Evolution reveals possibilities to us. Each year brings changes; each year brings a larger view. Evolution makes us know ourselves. It makes us realize the endless source of self-perfection dormant within the abyss of individuality. Each new life affords increased opportunities for mental and ethical advancement. The thought of each new life is like a to-morrow that we always hope

will be brighter and more beautiful. The brightness and the beauty depend upon the psychic character of present development. These conditions of lives and death are stages. The dead are not dead. Past lives still vibrate in the psychic, super-physical force of thoughts and feelings. Behind the veil which separates normal from superconscious life are buried, in ratio of depth to depth, undreamable numbers of past lives. Educated sensibilities have evolved from simple sensations, having physical equations as their primal cause. The refinement of character is an effort toward that wonderful perfection that the Christ, the Buddha and other divine sages have impersonated. The refinement consists not so much in anything outward or in any set of qualities or ideas. It is the attenuation and spiritualization of conditional and qualified consciousness. Pure consciousness is without name and form. This identification of consciousness with the temporalities of mind and form is phantom. Reason persuades us that the truly real is changeless, for in the shifting from this to that, with the integration of new and the disintegration of old qualities nothing stable is discerned. As this integration and disintegration weave personality, the truly real constituent of our nature is not personality. It is deeper than personality. The truly real is the permanent canvas sheet upon which personality, vivified by the light of individuality, shifts and changes. Pure consciousness and reality may be compared with the eternal principle of light. Individuality may be regarded as white, which is colorless, though com-

posed of numerous colors of personality. The white light is intimately associated with the eternal principle of light, and of the white light of individuality personalities are radiating colors. All progress toward this pure consciousness is marked by greater and greater fineness of the substances composing human nature. The spiritually advanced are sensible to the finer vibrations in the universe. It is their nature to be negative to evil. As it is the nature of the lotus to raise its leaves and blossoms above the corruption in which it is planted, so the spiritual being rises above worldliness and ignorance because such is his nature. This is the meaning of non-resistance to evil. It implies unconsciousness of evil. He who has realized the spiritual identity of his nature with the nature of all sentient and insentient beings bears no ill-will, because it is only the divine side of nature which is real to him. Ignorance, manifoldness and death are to him non-existent. He has realized the One Knowledge, Life and Unity which interpenetrate all. Profound and inexhaustible is life. It is not something uncertain; it is not a playground for idle passions. Life is serious. Not that it is a tragedy. It is composed of balances. Now the scale rises high in spiritual emotion or unselfish performance of duty, in artistic endeavor or humanitarian efforts, in joy and bliss; then it falls into gloom and darkness, apathy and selfish pursuit, musfortune and pain.

In the highest sense, who is born and who dies? What is this procession of principles and phenomena? What is the aim and the purpose of the cosmos? Rel-

atively regarded, the end is revealed in the progress of constant evolution. Once, however, the mind is philosophically and spiritually convinced that Self alone is, that the reality of this universe is only a borrowed reality, it sees the emptiness of the turning of the wheel of life and death and death and life. Self is eternal. How, then, has It become subject to time? If it is formless, how is it that It has become subject to numberless forms and the accidents which happen to form? How, if It is the embodiment of all knowledge, can ignorance exist? The answer must come from each individual soul. Truths beyond mental perception exist. When the soul has entered higher phases of consciousness, possibly a richer conception of the primary cause of this universal delusion, of ignorance, relativity and endless recurrence of life and death may develop. Until then we must abide by the philosophical spirit which recognizes the impossibility of a definite philosophical solution to the causal problem. As the subject of this inquiry is necessarily beyond the universe, its solution must come from some element of individual nature also beyond the categories and the accidents of the universe. If there is something existentially and eternally real within the profound depths of individuality, it must be one with the synthetic causal reality of the cosmos. Only the persistently real within the nature of man can appreciate the underlying source of evolution. First, Self must be understood. First, we must realize the unifying Self Which identifies one with all, Which knows

no distinctions, is conscious of no manifoldness and rests in endless divinity from eternity to eternity. Eternal within eternity, such is Self. This Self is regarded as the Invisible, Unimpressible, Incomprehensible, Indefinable, Unthinkable, Unknowable Being, only Conscious of Self in Self, i.e., the Absolute and the Unconditioned, with no trace of the relative or the conditioned world about Him, All-Calm, All-Bliss, One and One Only. Were Self conscious of this universe, It would be limited. The Absolute is ever the Absolute. It is the Absolute in the relative. Beyond limited existence is the Infinitely Existent One. Beyond relative knowledge is the Omniscient One. Beyond this strife, struggle and darkness is the Infinitely Blissful One, the Splendor of Spiritual Intelligence and Illumination. In all acts of justice, kindness, mercy, and in all virtuous manifestation Self, the Supreme, is present. The realization of Self has little to do with book learning or knowledge derived through reason or experimentation. When realization comes the flood-gates of omniscience open. Then comes inspiration, teaching by the Self within, by the Immortal and Omniscient Who shows the Way to Peace by teaching the truth of Self. The greatest teachers of mankind have been illiterate in the eyes of the world, but their words had power and their message was presented in a convincing manner. They did not reason or follow the exacting rules of logic, yet their teaching extended to all nations and ages. Reason is a poor arbiter of truth compared with that indescribable something resident in spirit-

ual personalities which makes those who hear them *know* that their sayings are true. That is the force of spirituality. It can give life to a dead body. It can resurrect the divinity within the innermost nature. It can exalt from the lowest to the highest. It can cause the sinner to forsake his way. It is the joy of the saint, the inspiration of the disciple, the radiant essence of the Master. It is the powerful stimulus in the success of the Teacher. Wherever there is sincere religion, this spirituality is in development. Wherever emotional æstheticism prevails there can it be found. Spirituality is as real as any of the physical forces. It is the force that impels the soul toward Realization; the force that banishes the darkness of the spiritual night and causes Truth to take its abode within the heart. This spirituality develops when the emotions become refined, when the coarse elements of the physical and their mental reflections have been brought under control, when the soul perceives by the light of intuition and inspiration, and when it is consciously related to the idea of universal Brotherhood. It develops with the spirit of self-sacrifice, self-abnegation, self-denial, self-control, and with greater effort and desire to realize the best within. It causes the Ideal to be loved for its own sake, not for the sake of any personal qualities. The Ideal does not exist in the dominion of the imaginative. It is inestimably more real than the phenomena that the senses perceive. On its own plane it is perceptible and knowable. When the soul raises itself to that plane it sees with open vision, coming face to face

with the Spirit of the Ideal manifest in inspiration and in the spiritual urge. The depth of the heart can never be truly aroused until it has been consecrated by the essence of purity. Purity is the absence of coarseness, dullness, ignorance, primitive desire and its gratification. It is the refinement of sensibilities directed toward the Ideal. It is the spiritualization of the mind and heart. It is the centralization of the soul upon the beauty within the fathomless depths of Spirit. "Nothing defiled can enter heaven," say the Scriptures. And nothing defiled must exist in the individual desirous of perceiving the truth and seeing the Master. We must become as children, ignorant of worldliness and of the desires and emotions that lead to worldliness. Consciousness must be solely absorbed with the spiritual realities of life. Our natures must be simple. We must be positive against all ambitions that mirror the lust of the lower self. We must become receptive to spiritual intuitions and experiences that instruct the soul that it is the child of the Spirit.

Realization implies the full meaning of the word. There is no half way. It is either the spiritual or the material. It is impossible to serve both God and Mammon. It is impossible to give absorbing attention both to the things of the world and to the things of the soul. Filled with worldly ambitions, how can the mind adequately turn to Self? There is not sufficient appreciation of the truth of Spirit to cause any great effort toward the Divine. We cannot claim to be spiritual and at the same time be occupied with

the transitory and ephemeral. Our life is a whole, and the whole must be directed, as a whole, toward the perfect development of truth. When we earnestly desire anything, the avenue is made clear and we attain the desired end. Grounded into the very essence of the soul is the power to realize whatever it is concentrated upon, except when the mind has inverted ideas of the thing desired, deeming it good and useful when it is evil and pain-producing. If the soul is overcome with enthusiasm to get beyond its present limitations, nothing can serve as an obstacle. The mightiest conditions are overcome. Circumstances, events, conditions are so shifted as to serve the aspiring soul. The soul is possessed of the greatest uplifting force and it must win. Perfect freedom is the reward of the sincere effort at Self-realization. This freedom comes either through non-attachment, or through the pounding to pieces of barriers. Sorrows come only as we attach value to the circumstances that cause sorrow. Remove the attachment and the sorrow passes. If there is great attachment to certain places or conditions we will miss them. If we see the Ideal ever present, we will recognize It in the seemingly unpleasant. It is only as we recognize the surface phases of life that we are molested by them. Once we have seen the true and the real underlying all surface expression we have gotten beyond the point where it can hurt us. Non-attachment does not mean that emotion must be killed. It means the fulness of emotion, the ability to render emotion spiritually expressive. Attachment focalized upon one

condition or set of experiences is apt to make the soul provincial. What the soul needs for its perfect development is change of environment, mind and emotion. It must pass through endless variety of experiences to arrive at a more developed view of life. Sympathies must grow; they must get beyond provincial conditions and extend to greater areas and to a more general inclusiveness. That is the meaning of non-attachment. The anchorite does not go apart from the world because he despises it. It is because he loves Self more. Leaving the world because of a less worthy reason is not spiritual. One must be able to stand all conditions and behold the Ideal even in the repulsive. He must be able to see the Ideal in the enemy, in the bestial and crude, for there It resides, though deeply obscured by the coarseness of ignorance and worldliness. A brave man faces conditions. He grows in understanding and the praetice of understanding as he is confronted by the tempestuousness of life. It is the whirlwind of misfortune which scatters stagnation. In the repeated and swift changes that befall the person, intuition is developed. The sense of self-confidence is unfolded. Self-respect and ambitions are quickened. No man has become great and realized the best within without having first of all overwhelmed conditions apparently about to overwhelm him. It is at the darkest that the day begins its course. It is when all holds seem lost and the light is nowhere to be seen, when help is far and the path seems tedious that the psychic atmosphere clears, and the soul again be-

holds the spiritual guidance which ever surrounds it, ever enfolding it with care and protection. The soul is always provided for. The forces of evil and ignorance may abound, but the forces of the Spirit are omnipotent. Never should fear enter our hearts. Never should we be distressed. The Lord in the Bhagavad Gita, one of the celebrated epics of India, reminds us never to be disheartened. He says: "In order to make yourself free, no depression should be allowed." In the end, whom is there to fear when we realize the great facts of the Invisible, the fact that, so long as we conduct ourselves within the vibrations of the Law and the Faith, nothing but the best can come to us? The Omnipresence of Spirit, the All-embracing Self is our protector. All that we need do is to withdraw our consciousness from the turbulence of circumstances and center it upon the Ideal, enthroned within the innermost sanctuary of the soul. Resident is He, the Truth, Life and Light, resident in the heart. When we speak to Him, He hears; He knows our innermost thoughts and the conditions which form our thoughts. Our souls are open to Him for He is Self. "He can hear the footfall of an ant," said the Master. When danger surrounds us, when we think that the battle against the lower self is too difficult and that we are being worsted in our efforts to reach the goal, we need only call, and the Master knows. "Not unto ourselves, O Lord, not unto ourselves, but unto Thy name give glory," sang the Psalmist of old. Who can fear, if in the hour of distress the Master is seen? The Master disguises Him-

self in many forms. Sometimes He comes in the way of the terrible to teach a lesson. Let us meet all with open arms, knowing that He is only disguising Himself. If we recognize Him, He will throw aside His guise and smile. His grace will be manifest in the experience we gain from sorrow, in the broadening of the soul, in the enlarging of views, in the knowledge of oneness of all faith, all experience, all truth and life. We are being moulded into the image of the Divine. We are clay in the hands of the Law, impelled onward through this condition and that, impelled through pleasure and pain, joy and sorrow, sickness and death, birth, infancy, childhood, youth, adolescence and old age. Again and again does the Wheel of the Law raise and lower the tide of individuality, only, however, that the soul may grow into larger proportions and that it may see the Essential in all experience. What, after all, remains as the result of experience? Development of character. Body passes, and so does mind, but Spirit remains. Character is immortal. That survives death. It continues changing and rechanging itself in accordance with personal development. This process removes the alloy of worldliness and the desire for finite manifestation. It sets aside the impurities of ignorance and there is left the precious consciousness of the True and the Real. If we could penetrate the mists which hover about the soul and discriminate as to what is true and real, the change in the development of personality would be inestimable. Instead of chasing the phantoms of sense and desire we would make

every possible effort to educate the soul into the higher knowledge that is identifiable with spiritual consciousness. The mind knows a fact when it has been forcibly presented in conscious experience. All other knowledge is founded on theory, and theories change with the growth of mind and experience. Therefore, if spiritual orders of life exist, they must be consciously perceived. So as to bring the importance of this knowledge and its mode of perception close to mind, the ancient Aryan sages taught: "That Self is to be seen, heard, perceived and known. There is no other way." That is, the knowledge of spiritual things must be first-handed. In the end, faith will never do. Faith only leads to the threshold of knowledge. It has not that forcefulness of incentive possessed by knowledge. The word of others, however eminent, is not sufficient. If faith does not lead to the exaltation of consciousness and the birth of inspiration, it is of no avail. It has not the vivifying spiritual spark. It is helpless to render that necessary spiritual stimulus without which no achievement along spiritual lines can be had. It takes much to make men abandon earthly ambitions and strictly confine themselves to the things of the soul. It is difficult to entertain spiritual emotions. Once those emotions have been aroused, the highest knowledge awaits us.

The significance of renunciation lies in the giving up of things temporal, in the dissociation of the soul from desires which pull it downward into material expression; it lies in that divine self-abnegation

which, in the end, brings knowledge of Self. The Christ spoke: "Take up your cross and follow me." This bearing the cross, however, is only a burden in the eyes of the worldly-minded and of those whose ambitions lead into diametrically opposite directions. It would be an extremely great burden for the rich man to abandon his luxuries and to follow the steps of the Teacher. His soul has not as yet developed to the perception that wealth is so much trash compared with the precious treasure of the Law. "What would it profit a man if he gained the whole world and lost his immortal soul?" Thus did the Christ question his disciples. If a man possessed indefinite material resource, if he conquered the entire world and was the absolute master of all he desired and if, withal, he was limited in soul, what would be the real gain? As Yajnavalkya retired into the forest in accordance with the custom followed by his anecstors, his wife Maitreyi asked: "My lord, if I should gain this whole world would I become immortal by it?" "No," replied Yajnavalkya. "Thy life would be as the life of rich people. But there is no hope of immortality by wealth."

"Know Thyself" was written over the gates of the Temple of the oracle at Delphi. This mandate has been thundered through the ages. All religions have taken it as their motto in one form or another. Philosophies attempt to realize the meaning of the mandate. But knowing one's Self is realizing the essentially eternal and perfect reality within the soul, is realizing that Self, larger than the largest, smaller

than the inconceivably smallest, that Self, the core of Being. Stupendous is this task of educating the soul into Self-knowledge. Lives upon lives are needed. Myriads upon myriads of efforts must be made. Life and death are the weavers. Those who have passed into comprehensive understanding are lovers of Death. God is personalized as much in Death as in Life. Lovers of Death are those who destroy the lower self. Priests are they of Shiva, the destroying principle of nature. Devotees are they of the goddess Kali, Who laughs at death. Shiva, the Third Person of the Brahmanic Trinity, is the Eternal Yogi meditating upon the phantomness and the evanescence of relative existence; He is Self-absorbed in the Highest Truth of which this universe is the inverted reflection. Such must the individual become before the Law blesses him in the perpetual knowledge of Self, the knowledge which is immovable and unchangeable. In all religions this idealistic asceticism is emphasized. It is the spirit of all ethics. The unquestionable proof of spirituality is its simplicity. Spirituality does not necessarily linger in ritualism or dogma. That is only the outward presentation of inner truth. Spirituality is expressed in character. That seems prosaic, since esotericism of mind and soul is generally regarded as enshrouded in the silence of Mysteries. "The highest truth is always the simplest," said a great Teacher. If we believe in unity of existence we must live according to the theory. This "living accordingly" embraces the ideal and practice of those virtues which manifest unity. Vir-

tues have highest standing in the evolutionary scale. Their practice tends toward the refinement of the feelings. It tends to perfect subjugation of lower instinctive desires and to the development of highest qualities. Tossed hither and thither by the waves of desire on this ocean of finite existence, how can we ever realize spiritual unity unless we make the mind self-centered and controlled! Then it will not be seized captive at every turning of the tide. It will have greatest strength, the strength of resistance. By patience everything can be gained. The most powerful influences may be easily controlled so long as the inner is governed. All external influences which attempt to undermine spiritual self-possession cannot affect the soul once it establishes discriminating wisdom in the relation between the inner man and his outer surroundings. Truth and power are relative to the practice of virtue and to strength of character. Character will lift the soul into the superior perception where it will reap the fruitage of the long, upward toil, when it will behold truth, not with the eye of the mind, but through direct consciousness. No Self-knowledge or psychic control can be had until character is firm. It is unbecoming to believe great truths and then neglect to fulfill them. Such a condition cannot be called faith. If one is acquainted with the mysteries of soul and lives the life of lower planes, he will lose the truth. Finally, he will grow altogether distant from his spiritual knowledge, going from bad to worse. That is the fate destined for those who betray the Spirit of truth. "Better that they

never were born," than to become Judases to their spiritual knowledge. For every man is a Judas who believes one thing and acts another.

The sweetest reward of the pursuit of spiritual things is the peaceful consciousness of their reality. Sensitized to the spiritual orders, the aspirant more and more consciously relates himself to them. Knowledge must develop into feeling. That is the goal of natural evolution. Whosoever has developed the consciousness of oneness of life knows nothing of strife, nor of ambitions which cause harm or misery to others. His soul is moved to assisting others. He is a constructor of ideals. He is wary never to destroy them, for their destruction often means the death of the soul that cherished them. He is an archangel of mercy. He willingly bears the burden of many and, if the burden crushes him, dies calmly. He is imbued with the idea of service. Philosophy means little to him in the comparison with the natural flow of the heart toward the noble and the true. The greatest personages whom history cites wielded tremendous power through their perfect love for others and through the perfection of their character. Such exalted beings were Jesus the Christ, Buddha, Confucius, Socrates. Such were Saint Bernard and Saint Francis, founders of monastic orders. They had the power to distract the worldliness of millions who have followed in their way, the power to call them into higher realms of effort and expression. They proved to them the littleness of the lesser things of life by making them conscious of the immeasurable greatness

of Spirit. Name and fame are trifles. Most of those who accomplish great things are praised only after they have passed away. Those who live in the same age are themselves in the perspective and therefore cannot impartially discriminate. The most evanescent facts in the universe are those that concern temporal life. The tide of fortune is never equal. To-day men are transported by the realization of some petty desire. To-morrow the very pettiness of the desire is brought to their minds and they loathe what only a short time since they dearly wished and prayed for. The soul is already too much entangled within this net of worldliness to entangle itself any further. The bonds of desire that fetter its higher expression must be broken before the darkness with which it is encumbered can be pierced by spiritual light.

Spirituality is a consciousness which is permanent. It is a reaching out which is abiding. It is a tireless aspiration endowed with the realization of the ever-presence of the Ideal. No spasmodic effort constitutes spirituality. True desire for spiritual development, Self-knowledge and spiritual control is realized through persistence and intensity. If we earnestly wish for something, we leave no effort lost that serves in its realization. Thus should it be if men wish to acquire spiritual knowledge and moral control over their nature.

Belief is relative. Knowledge is relative. This universe is relative. Infinite is realization. Infinite is Self. Infinite is the knowledge of Self, the knowledge that is identifiable with omniscience. This

wheel of birth and death is immeasurable and unthinkable. Opportunity seems limited, and the results of effort seem only short steps on that endless path on which the soul travels. Men cannot escape the neees-sity of duty. They may flatter themselves that all is well, so long as life is fair, but in moments of sorrow, or when some loved one passes beyond, it is then that the reality of temporal life seems mythical in comparison with the everlastingness of truth and soul. Spiritual values come closer only as material values lose their hold. That is why men of high spiritual aspiration voluntarily assume poverty, knowing that true devotion to the Ideal can alone come when the attention of the mind has been diverted from the paltriness of worldly calling. The truth seems distantly related to consciousness. It seems that we cannot bring ourselves to correspond with its actual reality. Death swallows all but character, but, in spite of this knowledge, men give their undivided attention to the things of sense. This lack of practical truth within their lives must give way. If they cannot of personal volition grow apart from the vanities of life, they will be compelled to do so. Pleasure resolves itself into pain. From excesses of animal appetites that reaction develops which causes bitter repentance. We are aimlessly drifting on an endless sea of change. All is in a state of flux. All growth is through pain. It is the separation of the lower and the integration of the higher. We may expect suffering and sorrow to afflict us so long as we call the phenomenal real. Nothing can harm us when we know that the real happi-

ness for which all beings are yearning is not to be found within either the dominion of mind or form, that it is the essence of the Atman, the spirit of the soul, the quintessence of Divinity. We constantly seek happiness in the pursuit of things transient. When we understand that the reality of the phenomenal is the Ideal, the Spirit, then nothing is commonplace. Pain and pleasure, in their relative consideration, no longer exist. The soul experiences bliss at all times, for it is devoted to the Reality, the Omnipresent Spirit resident in all things. This is the central truth in religion. This is the ideal that affords dignity to resignation. We are resigned to the temporal arrangement and model our lives in unison with loftiest spiritual conceptions. Perceiving the unity of all life and soul, we cannot act as if we perceived manifoldness. "Whosoever realizes that Omnipresent Existence Whose image the individual soul is, unto him comes eternal peace and perpetual bliss, unto none else, unto none else." The eyes of the sage opened to the vision of the Master beholds none but Him, is concerned with none but Him, seeks and finds his bliss in none but Him. He realizes that all the attractions that previously led him to wander in the pursuit of the ephemeral are nothingnesses, that the secret of all attraction is Spirit, the very soul of the Beautiful. The sage cares not for the great power which his spiritual evolution brings him. His highest desire and ecstasy is in beholding That Presence visualized in the form and expression of the universe. He is satisfied to abide in the Bliss of Everlasting

Peace. He has become one with the Heart of Life and Truth. He has arrived at the ultimate reality, knowledge of Self. He understands that all the births of the past and all its experiences and all its ideals were but parts of the endless effort to reach the Divine within. Lifted from his soul are the veils of illusion, of separateness and ignorance. He knows the "why" of things which puzzles all who are bound to the Wheel, for he is one with the Foundation of the universe, one with Him Whose Infinite Presence radiates the Infinite Shadow we see about us in myriad expressions. He has realized the essential truth, what Self is, has been and ever shall be,—Spirit, Endless, Deathless and Changeless.

In this world of darkness and perishableness stands the Infinite One. If we identify ourselves with ignorance and change, how can we ever hope to behold the Reality behind these fleeting shadows of transitional life! If there is Reality we must be the essence of that Reality. That is the teaching. Blinded by densest darkness how can we hope to see the light unless we forsake the ways of desire, and from the depths of the soul call out unto Him Who is the Soul of our souls! He is the Reality of what we call our existence. It is He Who will show us the Way. His light shall guide us amid the gloom. He shall give us the divine perception of infinite unity. By His grace alone shall we receive the highest knowledge. The soul must *feel* aspiration. Aspiration must tingle in every drop of blood. It must be the vitalizing element of the mind. We must be mad with the desire

to realize. We must be obsessed with the sole idea to discover the Truth of Self. The highest knowledge rises from the heart overcome with anguish. The struggle seems vain without that Light. Hopeless this endless recurrence, unless we seek and find Him Who is the Beginning and the End. Thy Light shall save us, otherwise we are lost in this ocean of change. Devotedness to the Ideal will draw us nearer the goal. And when we reach that goal, for us there is neither birth nor death, nor friend nor foe, nor bondage, nor ignorance, for then exists That One Absolute Existence, Knowledge and Bliss which is Immortal, Ancient, Everlasting, beyond Being and Non-Being, beyond Light and Darkness, beyond both Good and Evil. That Adorable Self is All in All. Adoration to the Highest Self, Paramatman.

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